
Vera Effigies
Patris ROBERTI
Lincolniensis
Reverendi
SANDERSON
Episcopi Æt. 76 1662


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Catherine Hornby

XXXIV SERMONS.

Viz.

XVI. IV. VI. VIII. } AD { *AULAM.* *CLERUM.* *MAGISTRATUM.* *POPULUM.*

BY

The Right Reverend FATHER in GOD,

Robert Sanderson

Late Lord Biſhop of *LINCOLN.*

WITH

A large Preface by the ſaid AUTHOR.

The Fifth Edition; Corrected and Amended.

WHEREUNTO,

Is now added a SERMON, Printed by a Correct Copy under the Authors own hand.

Gregor. de curâ Paſtorali.

Qui amici poterant eſſe veritatis ſine labore, ut peccent laborant.

LONDON,

Printed for *A. Seil*, and are to be ſold by *G. Sawbridge*, *J. Martyn*, *T. Williams*, *J. Place*, *E. Brewſter*, *J. Starkey*, *T. Baſſet*, *R. Horn*, *H. Brome*, *J. Wright*, *R. Chiſwell*, *R. Boulter*, and *B. Tooke*. 1671.

SERMONS.

THE PREFACE

To the Reader.

HOW theſe *Sermons* will be looked upon (if at all looked upon) by *the men of the Times*, is no very hard matter to conjecture. I confeſs they are not *Alamode*, nor fitted to *the Palate* of thoſe men, who are *reſolved* before-hand (without taſting or tryal) to *nauſeate*, as *unſavoury* and *unwholſome*, whatſoever ſhall be tendered unto them from the hand of an *Epiſcopal Divine*. And therefore *the republiſhing* of them in this ſtate of *Church-affairs*, now *the things* ſo much contended for in ſome of them, are worne *out of date*, and *thrown aſide*, will be deemed at leaſt a very *unſeaſonable* Undertaking: to as much purpoſe (perhaps it will be ſaid) as if a man would *this year* reprint an Almanack for *the laſt*. For *the latter part* of the Objection: at the peril be it of thoſe, that had the hardineſs to adventure upon *a new Edition*. *Mihi iſtic nec ſeritur, nec metitur.* All I had to do in the buſineſs, was but the drudgery of reviewing *the old Copy*, to correct *the Errata* of the former *Impreſſions*; and of looking over *the ſheets* as they were wrought off from the *Preſs*, and ſent me down, to note *the overſights* eſcaped in the Printing, and to make *the Index* of the *Scripture-quotations*. As to *the other part* of the Crime, ſuch as it is, to wit, *the unſeaſonableneſs* of this *after-publication*; there need not much be ſaid. If *the Sermons*, thought *not unſeaſonable* in ſome former times, be now become ὡς ἐκτρώματα, as things brought forth into the World again *out of due time*: that cannot I help. *They* are *the ſame* they were, when they were *firſt Preached*; and *the ſame* they were, when they were *laſt Printed*: and ſo am I. If either *they* or *I*, find worſe entertainment *now*, than we did *then*; and any *blame* be due for that: let

a Ὅπερ ἐμοὶ τῶν μόνων, ᾧ δυσημέρωθ. εἰ ξενιζόμεθα. Greg. Naz.

not *us* bear it, who are guiltleſs; but *the Times*. For it is *They* are changed not *We*. Howſoever, δίκαίως, ἀκαίρως: now they are abroad, they muſt take *their lot*, as it falleth out. Which be it *better*, be it *worſe*; this yet we ſhall gain thereby: that if any ſhall *charge* theſe Papers with *unſeaſonableneſs* (no very huge crime) he ſhall *ipſo facto*, by that very *act*, and *the Verdict* of his own *conſcience*, fully *diſcharge*, and for ever acquit them of the guilt of *Time-ſerving*; a crime, I trow, of a vaſter *magnitude*, and wherewith *Diſcourſes* of this nature were wont to be ſo *frequently*, (that I ſay not, *unjuſtly*) aſperſed, whileſt *the Times* looked more favourably upon them.

§. II. But of this enough. I expect to meet with far *heavier Cenſures* than theſe, from *the ungoverned* ſpirits and tongues of *the more zealous* (that is to ſay, if rightly interpreted, *the more clamorous* and *leſs knowing*) among them. Who knoweth not, that as *empty veſſels* give *the loudeſt ſound*, and *ſhallow brooks* run with *a fiercer current*, and make *a greater noiſe*, than *deeper Rivers* do: ſo they that are the leaſt able to *judge*, are ever the moſt forward to *paſs ſentence*; and when they ſo do, the moſt *rigid* and *peremptory* therein. But *the heavieſt doom*, I ſuppoſe, will proceed from thoſe men, who being themſelves of late years *fallen* out, grievouſly *fallen out* (for what cauſe I know not) with the Ancient *Government*, *Liturgy*, and *Ceremonies* of the Church, are angry with all thoſe, that retain any *good opinion* of them. Whereunto yet *themſelves*, when time was, *ſeemed to be*, and if they *diſſembled* not (which we are unwilling to believe) *were indeed*, reaſonably *well affected*. For they ſubmitted to *the Government*, uſed *the Liturgy*, and obſerved *the Ceremonies* appointed; according to *Law* and *Order*; and their own profeſſed *approbation* of the ſame, as well by *expreſs words* from their mouths, as by *ſubſcription under their hands*, yet remaining upon record. *What* hath wrought this *change* in them (Evidence of *Reaſon*, or worldly *Intereſt*,) and *how far* it hath wrought upon them (in *reality*, or but in *compliance*; and *in what order* too, by immediate aſſault upon their *judgment*, or by dealing under-hand firſt with *the affections*:) themſelves do, or ſhould beſt know. It highly concerneth them, even as much as *the peace of their conſciences* is worth (and much more than ſo) to be well *aſſured* that their

hearts

hearts are *upright* in this affair. And in order thereunto, not to content themſelves with a ſlight and *overly examination*; (There is more *wickedneſs* and *deceitfulneſs* in *the hearts* of all men, than moſt men are aware of:) but to make the moſt diligent, diſtrict, and unpartial *ſearch* poſſible, into *the true cauſes* and *motives* of this change. And (for ſo much as *Fears* and *Hopes* have been ever found the fitteſt and the readieſt *Engins* to work ſuch *feats*;) to enquire particularly, what *influence* or *operation*, either *the Fear* of loſing what they had, or the *Hope* of getting more, might have in this *work*, towards the producing of ſuch an *effect*. It will beſt become *others*, to judge as *charitably*, as they may; but doubtleſs it would be ſafeſt for *them*, to be very jealous over *themſelves*, leſt ſo great *a change* could not have been wrought in ſo ſhort a ſpace without *a ſtrong infuſion*, either of *the one*, or *the other*, or *both*, into *the medecine* that wrought it. Eſpecially, ſince *the conjuncture of the time* wherein this *change* hapned, may very probably raiſe ſome ſuſpicion, that *the Fear of the Sword* might have; and the viſible *advantage* ſome have found thereby ſince, as probably, that *the hope of gain* had, ſome *co-operation* at leaſt, with whatſoever was *the principal Cauſe* of this ſo ſuddain *a Metamorphoſis*. If nor ſo, nor ſo; but that they find themſelves clearly *convinced* in their judgments of their former *Errour*, and that they are fully *perſwaded* they are now in *a better way* than that wherein they formerly walked: it is *happy* for them, and I doubt not but they will find matter of *rejoycing* in it, if they be not *miſtaken* (a thing not impoſſible) in *the trial* of their own hearts. Of *the ſincerity* whereof, the likelieſt way to give *ſatisfaction* to the world, and to add ſome *ſtrengthening* withall to their own *aſſurance*, is, by ſhewing *compaſſion* to thoſe their *Brethren*, that cannot yet tell how to *recover* themſelves out of *the ſnare* of the ſame *common Error*, from which they are ſo happily *eſcaped*. At leaſtwiſe ſo far, as not to *deſpiſe* them; nor to paſs their *cenſures* upon them, with ſo much *freedome* and *ſeverity* as ſome have done. If it be *a fault*, ſure it is a very *pardonable* one; for a man in *the change of times*, to remain *unchanged* in his *mind* and *opinion*, and to hold to his *former* and (as he thinketh) *well-grounded Principles*: ſo long as he can neither apprehend any *Reaſon* of ſufficient ſtrength to convince his

understanding that he is *in the wrong*, or to manifeſt unto him *the neceſſity* of making ſuch a *change*; nor is able with the beſt wit he hath, to diſcern any thing ſo *lovely* in the *effects* and *conſequents* of ſuch *change* ſince it was made, as might win over his *affections* to any tolerable liking thereof upon the *Poſt-facti*.

§. III. To return where I was going, and from whence I have not much *digreſſed*; if any ſhall now ask me, what thoſe *heavy Cenſures* are which I ſayd we ſhould be like to meet withall, I confeſs I am not able to give him any certain *account* thereof; not knowing before hand what reaſons or expreſſions the ſpirits of particular men will ſuggeſt to their *tongues* or *pens*. Only by what hath been uſually ſaid *by one ſort of men* upon ſuch like occaſions heretofore (more ſparingly and *in the ear* in former times, but of late more frequently, freely, and *on the houſe tops*:) it may be probably gueſſed what kind of *Cenſures* are to be expected from thoſe of the *ſame party* now. Yet for that I am not conſcious to my ſelf to have ſaid any thing in the *Papers now*, or at any time *heretofore* (with my allowance) publiſhed, that may give *juſt offence* to, or merit the *hard cenſure* of, any ſober diſpaſſionate man; and that, if yet I muſt fall under ſome *miſ-cenſures*, it is not *my caſe* alone, but of *many others* alſo wrapt with me in the *ſame common guilt*; I ſhall therefore reduce my diſcourſe herein *ab hypotheſi ad theſin*; and propoſe the *Objections*, with my *Anſwers* thereunto (though with ſome reflexion upon *my ſelf* in moſt of the Particulars, yet) as laid againſt the *generality* of thoſe mens *Sermons*, *Writings*, and other *Diſcourſes*, who (according to the *new ſtyle* of late years taken among us) go under the name of the *Prelatical Party*, or *Epiſcopal Divines*.

§. IV. The Objections are, 1. *That in their* ordinary Sermons *they take any ſmall occaſion*; *but when they Preach at the* Viſitations, *where moſt of the* Clergy *of the Voiſinage are convened, ſet themſelves purpoſely in their whole diſcourſe to* let fly *at their* Godly Brethren, *who out of* tenderneſs of Conſcience *dare not ſubmit to ſome things endeavoured to be* impoſed *upon them by the* Prelates. The poor Puritan *is ſure to be payd* home; *he muſt be brought under the* laſh, *and expoſed to* contempt *and* ſcorn *at every publick meeting*; *the* Papiſts, *profeſſed* Enemies *of our* Church *and* Religon, *eſcaping in the*

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mean

mean while Scot-free, *ſeldome or never medled withal in any of their* Sermons. 2. *Or if ſometimes ſome* little-matter *be done that way by* 2
ſome of them; *it is ſo little, that it is to as* little purpoſe: *rather for faſhions ſake*, ad faciendum Populum, *and to avoid* ſuſpicion, *than for any* ill will *they bear them. Perhaps give them* a light touch *by the way*; a gentle rub *as they paſs along, that ſhall do them no harme*; *but their* Brethren, *that profeſs the ſame* Proteſtant Religion *with them, they handle with* a rougher hand. *With* Elder-guns, *and* Paper-pellits *they ſhoot at thoſe*; *but againſt theſe, they play with* Cannon-bullet. 3. *And all this anger but for* Ceremonies: Trifles 3
even in their own eſteem, who plead hardeſt for them. If they be indeed ſuch indifferent things, *as they confeſs them to be, and would have the World believe they make no other account of them: Why do they* dote *on them ſo extreamely* themſelves? *Why do they preſs them upon* others *with ſo much importunity? Why do they* quarrel *with their* brethren *eternally about them?* 4. *The truth is, both* We *and* They *judge o-* 4
therwiſe of them, than as Indifferent things. *They think them* neceſſary, *what ever they pretend*; *or elſe they would not lay* ſo much weight *upon them. And we hold them* Popiſh Antichriſtian, *and* Superſtitious: *or elſe we would not ſo ſtiffly* refuſe *them.* 5. *It is not there-* 5
fore without cauſe, that we ſuſpect the Authors *of ſuch* Sermons *and* Treatiſes, *as have come abroad in the defence of ſuch trash, to be* Popiſhly-affected; *or at leaſt to have been ſet on by ſome* Popiſh Biſhops *or* Chancellors (*though perhaps without any ſuch* intention *in themſelves:*) *on purpoſe to promote* the Papal intereſt *here, and to bring back the people of this Nation* by degrees, *if not into* the heart *and within* the walls of Babylon, *yet at leaſtwiſe into* the confines, *and within* the view *of it.* 6. *Which, as it appeareth otherwiſe, to wit, by their great* willingneſs *to allow ſuch* qualifications *to ſundry* Doctrines *taught in the* Church of Rome, *and ſuch* interpretations *to ſundry taught in* our Church, *as may bring them to the neareſt* agreement; *and their great* endeavours *to find out ſuch* Expedients, *as might beſt bring on a perfect* reconciliation *between the two* Churches: 7. *So particularly, in* preſſing *with ſo much vehemency the obſer-* 7
vance of theſe Popiſh *and* Superſtitious Ceremonies; *for which* we *cannot* find, *nor do* they *offer to* produce, *any either* Command *or* Example *in holy Scripture, to* warrant *to our Conſciences the uſe thereof.*

8 *thereof.* 8. *Which, what is it elſe in effect, then to deny* the ſufficiency of the Scripture, *to be a* perfect Rule of Faith and Manners? *Which being one of the main bulwarkes of* the Proteſtant Religion, *as it is differenced from* the Roman, *is by theſe men and by this means* undermined *and* betrayed.

§ *V.* This is the ſum and ſubſtance of the uſual *Cenſures* and *Objections* of our *Anti-Ceremonian Brethren*, ſo far as I have obſerved from their own *ſpeeches* and *writings*: which I have therefore ſet down as neer, as in ſo few words I could, to their *ſenſe*, and, for the moſt part, in their *own expreſſions*. Much of which having (as I conceive) received its *anſwer* beforehand in ſome paſſage or other of the enſuing *Sermons*, might ſuperſede me the labour of adding any more now. Yet for ſo much as theſe *anſwers* lye diſperſedly, and not in one view: I held it convenient, as I have produced *the Objections* all together; ſo to offer to the Readers *an Anſwer* to them all together, and that in the ſame order, as I have given them in Begging at his hands but this *one* (very reaſonable) *favour*, that he would do both *himſelfe* and *me* ſo much right, as not to paſs his *cenſure* too *haſtily* and too *ſeverely* upon any *part* of what is now preſented to his view, (whether he *like* it, or *diſlike* it;) till he hath had *the patience* to read over *the whole*, and allowed himſelfe *the freedom* rightly and without prejudice to *conſider* of it.

§. *VI.* That which is ſaid in *the firſt* place of their *Godlineſs* and *Tenderneſs of Conſcience*, is not much to the purpoſe, as to the main
1 buſineſs. For *Firſt*, beſides that *all parties* pretend to *Godlineſs*; *Papiſts*, *Anabaptiſts*, and who not (even the late-ſprung-up generation of *Levellers*, whoſe *Principles* are ſo deſtructive of all that *Order* and *Juſtice* by which *publick ſocieties* are ſupported, do yet ſtyle themſelves, as by a kind of peculiarity, *The Godly*;) And
2 that *ſecondly*, it is the eaſieſt thing in the world, and nothing more common, than for men to pretend *Conſcience*, when they are not minded to *obey*: I do not believe *thirdly*, (though I am well per-
3 ſwaded of *the godlineſs* of many of them otherwiſe,) that *the refuſal* of indifferent *Ceremonies* enjoyned by *Lawful Authority*, is any part of their *Godlineſs*; or any good fruit, evidence, or ſign there
4 of. But certain it is *fourthly*, that *the godlieſt* men are *men*, and

know

know but in part; and by the power of *godlineſs* in their *hearts* are no more ſecured from the poſſibility of falling into *Errour* through *Ignorance*, than from the poſſibility of falling into *Sin* through *Infirmity*. And as for *Tenderneſs* of Conſcience *fifthly*, a moſt gracious bleſſed fruit of *the holy Spirit* of God, where it is really, and not *in pretence* only, nor *miſtaken*, (for ſure it is no very *tender Conſcience*, though ſometimes called ſo, that *ſtraineth at a Gnat and ſwalloweth a Camel*:) it is with it, as with other *tender* things; very ſubject to receive *harm*, and ſoon put out of *order*. Through the cunning of *Satan*, it dangerouſly *expoſeth* men to *temptations on the right hand*: and through its own aptitude to entertain and to cheriſh *unneceſſary ſcruples*, it ſtrongly diſpoſeth them to *liſten* thereunto ſo long, till at the laſt they are *overcome* thereof. Needfull it is therefore, that in the publick teaching, *the Errours* ſhould be ſometimes refuted, and the *Temptations* diſcovered. And this ever to be done; *ſeaſonably*, *ſoberly*, *diſcreetly*, and *convincingly*; and, when we are to deal with men whoſe *Conſciences* are (ſo far as we can diſcern) truly *tender*, with the ſpirit of *Meekneſs* and *Compaſſion*. For, *tender* things muſt be *tenderly* dealt with-all; or they are loſt. I know it is not alwayes *ſo done*: nor can we expect it ſhould. All *Preachers* are neither ſo *charitable*, nor ſo *prudent*, nor ſo *conſciencious*, as they ſhould be: And they that are ſuch in a good meaſure, are *men* ſtill; and may be (*a*) *tranſported* now and then through *Paſſion*, and *Infirmity*, beyond the juſt bounds of *moderation*. But then, the fault is not ſo much in *the choice* of the argument they treat of, as in *the ill-managing* thereof: which ought not to caſt any prejudice upon others, who deal in *the ſame Argument*, but after *another manner*.

(*a*) Ταραττόμενοι ἧττον λυώσονται, φυλάττεσθαι πάντα. Ariſt. 1. Elench. 15.

§. VII. But that which pincheth moſt in this *firſt particular* (as I ſuppoſe) is this; That upon all publick occaſions, eſpecially in *Viſitation-Sermons*, they who agree with us in *the ſubſtance* of the ſame *reformed Religion*, are for the moſt part *the only mark ſhot at*; whileſt *the common Enemy*, *the Papiſt*, hath little or nothing ſaid againſt him. For Anſwer hereunto. *Firſt*, ſo far as concerneth *the Sermons* here publiſhed, *the Objection* is void; for therein, the *Papiſt* hath had his ſhare as well as his fellows, ſo oft as the *Text* gave occaſion, or the *file* of my diſcourſe led me thereunto;

thereunto; as by *the Papers* themſelves (whereunto reference to
2 be had) will evidently appear. *Secondly*, admitting all *true* that is alleadged; either we are *excuſable*, in what they *blame* us for; or they that *blame* us *inexcuſable*, who do the very *ſame things*. Do not they uſually in their *Sermons* fall bitterly upon *the Papiſts* and *Arminians*? but ſeldom meddle with *the Socinians*? ſcarce ever name *the Turks*? I have been often told, of their declamations againſt the obſerving of *Chriſtmas*, that great *ſuperſtitious* thing; but I remember not to have heard of much ſpoken againſt *Perjury* and *Sacriledge*, and ſome other ſins, wherewith our times abound. Nay, doth not their *zeal* even againſt *Popery* it ſelf (*Popery* I mean, truly ſo called) of late years, and ſince moſt of *the Pulpits* are in their *poſſeſſion*, ſeem to abate; at leaſtwiſe in compariſon of *the zeal* they ſhew againſt *Epiſcopacy*, and againſt *the Liturgy*, *Feſtivals*, and *Ceremonies* lately in uſe among us? Theſe they cry down with all *the noiſe* they can, and with all *the ſtrength* they have; having firſt branded them with the name of *Popery*; and this muſt now paſs for *preaching againſt Popery*. I demand then, Is there not the like reaſon of reproving *Sins*, and refuting *Errours*? If ſo; are not *Perjury* and *Sacriledge* as great ſins (at leaſt) as *keeping Chriſtmas* Holy-day? Howſoever, are not the Errors of *the Turks*, that deny the whole ſtructure of *the Chriſtian Religion*, (*foundation* and all,) far worſe than the Errors of *the Papiſts*, who by their *additional ſuperſtructures* have only altered *the fabrick*, but keep *the foundation* ſtill? And are not the Errours of *the Socinians*, who deny *the Trinity*, Gods *Omniſcience*, the Eternity of *the Son*, the Divinity of *the Holy Ghoſt*, *Original ſin*, the calling of *Miniſters*, and far worſe than thoſe *the Arminians* are charged withall, of *Free Will*, *Univerſal Redemption*, *Falling from Grace*, &c. And are not the old rotten points of Popery (*the Popes Oecumenical Paſtorſhip and Infallibility*, *the Scriptures Unſufficiency*, *Image-worſhip*, *Invocation of Saints*, *Tranſubſtantiation*, *Half-Communion*, &c.) Errours of as great a *magnitude*, as thoſe other points of *Popery* (lately and falſly dubb'd ſuch) of *Epiſcopacy*, *Liturgie*, *Feſtivals*, and *Ceremonies*? If they be; Why do our *Brethren* Preach *oftner*, and inveigh *more*, againſt theſe *later* and *leſſer* in compariſon, than againſt thoſe *former* and *greater Sins* and *Errours*? I doubt not,

but

but they have ſome *Reaſons* wherewith to *ſatisfie themſelves* for their ſo doing; elſe they were much to blame. Be thoſe *Reaſons* what they will; if they will ſerve to *excuſe them*, they will ſerve as well to *juſtifie us*.

§. VIII. It will be ſaid perhaps; *Firſt*. That the *Turks* have no *Communion* with us: They are *out of the Church*; and our chiefeſt care ſhould be for *thoſe within*, leaving *thoſe without* for God to judge. Or indeed *Secondly*, To what purpoſe would it be to addreſs our ſpeeches to them ſome thouſands of miles out of hearing? If our *voyces* were as loud as *Stentor*'s, or that of *Mars* in *Homer*; the ſound would not reach them. Beſides that *Thirdly*, There is little danger in *our people* of receiving *hurt* or *infection* from them; who have no ſuch *Agents* here to tamper with the people in that behalf, no ſuch *artifices* and plauſible *pretenſions* whereby to work them over to their ſide, no ſuch *advantages* as the agreement in ſome *Common Principles* might afford for bringing on the reſt; as the *Papiſts* have. Who being within the pale of the *viſible Catholick Church*, and living in the midſt of us, have their *inſtruments* ready at hand in every corner, to gain *Proſelytes* for *Rome*; the ſpecious pretences of *Antiquity*, *Univerſality*, *Conſent of Councels and Fathers*, &c. wherewith to dazle the eyes of *weak* and *credulous* perſons; and ſome ground alſo to work upon, in the *agreement* that is between them and us in the principal Articles of the *Chriſtian Faith*. 1 2 3

§. IX. Theſe *Reaſons* I confeſs are *ſatisfactory*, as to the Compariſon between *Turks* and *Papiſts*; and may be applyed to the other Inſtance alſo in their proportion, ſo far as the Application will hold truth. And all this is agreeable, both, To the Apoſtles diſcourſe, 1 *Cor.* 5. 9. —13. and, To the advices of prudent *Statiſts*, who forbear to advance againſt *a potent Enemy abroad*, till they have compoſed ſmaller *Quarrels* and *Mutinies* at home; and, To the Example alſo of our bleſſed Saviour himſelf: Who, although the Errours of the *Sadducees* were, in themſelves, and in reſpect of their matter, much worſe than thoſe of the *Scribes* and *Phariſees*; yet becauſe the danger of ſeducing the people, was greater from *theſe* than from *thoſe* (the *Phariſees* by reaſon of their out-ſide holineſs being grown into better Eſteem with the people 1 2 3

than the *Sadduces* were; and the generality of the people also by their education pretily well Principled, and so fore-armed, against those more gross and palpable Errours of the *Sadduces*:) is observed therefore to have both more frequently and with greater sharpness reproved the *Scribes* and *Pharisees* for their false teaching, than he did the *Sadduces*; and to have given the people more Caveats to beware of them and their Leaven, than that of the *Sadduces*.

S. X. This is the most, I think, they have to say for *themselves*; and upon supposal that all the *particulars* in the aforementioned *Instances*, were indeed such *Sins* and *Errours*, as they either *take* or *mistake* them for; it must be admitted a very *reasonable* and *sufficient* Plea. Only we require (which is but *equal*) that they mete unto us back again with *the same measure*; and allow us the benefit of *the same Plea* (*mutatis mutandis*) so far as *our Case is the same* with theirs. Let them but this do; and the *Objection* will vanish. 1 *First*, we nothing doubt but that the *Papists* (by being baptized into the *Faith of Christ*) are in a far *better condition* otherwise; as we are sure they stand in a *neerer relation to us* thereby, than *Turks* and *Pagans* do. Yet, as to *external Communion* in the publick Worship; by *refusing* to assemble with us (which is not our fault) they are as very strangers to us, as the very *Turks* are; and in that respect to be looked upon as οἱ ἔξω, *those that are without*. And therefore we deemed it more *expedient*, and a more *brotherly act*, to endeavour the reducing of *our Brethren* that held Communion with us to their *just obedience*, by discovering to their faces (being personally *present*) those their *Errours* that obstructed it; than to *beat the air* to little purpose, in declaiming against those that did *not hear* us, and we were sure 2 would *little regard* us. For *Secondly*, were it not for the confirming of our *Protestant Hearers* in their present belief of the *Truth*, against such as will attempt to *draw* them from us; it would be a very *impertinent* thing to insist much upon the discovery of Popish Errours in our Churches; whither they that should reap most benefit by such discovery never come. They live *among us* indeed, which the *Turks* do not: but since they *come not* where they may *hear* us; it is all one *to us*, in respect of our Sermons, as if they

lived

lived as far from us as the *Turks* do. But at such times as the *Clergie* are met together (which is chiefly done at the *Visitations*) when most of them who are most concerned, both for their *own* sakes, and the *peoples* that depend upon them, to have a *right judgment* concerning the Nature and Use of *Indifferent things*, are present; it seemeth to be very *proper*, and (by the blessing of God) may conduce very much to the *edification* of his people in *Truth*, *Peace*, and *Godliness*; that the *just power* of those that have *authority* in the Church for making *Ecclesiastical Constitutions* should be *asserted*, and the *necessity* of yielding *obedience* thereunto when they are made, by all under such *authority* should be *pressed*. This is the very truth of the *whole business*. And what is there in all this, to deserve such *outcryes*? What is there, if men would but soberly consider it, that is not every way agreeable to the dictates both of Christian *Prudence* and *Charity*? *Thirdly* (which is a very important consideration, and commeth up to the full of the *Objection*) we think it more needful, seasonable, and expedient, upon such *opportunities*, to clear these *points in difference* between us and our *Brethren* at home, than to handle any of the *Controversies* in debate between us and those of *Rome*. Both because the people are in more danger of being misled by these, than of being seduced by *Papists*; and because the *Papists* make a great advantage (indeed the greatest, and in a manner the whole advantage they have against us) of these *home-differences*. For, although the *Emissaries of Rome* have long used all the *art* and *diligence* possible, to advance the *Roman Interest* among us; yet the *people of England* are so generally prepossessed with a detestation of *that Religion* (as the people of *Spain*, *France*, and *Italy* are of *ours*) that, were it not for the *advantage* they make of the *excesses* of some troublesome spirits among our selves, they could not have expected to have *reaped* so plentiful a *harvest* here, as *of late years* they have done. But *our Brethren*, having by their much *Preaching* and inveighing against the *Papists*, wrought our common people to such a *prejudice* against her *Doctrines*, that many of them know no other *Rule* whereby to judge of the soundness of mens *Religion*, than by the greater or lesser *distance* it hath from *Popery*; have thereby withal gained that *high esteem* of their

soundness

ſoundneſs in Religion above others in the hearts of many of our people (led, as moſt are, by *opinion* more than true *judgment*;) that it is a very eaſie matter for them to draw *multitudes* after them into a *diſlike* of any thing, wherein they ſhall think good to faſten the imputation of being *Popiſh*. For preventing whereof, if we do our beſt endeavour upon all good occaſions to *undeceive them* firſt, and by them the *people*; by letting them *ſee* (if they will but *open* their eyes) how *unſound the Principles* are they go upon, and how *unſafe the Practiſes* thoſe principles lead unto: Who can juſtly blame us for ſo doing?

§. XI. To the ſubſtance of the *Second Objection* (if I may with their *leave* and without their *offence*, paſs by that *quaint animate piece* of wit, of *Paper-pellets*, and *Cannon-bullets*;) I ſhall need make no further *Anſwer*, than what hath already been given to the *Firſt*. Only I ſhall, *ex abundanti*, add two things; the one, concerning *myſelf*; the other, to the *Objectors*. For *my ſelf*, if I be not much miſtaken, I have been ſo far from *offending* in the kind objected, that I may ſeem rather to have *offended* too much on the other hand. The *ſubſtance of the matter* both againſt *Popiſh* and *others*, is I hope all along juſtifiable. And then, if ſome *ſharper expreſſions* both againſt them and others have here and there ſlipt from my *tongue* or *pen* (ſuch as *heat* and *indignation* in our *greener years* are apt to ſuggeſt;) they that are *ingenuous*, conſidering how long it is ſince *thoſe Sermons* were Preached, may be pleaſed to *pardon* it, upon the old plea, *Dandum aliquid ætati*. As for *them*, that they Preach againſt *Popery*, I not at all miſlike; Only I could wiſh, that theſe *two Cautions* were better obſerved, than (as far as I can make *conjecture* of the reſt, by the proportion of what hath come to my *knowledge*) I fear they uſually are, by the *more zealous* of that party, *Viz.* 1. That they do not through *ignorance*, *prejudice*, or *precipitancy*, call that *Popery*, which is not; and then under that *name* and *notion* Preach againſt it. 2. That they would do it with the leſs *noiſe* and more *weight*. It is not a buſineſs meerly of the *Lungs* but requireth *Sinews* too. Our (to uſe their own *Metaphor*) let them not think that caſting of *ſquibs* will do the deed, or charging with *powder* alone; that will give a *crack* indeed, and raiſe a *ſmoak*; but unleſs they have *bullet* as well as *powder*, it will do little execution.

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§. XII.

§. XII. To the *Third Objection*, I say *First*, That we have indeed no higher or other esteem of *Ceremonies*, than as of *indifferent things*; yet do we not count them *Trifles*, otherwise than as in comparison with *necessary duties*. But the *Ceremonies* (*Secondly*) be as very *Trifles*, as any man can imagine them to be; yet *Obedience* sure is no *Trifle*. They mis-state the *Question*, when they talke of pressing *Ceremonies*. It is *Obedience* (formally) that is required, *Ceremonies* not otherwise prefsed, than as the *matter* wherein that *Obedience* is to be exercised. If a *Master* appoint his *Servant* to do some small matter that he thinketh fit to have done, though in itself of no great moment; yet he will expect to be *obeyed*: and it is great reason he should. If in such case the *Servant* should refuse to do the thing appointed, because he hath *no mind* thereunto, and should receive a check or correction for such refusal; could he either sufficiently excuse his own *fault*, or reasonably complain of his *Master* for dealing hardly with him, by saying, The thing was but a *Trifle*? Is it not evident, that the thing which made the *Master* angry, and the *Servant* an offender in that *Case*, was not (*precisely* and *formally*) the leaving of the thing *undone* (which had it not been *commanded*, might have been left undone without any *fault* or *blame* at all;) but the refusing to do it, when he that had a right to his *service* commanded him? Wherefore *Thirdly*, that which is said of some mens *doting* so extremely on *Ceremonies*, might have been well enough spared. I know no true Son of the *Church of England*, that doeth upon any *Ceremony*, whatsoever opinion he may have of the *decency* or *expediency* of some of them, if any do, let him answer for himself. Among wise men, he will hardly pass for a *wise man*, that doteth upon any. Nor will he, I doubt, prove a much *wiser man*, that runs into the *contrary Extreme*, and *abhorreth* all. It is true, *Fourthly*, that there have been long and *unkind quarrels* about these things. More is the pity: but where is the *fault*? To whom is the *beginning*, and to whom the *continuance* of a quarrel rather imputable? To him, that *demandeth* his right? or to him that *withholdeth* it from him? For this is the plain *Case* in short: The *Bishops* (under the King) require *obedience* to the *Laws Ecclesiastical*; these men refuse to give it. So *began the quarrel* at first, and upon the same terms it con-

tinued.

thited. If the *Obedience* challenged were indeed due to those Laws,
then did our *Brethren* both *begin* the quarrel, and *hold it on*; if
it were not, then must the whole *blame* lye upon those that *claimed*
it unjustly, and not upon them. So that upon winding up of the
business, the whole *Controversie* will devolve upon this point:
Whether to the *Laws Ecclesiastical* Obedience is due or not? For
the right determining whereof (forsomuch as it is confessed on
all hands, that *Obedience* is due to *Lawful Authority* commanding
Lawful things) two other *points* are to be resolved: the one, con-
cerning the *Authority* by which the Constitutions were made; the
other, concerning the *lawfulness* of the things therein required.
The *Presbyterians of the first* flatly and directly deny both: *Ours*,
less forward to declare their opinion in the *former* point, have
chosen rather to stand upon the *later* only. And so the *point in is-*
sue is briefly this; Whether the *things* commanded (and parti-
cularly the *Ceremonies*) be *lawful*, yea, or no. Which bringeth
us to the consideration of

s. XIII. The *Fourth Objection*. Wherein (besides some *ill*
language, which I love not to stir into) they declare, *First*, what
they conceive to be our Opinion, and *next* what is indeed their
Own concerning the *Ceremonies*, &c. in question. In the former,
we desire that *candor* which in all *reason* and *charity* they ought to
afford us; that they would fix nothing upon us as *our opinion*,
which our selves (who should best know what *our own opinion is*)
proteit against, as *not our opinion*. They have been told a thou-
sand times over, in the *Sermons* and *Writings* of private men,
which is also attested and assured by the *publick Declaration* of
our *Church* (the most authentick assurance a question of this na-
ture is capable of;) That we place no *Necessity* at all in these
1 things, but hold them to be meerly indifferent. That, when for
2 *decency*, *order*, or *uniformities* sake, any *Constitutions* are made con-
cerning them; there is the same *necessity* of obeying such *Constitu-*
tions, as there is of obeying other *Laws* made for the good of the
Common-wealth concerning any other *indifferent* things. That such
Necessity, either in the one or the other, ariseth not properly from
the *Authority* of the immediate *Law-giver*, but from *the*
Ordinance of God, who hath commanded us to obey the *Ordi-*
3 *nances*

nances of men for his ſake. That, ſuch *neceſſity of Obedience* not- 4
withſtanding, the *things* remain in the ſame *indifferency* as before. Every way in reſpect of their Nature; and *quoad Rem* (it being not in the power of *accidental Relations* to change the *Natures* of things) and even in reſpect of their *Uſe*; and *quoad Nos* thus far, that there is a *liberty* left for men, upon extraordinary and other juſt occaſions, ſometimes to do otherwiſe then the Conſtitution requireth, *extra caſum Scandali & Contemptus*. A *liberty*, which we dare not either take our ſelves, or allow to others, in things properly and abſolutely neceſſary. [Upon which very account (I mean the conſideration of the indifferency of the things in themſelves) and upon which account alone it is, that many of the Epiſcopal (that is to ſay, the true *Engliſh* Proteſtant) Divines; who ſadly reſent the Voting down of the Liturgy, Feſtivals, and Ceremonies of the Church, by ſo many former Laws eſtabliſhed; heartily deſired heretofore the continuance, and as heartily ſtill wiſh the reſtitution, and are (by Gods help) ready with their Tongues, Pens, and Sufferings, to maintain and juſtifie the Lawful uſe of the ſame; do yet ſo far yield to the ſway of the times, and are perſwaded they may with a good Conſcience ſo do, as to forbear the uſe thereof in the publick worſhip; till it ſhall ſeem good to thoſe that are in place of Authority either to reſtore them to their former ſtate (as it is well hoped, when they ſhall have duly conſidered the evill conſequents of that Vote, they will) or at leaſtwiſe, and in the mean time to leave them arbitrary, for men, according to their ſeveral different judgments, to uſe or not to uſe, which ſeemeth but reaſonable, the like favour and liberty in o-
the kinds having been long allowed to almoſt all other ſorts of men, though of never ſo diſtant perſwaſions one from another:] 5
Laſtly, That all *Laws* made concerning *Ceremonies* or other *indifferent* things, whether *Civil* or *Eccleſiaſtical*, are *mutable*; and as they were at firſt made *by humane Authority*, ſo may they from time to time be *by humane Authority* abrogated and repealed. And then and thenceſo th they loſe their *obligation*; whereby the *neceſſity* of yielding *obedience* thereunto wholly ceaſeth and determineth; and the *things* thereby *commanded* or *prohibited*, return to their

primitive

primitive and natural *indifferency*, even in their *Uſe* alſo, and *in reſpect of us*. This is clearly *our Opinion*; and men may eaſily ſo underſtand us, if they will.

§. XIV. But *their Opinion* is, that the things enjoyned are *Popiſh* and *Superſtitious*; and conſequently *unlawful* to be uſed: And this they render as the *reaſon* of their *Non-conformity*. And the *Reaſon* were certainly good, if the *Opinion* were true. For the *Popiſhneſs* firſt; unleſs we ſhould ſue out a Writ *de finibus regendis*, [a] it will be hard to find out a way how to bring this *Controverſie* to an *iſſue*, much leſs to an *end*: the *term* hath been ſo ſtrangely extended, and the *limits* thereof (if yet it have any) ſo *uncertain*. If they would be intreated to ſet *bounds* to what they mean by *Popiſh* and *Popery*, by giving us a certain *definition of it*; we ſhould the ſooner either come to ſome *agreement*; or at leaſt, underſtand our ſelves, and one another the better, wherein and how far we *diſagreed*. In the mean time, it is to me a wonder, that if *reaſon* would not heretofore, yet the ſad *experience* of the ill conſequents, ſo *viſible* of late time, ſhould not have taught them all this while to *conſider*, what infinite *advantage* they give to the *Romiſh party* to work upon *weak* and *wavering* ſouls; by damning ſo many things under the name of *Popery*, which may to their underſtandings be ſufficiently evidenced; *Some*, to have been uſed by the *ancient Chriſtians* long before *Popery* was hatched, or but in the egg; and *All* to have nothing of *Superſtition* or *Popery* in them, unleſs every thing that is uſed in the *Church of Rome* become thereby *Popiſh* and *Superſtitious*. Nor what great *advantage* they give to our newer *Sectaries*, to extend the name yet farther. Who, by the help of their *New Lights*, can diſcern *Popery*, not onely in the *Ceremonies* formerly under debate; but even in the *Churches* and *Pulpits* wherein they uſed to Preach againſt *Popery*, and the *Bells* wherewith they uſed to call the people together to hear them. Theſe are by ſome of them cryed down as *Popiſh*; with other things very many, which their *Presbyterian* Brethren do *yet* both allow, and practiſe; though *how long* they will ſo do, is uncertain, if they go on with the Work of *Reformation* they have begun, with as *quick diſpatch*, and at the rate they have done theſe laſt *two ſeven* years. The having of *God-fathers* at Baptiſm, *Churching*

of

[a] *Omnia periclitabuntur aliter accipi quàm ſunt, ſi aliter quàm ſunt cognominantur.* Tert. de carn. Chriſti cap. 13.

of Women, *Prayers* at the burial of the dead; Children asking their Parents *blessing*, *&c.* which whilome were held *innocent*; are now by very many thrown aside, as rags of *Popery*. Nay, are not some gone so far already, as to cast into the same heap, not only, the ancient hymn *Gloria Patri* (for the *repeating* whereof alone some have been *deprived* of all their *livelihoods*) and the *Apostles Creed*; but even the use of the *Lords Prayer it self?* -- And what will *ye do* in the end thereof? And what would you have *us do* in the mean time, when you call hard upon us to leave our *Popery*, and yet would never do us the favour to let us know what it is? It were good therefore, both for *your own* sakes, that you may not rove *in infinitum*; and in compassion *to us*; that you would give us a perfect *boundary* of what is *Popery* now; with some *Prognostication* or *Ephemerides* annexed (if you please) whereby to *calculate* what will be *Popery* seven years hence.

§. XV. But to be *serious*, and not to indulge my self too much *merriment* in so *sad* a business; I believe, all those men will be found much mistaken, who either measure the *Protestant Religion* by an opposition to *Popery*; or account all *Popery*, that is *taught* or *practised* in the *Church of Rome*. Our godly *Fore-fathers*, to whom (under God) we owe the purity of our *Religion*, and some of which laid down their *lives for the defence* of the same, were sure *of another mind*; if we may, from what they *did*, judg what they *thought*. They had no *purpose* (nor had they any warrant) to set up *a new Religion*, but to reform *the Old*; by purging it from those *Innovations*, which in tract of time (some sooner, some later) had *mingled* with it, and *corrupted* it, both in the *Doctrine* and *Worship*. According to this *purpose* they produced, without *constraint* or *precipitancy*, freely and advisedly, as in *peaceable times*; and brought their intentions to *a happy end*; as by the *result* thereof, contained in the *Articles* and *Liturgie* of our Church, and the *Prefaces* thereunto, doth fully appear. From hence chiefly, as I conceive, we are to take our best scantling, whereby to judg *what is*, and *what is not*, to be esteemed *Popery*. All those *Doctrines* then, held by the modern *Church of Rome*, which are either *contrary* to the written *word of God*, or but *super-added thereunto*, as *necessary points of Faith* to be of all Christians believed under pain

of *damnation*; and all those *Superstitions* used in the *worship* of God, which either are *unlawful*, as being *contrary* to the Word; or being *not contrary* and therefore *arbitrary* and *indifferent*, are made *Essentials*, and imposed as necessary *parts of Worship*: these are, as I take it, the things whereunto the name of *Popery* doth properly and peculiarly belong. But as for the *Ceremonies* used in *the Church of Rome*, which the *Church of England* at the Reformation thought fit to *retain*; not as *Essential* or *necessary parts* of Gods service, but onely as *accidental* and *mutable circumstances* attending the same for *order*, *comlineß*, and *edifications* sake; how these should deserve the name of *Popish*, I so little understand, that I profess I do not yet see any reason why, if the *Church* had then thought fit to have *retained* some other of those which were then *laid aside*, she might not have lawfully so done; or why the things so *retained* should have been accounted *Popish*. The plain truth is this, The *Church of England* meant to make use of her *liberty*, and the lawfull *power* she had (as all the *Churches* of Christ have, or ought to have) of ordering *Ecclesiastical affairs* here; yet to do it with so much *prudence* and *moderation*, that the World might see, by what was *laid aside*, *that she acknowledg'd no subjection to the See of Rome*; *and by what was retained*, that she did not *recede from the Church of* Rome, out of any spirit of *contradiction*, but as *necessitated thereunto* for the maintenance of her just *liberty*. The number of *Ceremonies* was also then very *great*, and they thereby *burdensome*; and so the number thought fit to be *lessened*. But for the *Choice*, which should be kept, and which not; that was wholly in her *power*, and at her *discretion*. Whereof, though she were not bound so to do, yet hath she given a clear and *satisfactory* account, in one of the *Prefaces* usually prefixed before the *Book of Common Prayer*.

§. XVI. Besides this of *Popish*, they have bestowed also upon the *Ceremonies* the Epithet of *Superstitious*. Which is *a word* likewise (as the former) of late very much *extended*; and standeth in need of *a Boundary* too and a *definition* as well as it. But howsoever they do with the *words*, I must needs set bounds to *my discourse*; lest I weary the *Reader*. The point of *Superstition* I have had occasion to touch upon (more than once, as I remember) in some

of *theſe Sermons*; and proved that the *Superſtition* lyeth indeed at *their* door, not *ours*. They *forbid* the things commanded by the Church, *under the obligation of Sin*, and that *Obligation* ariſing not from their *forbidding* them, but from the *things* themſelves, which they judge to be *unlawful*, and thence impoſe upon all men *a neceſſity* of not uſing them; which is *Superſtition*. Whereas the *Church* requires *obedience* indeed to her commands, and that alſo *under the obligation of ſin*; but that *obligation* ariſing not at all from the nature of the *things* themſelves (alwaies held and declared *Indifferent*;) but *immediately* from the authority of the *Superiour* commanding the *thing*, and *originally* from the Ordinance of *God* commanding *Obedience* to Superiours, as already hath been ſaid: and this is *not Superſtition*. For further ſatisfaction therefore in this matter, referring the *Reader* to the *Sermons* themſelves; I ſhall only by way of addition repreſent to the *Objectors* S. *Paul*'s demeanour at *Athens*. Where finding the City [a] full of *Idols* (or wholly given to *Idolatry*) he doth not yet fall foul upon them, nor *exclaim* againſt them in any *reproachful* manner, no nor ſo much as call them *Idolaters*; though they were ſuch, and that in a very high degree; but tempering his ſpeeches with all *lenity* and *condeſcention*, he telleth them onely of their *Superſtition*; and that in the *calmeſt manner* too, [b] Δεισιδαιμονιεςέρους (the *comparative* degree in ſuch kind of ſpeaking being uſually taken for *a diminuent terme*.) How diſtant are they from his *Example*, with whom every thing they miſlike is preſently *an Idol!* Chriſtmas-day *an Idol*, the Surplice *an Idol*, the Croſs after Baptiſm a great *Idol*, the Common-Prayer-Book an abominable *Idol!* When yet, if the *worſt* that can be ſaid againſt them were *granted*, the moſt it could amount to, is but *Superſtition*; and till that be *granted*, which muſt not be till it be well *proved*, it is more *childiſh* than *manly*, to cry out *Superſtition*, *Superſtition!*

[a] Κατείδωλον πόλιν Act. 17. 16.

[b] ——δαι

§. XVII. Their next is, a *Suſpicion* (rather than *Objection*) and that upon no very good ground. But charity is not eaſily *ſuſpicious*; nor without cauſe. Wherein I have ſomewhat to ſay, in behalf of *my ſelf* and other *my Brethren*; and ſomewhat, by way of return *to them*. For *my ſelf*, I had a deſire, I may truly ſay almoſt from my very childhood, to *underſtand* (as much as was

possible for me) the bottom of our *Religion*; and particularly as it stood in relation both to the *Papists*, and (as they were then stiled) *Puritans*; to inform *my self rightly*; *wherein consisted the true differences* between them and the *Church of England*, together with the *grounds* of those differences. For I could even then observe (which was no hard matter to do) that the most of mankind took up their *Religion upon trust* (as *Custome* or *Education* had framed them) rather then *choice*. It pleased God in his goodness to afford me some *opportunities* sutable to that my *desire*; by means whereof, and by his good blessing, I attained to *understand* so much of the *Romish Religion*, as not only to *dislike* it, but to be able to give some *rational account* why I so do. And I doubt not but these very *Sermons*, were there nothing else to do it, will sufficiently free me from the least *suspicion* of driving on any design for *Rome*. As for those other *regular Sons of the Church of England*, that have appeared in this *Controversie* on her behalf; how *improbable*, and so far forth *uncharitable*, the *suspicion* is, that they should be any way *instrumental* towards the promoting of the *Papal Interest*, may appear (amongst other) by these few *Considerations* following.

ἐὰν μικρὸν διαφέρει, τὸ ὅπως ἢ ὅπως ἐκ νέων ἐθίζεσθαι μᾶλλον δὲ τὸ πᾶν. Arist. 2. Ethic. 1.

1 1. That those very *persons*, who were under God the *Instruments* of freeing us from the *Roman Yoke*, by casting *Popery* out of the Church, and sundry of them *Martyred* in the cause; those very Persons I say, were great favourers of these (now accounted *Popish*) *Ceremonies*, and the chief authors or procurers of the *Constitutions* made in that behalf. — *Hæ manus Trojam erigent?*

2 2. That in all former times since the beginning of the Reformation, our *Arch-Bishops* and *Bishops* with their *Chaplains*, and others of the *Prelatical party* (many of them such as have written also in defence of the *Church* against the *Puritans*) were the *principal* (I had almost said the *only*) Champions to maintain the Cause of *Religion* against the *Papists*.

3 3. That even in these times of so great *distraction*, and, consequently thereunto, of so great *advantage* to the Factors for *Rome*; none have stept into the gap more *readily*, nor appeared in the face of the *Enemy* more *openly*, nor maintained the *Fight* with more *stoutness* and *gallantry*, than the *Episcopal Divines* have done; as their late learned *Writings testifie*. Yea, and some of them such, as (be-

Bp. Bramhall, Dr. Co[illegible]ns, &c.

side

ſide their other *ſufferings*) have layn as deep under the *ſuſpicion* of being *Popiſhly-affected*, as any other of their *Brethren* whoſoever. 4

4. That by the endeavours of theſe *Epiſcopal Divines*, ſome that were *bred Papiſts* have been *gained* to our Church, others that began to *waver* confirmed and ſetled in their old *Religion*, and ſome that were *fallen* from us recovered and *reduced*, notwithſtanding all *the diſadvantages* of theſe confuſed times: and of each of theſe, I am able to produce ſome *inſtance*. But I profeſs ſincerely, as in the preſence of God, and before the World, that I have not *known* (at leaſt, I cannot call to *remembrance*) ſo much as one *ſingle example* of any of this done by any of our *Anti-Cerimonian* Brethren, whether *Presbyterian* or *Independent*.

§. XVIII. But I have ſomewhat to *return* upon theſe our *Brethren*, who thus cauſeleſly *ſuſpect us*. Poſſibly it will not pleaſe them: (φορτικὸν τὸ ἀληθές.) But I muſt ſpeak it out, both for *the truths* ſake, and *theirs*. To wit, that *themſelves* are in truth, though not *purpoſely* and *intentionally*, (whereof in my own thought I freely acquit them,) yet *really* and *eventually*, the great promoters of *the Roman Intereſt* among us: and that more wayes than one. Theſe *three* among the reſt, are evident. *Firſt*, by putting to their helping hand to the pulling down of *Epiſcopacy*. It is very well known to many, what [a] rejoycing *that Vote* brought to *the Romiſh party*. How even in *Rome* it ſelf they ſang their *Io-Pæans* upon the tidings thereof, and ſaid triumphantly, *Now the day is ours*; Now is the fatal blow given to *the Proteſtant Religion in England*. They, who by converſing much with *that Nation*, were well acquainted with *the fiery turbulent* ſpirits of the *Scottiſh Presbyterians*, knew as well how to make their *advantage* thereof: and handled the matter with ſo much *cunning*, by fomenting their *diſcontents* underhand, till they had *framed* them, and by their means, ſome of *the ſame party* here, to become the fitteſt *inſtruments* for the carrying on of their *great deſign*. And this I verily believe was the very *Maſter-piece* of the whole plot. They could not but *foreſee* (as *the event* hath alſo proved,) that if *the old Government*, a main *pillar* in the *building*, were once diſſolved, the whole *fabrick* would be ſore *ſhaken*, if not preſently *ſhattered* in pieces and ruined; things would preſently run into *confuſion*; *diſtractions* 1

[a] χαμωδία τῆς ἐχθρᾶς ἢ ἐμὴ τραγῳδία. Naz. Orat. 14.

ſtractions and *diviſions* would certainly follow: And when *the waters* ſhould be ſufficiently *troubled* and *mudded*, then would be their opportunity to caſt in their *nets* for a draught. Some [c] who have undertaken to diſcover to the World, the great *Plot* the *Papiſts* had of late years for the introducing of *Popery* in the ſeveral parts of it, might have done well to have taken ſome little *notice* of *this* alſo (I wonder how they cold *look beſide it*) being ſo *viſible*; and indeed the *fundamental* part of the plot. Without which, neither could the *ſparks of Errours and Hereſies* have been blown to that height, nor that *Libertiniſm* (and ſome other things therewith mentioned) have ſo ſoon *overſpread* the whole face of
2 the Land, as now we find they have done. *Secondly*, They promote the *intereſt* of *Rome*, by *oppoſing* it with more *violence* than *reaſon*. Which ought not to ſeem any *ſtrange thing* to us; ſince we ſee by daily experience the like to happen in *other matters* alſo. Many a man, when he thought moſt to make it *ſure*, hath quite *marred* a good buſineſs, by *over-doing it*. The moſt *prudent*, *juſt*, and (in all likelihood) *effectual* way to win upon *an adverſary* is, by yielding him as much, as with ſafety of *truth* can be yielded; who, if he ſhall find himſelfe *contradicted* in that which he is ſure is *true*, as well as in that which is indeed *falſe*, will (by a kind of *Antipariſtaſis*) be hardned into more *obſtinacy* then before, to defend all (*true* and *falſe*) with equal *fierceneſs*. It hath been obſerved by ſome (and I know no reaſon to queſtion the truth of the obſervation) that in thoſe *Counties* (*Lancaſhire* for one) where there are the *moſt* and the moſt *riged Preſbyterians*, there are alſo the *moſt* and the moſt *zealous Roman Ca-*
3 *tholicks*. *Thirdly*, They promote the *intereſt of Rome*, and betray the *Proteſtant* Cauſe; partly by miſtaking the *Queſtion* (a very common fault among them;) but eſpecially through the neceſſity of ſome *falſ Principle* or other; which having once *imbibed*, they think themſelves bound to *maintain*. Some of them, eſpecially ſuch as betook themſelves to *Preaching* betimes, and had not the leaſure and opportunity to look much into *Controverſies*, underſtand very little (as it is impoſſible they ſhould much) of the true *ſtate of the Queſtion* in many controverted points; and yet to ſhew their zeal againſt *Popery*, [f] are forward enough to be med-

[c] *Baxter Arg.* p.46.

[f] Ἡ πρόνοια ἡ πολλῶν ἐκ ἀγρυπνίας ἡ τῆς παρατηρήσεως ἀδυνάτης *Naz.* (*Edit. Pariſ.*) p.338.

ling

ling therewithal in the *Pulpit*. But with ſo much *weakneſs* and *impertinency* not ſeldom, that they leave the *Queſtion* worſe then they found it; and the *Hearer*, if he brought any *doubts* with him, to go from *Sermon* more *diſſatisfied*, than he came. The reſt of them (that have *better knowledge*) are yet ſo bound up by ſome *falſe Principle* or other they have received, that they cannot without *deſerting* the ſame (and that they muſt not do, whatſoever betideth them) treat to the ſatisfaction of a *rational* and *ingenuous* adverſary. Among thoſe *falſe Principles*, it ſhall ſuffice for the preſent to have named but this one; That the *Church of Rome is no true Church*. The *diſadvantages* of which aſſertion to *our Cauſe* in the diſpute about the *viſibility of the Church* (beſides *the falſeneſs* and *uncharitableneſs* of it) their *Zeal*, or *prejudice* rather, will not ſuffer them to *conſider*. With what out-cries was *Biſhop Hall* (good man, who little dream't of any *peace with Rome*) purſued by *Burton*, and other *Hot-ſpurs*, for yielding it *a Church*. Who had made the ſame *conceſſion* over and over again *before he was Biſhop* (as *Junius*, *Reynolds*, and our beſt *Controverſie-Writers* generally do) and no *notice* taken, no *noiſe* made of it. You may perceive by this *one inſtance*, where the *ſhoo wringeth*.

§. XIX. In their next, that they may not appear ſo uncharitable as to *ſuſpect* their Brethren *without cauſe*, they tell us, Upon what *grounds* they ſo do: *viz.* theſe two; The endeavours of *Reconciliation*, in the *Sixth*; and the preſſing of *Ceremonies* in the *Seventh* Objection. As to the former; *Firſt*, All endeavours of *Peace* (without loſs of *Truth*) are certainly *commendable* in the undertakers; prove the *event* as it will. Εἰ δυνατὸν, τὸ ἐξ ὑμῶν, *Rom.* 12. is every mans warrant for that. If any particular *private man* have made *overtures of peace* in this kinde *upon other terms* than he ought, let him anſwer it as he can; what is that to us? Admit *Secondly* (which I fear is too true) that there is little *hope*, ſcarce a *poſſibility* of reconcilement, if we well *preſerve*, as we are in conſcience bound, the *truth* and *purity* of our Religion; yet ought not that *fear* to hinder any man, fitted with *abilities* and *opportunities* for it, from ſuch *Endeavours* whereof whatſoever the *ſucceſs* be otherwiſe theſe two good *effects* will follow. It will be ſome *comfort* to him *within his own boſome*, that he hath done what

was

was his *duty* to do, to his utmoſt power: And it will *appear to the World*, where the buſineſs ſtuck, and through whoſe default
3 moſt, the *Endeavour* proved fruitleſs. *Thirdly*, though there be little *hope* (and, ſince the *Trent Councel*, leſs than before) of bringing things to *a perfect agreement*; yet methinks it ſhould be
Horat. 1. ep. 1. thought worth the while (*Eſt quadam prodire tenus, ſi non datur ultra*) to bring *both ſides* to as near *an agreement*, and reduce the *differences* to as ſmall *a number*, and as *narrow a point*, as may be. That, if we cannot grow to be of the *ſame belief* in every thing, we might at leaſt be brought to ſhew more *Charity* either to other, than to *damn one another* for every difference; and more *Ingenuity* than to ſeek to render the one the other more *odious* to the World than we ought, by repreſenting each others *opinions* worſe than they are.

§. XX. The *Seventh Objection* containeth the other *ground* of their ſaid former *ſuſpicion*; to wit, the vehement preſſing of the *Ceremonies*. Wherein *Firſt*, they do not well, in calling them *Po-*
1 *piſh* and *Superſtitious*; but that having already fully cleared, I
2 ſhall not now inſiſt upon. *Secondly*, by requiring to have ſome *Command* or *Example* of Scripture produced, to warrant to their conſciences the uſe of the *Ceremonies*; They offer occaſion to conſider of that point, wherein the very *Myſtery of Puritaniſm* conſiſteth: *Viz.* That no man may with a ſafe conſcience do any *thing*, for which there may not be produced, either *Command* or *Example* from the *Scripture*. Which erroneous *Principle*, being the main *foundation*, upon which ſo many falſe *concluſions* are built, and the *fountain*, from which ſo many acts of ſinful *diſobedience* iſſue, would well deſerve a full and through Examination. But, this *Preface* being already ſwollen far beyond the proportion I firſt in-
g Serm. 4. ad Clerum. h Præf. 10 20. Serm. tended; and for that I have heretofore, both g in one of the *Sermons* and h elſewhere, diſcovered in part the *unſoundneſs* thereof; I am the willinger both for mine *own* eaſe and the *Readers*, to refer him over thither, and to ſpare mine own farther labour here.
3 Conſidering *Thirdly*, that in the preſent caſe we need not flinch for fear of any harm that *Principle* could do us, ſhould it be admitted as *ſound*, as they would have it: For we have both *Commands* and *Examples* in the Scriptures, to warrant both the *pre-*

ſcribing

ſcribing and the *uſing* of the Ceremonies. Though not as ſpecified in their particulars; yet as either comprehended in the General, or inferred by way of Proportion. Which kind of Warranty from Scripture, themſelves are by force of argument driven to allow, as *ſufficient*; or elſe they would be at a loſs for *a hundred* things by them daily done, upon no better or other warrant than that. For Commands then, we have beſides that *grand Canon*, 1 *Cor.* 14. 40. [*Let all things be done decently, and according to order*,] all thoſe Texts, that either contain the *right* and *liberty* we have to all the *Creatures* of God to uſe them for our ſervice without *ſcruple* [*All things are lawful, nothing unclean of it ſelf. To the pure all things are pure*, &c.] or require *Subjection* and *Obedience* to Superiours [*Let every ſoul be ſubject to the higher powers. Submit to every ordinance of man*, &c.] And as for *Example*; I think I could readily produce a full *Score*, and not bate *an Ace*, of ſome *Ceremonies* and circumſtantial actions, *ordered*, *uſed*, or *done* by holy men even in the *Old Teſtament* (who yet were more ſtrictly tyed to *preſcript forms* than Chriſtians are under the *Goſpel*;) for the doing whereof it doth not appear, that they either had any *Command* from God, or were guided by any former *Precedents*, or expected any other *Warrant*, than the uſe of their *Reaſon* and of prudential diſcourſe; What warrant elſe had *David* for his purpoſe of building *a Temple* to God; which yet [i] *Nathan* the Prophet of God approved, yea which [k] God himſelf approved of? Or what, *Salomon* for keeping [l] *a Feaſt of ſeven dayes* for the dedication of the *Altar*? Or what *Ezekiah* for [m] continuing the *Feaſt* of unleavened bread *ſeven dayes longer* than the time appointed by the *Law*? Or what, *Mordecai* and *Eſther* for making [n] *an Ordinance* for the yearly obſervation of the *Feaſt of Purim*? Or what laſtly, *Judas* and the *Maccabees* for ordaining [o] the *Feaſt of the Dedication* of the *Altar* to be kept from year to year at a ſet ſeaſon for *eight dayes* together; which *Solemnity* continued even in the dayes of Chriſt, and ſeemeth to have been by him approved [p] in the Goſpel. The building of *Synagogues* in their Town, the wearing of *Sack-cloth and Aſhes* in token of humiliation, [q] the *four Faſts* mentioned *Zach.* 8. whereof one only was commanded; with ſundry other, I omit for brevities

[i] 2 Sam. 7 2, 3
[k] 1 King. 8. 3
[l] 2 Chr. 7. 8, 9.
[m] — 30. 23.
[n] Eſther 9 20, &c.
[o] 1 Mac. 4. 9.
[p] Joh. 10. 22.
[q] Zach 8. 19.

ſake. *Inſtances* enough, and pregnant enough, to manifeſt how very much *our Brethren* deceive themſelves, by reſting upon ſo unſound *a Principle*; and that upon a meer *miſtake*; as will appear preſently by

§. XXI. Their *Eighth* and laſt *Objection*. Wherein they ſeem to lay an imputation upon all thoſe that ſtand for the *Ceremonies*, as if they conſequently denyed the *ſufficiency of the Scriptures*. For anſwer hereunto; *Firſt*, it is freely confeſſed, that the ac-
1 knowledging of the *holy Scriptures* to be *a perfect Rule of Faith and Manners*, is the main Article of the *Proteſtant Religion*, as oppoſed to the *Romiſh*. But that all that ſtand for the *Ceremonies* ſhould deny the ſame, is ſo manifeſtly *untrue*, or indeed that ſome of the *Church of England* ſhould *deny* that, which is *ſo clearly contained in the Articles of the Church whereunto he hath ſubſcribed*, ſo *improbable*, that it might well paſs for a perfect *Calumny*, were not the *original occaſion* of their *miſtake* herein ſo apparent, if but even from the manner of their diſcourſe in the preſent buſineſs. The true ſtate whereof, *Secondly*, is this. The things wherein
2 the power of *Chriſtianity* conſiſteth, are of two ſorts, *Credenda*, and *Agenda*, which we uſually expreſs by *Faith* and *Manners*. And the *Scripture* we acknowledge to be a *perfect Rule* of Both; yet not as *excluding* the uſe of *Reaſon*, but *ſuppoſing it*. When God gave us the *light* of his holy Word; he left us, as he found us; *reaſonable* creatures ſtill: without any purpoſe, by the gift of that greater and ſublimer *Light*, to put out the *light* he had formerly given us (that of *Reaſon*) or to render it *uſeleſs* and unſerviceable. Of which *light* the proper *uſe*, and that which God intended it for, when he gave it us, is, that by the help thereof we might be the better enabled to *diſcern Truth* from *Falſhood*, that we might *embrace* the one, and *reject* the other; and *Good* from *Evil*, that we might *do* the one, and *ſhun* the other. Our *Reaſon* therefore, is doubtleſs, *a good Rule* both for things to be believed, and for things to be done, ſo far as it reacheth; but no *perfect Rule* at all, rather a very *imperfect* one; becauſe it reacheth not home. To ſupply the *defects* whereof (*dimme* as it is even in *Natural* and *Moral* things, but dark as darkneſs it ſelf in things *Supernatural* and *Divine*) it was, that it pleaſed

the

the *wiſdom* and *goodneſs* of our God to afford us another *Light* (*Viz.* that of *ſupernatural revelation* in his holy Word) without which we could never, by the *light of Reaſon* alone, have found out the *right way* that leadeth to *eternal Happineſs*. So that God having *firſt* made us *reaſonable Creatures*, and *then* vouchſafed us his holy Word, to inſtruct us what we are to *believe* and to *do*, either as *Men* or as *Chriſtians*: We are now furniſhed with as *perfect*, abſolute and *ſufficient a Rule* both of *Faith* and *Manners*, as our condition in this life is capable of. And it is our *duty* accordingly, to *reſigne* our ſelves wholly to be guided by that Word (yet making uſe of our *Reaſon* withal, in ſubordination and with ſubmiſſion thereunto) as a *perfect Rule* both of *Faith* and *Life*. This being clearly ſo, and the Scripture by conſent of both parties acknowledged to be *the perfect Rule of what we are to believe*, *as well as of what we are to do*; I earneſtly deſire our *Brethren* to conſider, what ſhould hinder a Chriſtian man from doing any *thing*, that by the meer uſe of his *Reaſon alone*, he may rightly judge to be *lawful* and *expedient*, though it be not commanded or exampled in the *Scriptures*, ſo as it be not *contrary* thereunto; more than from believing any *thing*, that by the like uſe of his *Reaſon alone* he may rightly judge to be true or credible, though the ſame be not revealed or contained in the Scripture, nor is contrary thereunto. I do without ſcruple believe a *Mathematical* or *Philoſophical* truth, or a probable *Hiſtorical relation*, when I read it or hear it; and I *believe* an honeſt man upon his *Word* in what he affirmeth or promiſeth; though none of all theſe things be contained in the Scripture: and thus to *believe*, was never yet by any man (that I know of) thought derogatory to the ſufficiency of *Scripture*, as it is a perfect Rule of *Faith*. Why I may not in like manner wear ſuch or ſuch a *Garment*, uſe ſuch or ſuch a *Geſture*, or do any other indifferent *thing* (not forbidden in *Scripture*) as occaſions ſhall require without ſcruple; or why thus to do, ſhould be thought derogatory to the ſufficiency of *Scripture*, as it is a perfect Rule of *Manners*; I confeſs I have not the wit to underſtand. Since there ſeemeth to be the like Reaſon of both; let them either *condemn* both, or *acquit* both; or elſe inform us better, by ſhewing

us a clear and *ſatisfactory reaſon of difference* between the one and the other. Ἴδε Ῥόδος, ἴδε πήδημα. This is the main *hinge*, upon which *the whole diſpute* turneth, and whereunto all other *differences* are but *appendages*. The true *belief*, and right *underſtanding* of this great *Article* concerning the *Scripture's ſufficiency*, being (to my apprehenſion) the moſt proper *Characteriſtical* note of the right *Engliſh Proteſtant*, as he ſtandeth in the middle *between*, and deſtinguiſhed *from*, *the Papiſts* on the one hand, and the (ſometimes ſtyled) *Puritan* on the other. I know not how he can be a *Papiſt*, that truly *believeth* it: or he *a Puritan*, that rightly *underſtandeth* it.

§. XXII Havingthus *anſwered* the ſeveral *Objections* aforeſaid wherewith it may be ſome, that ſtand freer from *prejudice* than their fellows, will be *ſatisfied*: if any ſhall yet ask me, why I *plead* ſtill ſo hard for *Ceremonies*, now they are *laid down*, and ſo no uſe either of them, or of any *diſcourſe* concerning them; I
1 have this to ſay. *Firſt*, I ſaw my ſelfe ſomewhat concerned to *prevent* (if I could) *the miſ-cenſuring of theſe Sermons*; in ſundry of which *the Queſtions* that concern *Ceremonies* are either purpoſely *handled*, or occaſionally *touched upon*: which could not be done without vindicating *the Ceremonies* themſelves, as the ſubject *mat-*
2 *ter* thereof. *Secondly*, hereby they that were active in throwing them down, may be brought to take a little more into their conſideration, than poſſibly they have yet done, upon what *grounds* they were thereunto *moved*, and how ſound thoſe grounds were: that, if it ſhall appear they were then in an *Error* (and they conſider withal, what *diſorder*, *confuſion*, and *libertiniſm* hath enſued upon that *change*) they may be ſenſible of it, and *amend*. But *Thirdly*, whatſoever become of the *Ceremonies*, which are *mutable*
3 things: the *two Doctrines* inſiſted on concerning them, (*the one*, touching *the Power* that *Governours* have to *enjoyn* them; *the other* touching *the Duty* that lyeth upon *Inferiours* to *obſerve* them when they are enjoyned;) being *Truths*, are therefore *alwaies the ſame*, and change not, It is no abſurdity, even at *mid-winter*, when there is never a *flower* upon the bough, to ſay yet *Roſa eſt flos*. *Laſtly*, a time may come, when either *the ſame Ceremonies* may be *reſtored*, or *other ſubſtituted* in their rooms: and then there may

be

be uſe again of ſuch reaſons and anſwers, as have been pleaded in their *defence*. For I doubt not, but thoſe that ſhall from time to time have *the power* to order *Eccleſiaſtical affairs*, if *diſorders* or *inconveniences* ſhall continue to *grow*, after the rate and proportion they have done for ſome *years paſt*, will ſee *a neceſſity* of reducing things into ſome better degree of *Decency*, and *Uniformity*, than now they are: Which it is not imaginable how it ſhould be done, without ſome *Conſtitutions* to be made concerning *Indifferent things* to be uſed in *the publick worſhip*; and ſome care had withal to ſee *the Conſtitutions* obeyed. Otherwiſe, the greateſt part of the Nation will be expoſed to very great danger (without *the extraordinary mercy* of God preventing) of quite loſing their Religion. Look but upon many of our *Gentry*, what they are already grown to from what they were, within the compaſs of *a few years*: and then, *ex pede Herculem*, by that gueſs what *a few years* more may do. Do we not ſee ſome, and thoſe *not a few* that have ſtrong *natural parts*, but little ſenſe of *Religion*, turned (little better then profeſſed) *Atheiſts*? And otherſome, nor thoſe a few, that have good *affections*, but weak and *unſetled judgments*, or (which is ſtill but the ſame *weakneſs*) an over-wenning *opinion* of their own *underſtandings*, either quite turned, or upon the point of turning *Papiſts*? Theſe be *ſad things*, God knoweth, and we all know: not viſibly *imputable* to any thing ſo much, as to thoſe [t] *diſtractions*, *confuſions and uncertainties* that in point of *Religion* have broken in upon us, ſince the late *changes* that have happened among us in *Church-affairs*. What it will grow to in the end, God only knoweth, I can but gueſſe.

[t] — *Sæpenumero Gotis diſcordia noſtra Prodiit?* Claudian. 2. in Ruffin.

§. XXIII. The Reverend Arch-Biſhop *Whitegift*, and the learned *Hooker*, men of great *judgment*, and *famous* in their times, did long ſince *foreſee*, and accordingly declared their *fear*, that if ever *Puritaniſm* ſhould prevail among us, it would ſoon draw in *Anabaptiſm* after it. At this *Cartwright*, and other the Advocates for the *Diſciplinarian* Intereſt in thoſe dayes, ſeemed to take *great offence*: as if thoſe fears were rather *pretended* to derive an *odium* upon them, then that there was otherwiſe any *juſt cauſe* for the ſame; proteſting ever their utter diſlike of *Anabaptiſm*, and how free they were from the leaſt thought of introducing it.

But

But this was only their own miſtake; or rather Jealouſie. For thoſe *godly men* were neither ſo unadviſed, nor ſo uncharitable, as to become Judges of other mens thoughts or intentions, beyond what their actions ſpoke them. They only conſidered, as *prudent* men, that *Anabaptiſm* had its *riſe*, from the ſame *Principles* the *Puritans held*, *and its growth*, from the ſame *courſes they took*: together with the natural *tendency* of thoſe *Principles* and *Practiſes* thitherward; eſpecially of that *one principle*, as it was by them miſ-underſtood, that the *Scripture* was *adæquata agendorum regula*, ſo as nothing might be lawfully done without expreſs *warrant* either from ſome *command*, or *example* therein contained. *The clue* whereof, if followed on as far as it would *lead* would certainly in time carry them as far as *the Anabaptiſts* were then gone. But, that it was no *vain fear*, the unhappy *event* hath proved; and *juſtified* them: ſince what they *feared* is now *come to paſs*: and that in a very high degree. Yet did not they ſee *the threed* drawn out to that *length*, as we have ſeen it; (the name of *Quakers*, *Seekers*, &c. not then heard of in the world:) but how much *farther* it will *reach*, none can ſay; for no man yet ever ſaw the bottom of *the clue*. Only I may not diſſemble, what *my own fears* have long been, and yet are: That if things ſhall ſtill *go on*, according as they have *begun*, and hitherto *proceeded*; *the application* that ſome have made of that paſſage, *John* 11. 48. *Venient Romani, & capient gentem noſtram*, will prove but too *true a Prophecy*; and *Popery* will over-run all at the laſt. Whether there be *juſt cauſe* ſo to *fear*, or no; I leave it to wiſer men to *judge*: when (together with what hath been [a] *already ſaid* concerning the great *ſcandals* and *advantages* given to *the Papiſts* by our confuſions,) they ſhall have duly conſidered *the probability* of what I ſhall now *farther ſay*. It is a wonder to ſee, in how ſhort a time our *Anti Ceremonian Brethren* are ſtrangely both *multiplied*, and *divided*; *multiplied* in their number, but *divided* by their opinions and *ſubdivided* into ſo many ſeveral *tribes* and *families*: that their power is nothing ſo much encreaſed by that *multiplication*, as it is *weakned* by theſe *diviſions*. In as much as many of thoſe *Sects* into which they have *ſpread* and *diffuſed* themſelves, are not more oppoſite to the *Truth* (the only proper-

[a] *Sect.* 18. *ſupra.*

ty

ty wherein they *all agree*,) than they are *one to another*: in ſo farr that *the eſtabliſhment* of any one cannot be, but by the *deſtruction* of *all* or *moſt* of the reſt. This *experience* giveth us to ſee; How *impoſſible a thing it is*, they ſhould long hold together in one *entire body* for their own preſervation. But whileſt they are ſtill *crumbling* into *fractions* and *factions*, *biting* and ready to *devour* one another: a vigilant *adverſary*, that is intent upon all *advantages* and *opportunities*, may, when he ſpieth *his time*, overmaſter them with much eaſe and little *reſiſtance*. Whereas *the Papiſts* on the other ſide, are by the very nature (as I may ſay) of their *Religion*, and *the fundamental Principle* thereof (*viz.* To believe as *the Church* believeth) tyed together in a faſt *unity* amongſt themſelves againſt all oppoſers of their *Church*, or of any point of *Faith* deſigned by the *Church*. So that theſe holding all together as an imbodied Army, and thoſe diſperſed abroad in ſcattered troops and many ſmall parties; Who is like to become Maſter of the Field, is no hard matter to judge. Neither will the ſuppoſed (and I fear, truly ſuppoſed) greater number of Atheiſts, than either Papiſts or Sectaries, be any hinderance to the Papiſts for finally prevailing. Becauſe it is not for the intereſt of the Atheiſts and his Religion (pardon the boldneſs of the Catachreſis) to engage either for or againſt any ſide farther than a jeer: But to let them fight it out, keep himſelfe quiet till they have done, and then * clap in with him that getteth the day. He that is of no *Religion*, can make a ſhift to be of any, rather than *ſuffer*. And the Atheiſt, though he be in truth and in heart neither *Proteſtant nor Papiſt*, nor any thing elſe; yet can he be in face and outward comportment either Proteſtant or Papiſt, or any thing elſe, (*Jew or Turk* if need be) as will beſt ſerve his preſent turn. That this is their mind, ſome of them, in a bravery have given us to underſtand, plainly enough and in print.

* *Ad rerum mutationem eliam, ſiſe daturus Victori.* Claud. de bel. Gild.

* *Prof. to Holl of Elollion.*

§. XXIV. And is it not high time then, trow we, to look about us? *Hannibal ad portas.* When the danger is ſo, great, and ſo near withal, even at the door: ſhall we be ſo rechleſly wilful, as neither to open our eyes to ſee it our ſelves, nor endure with patience, that any body elſe ſhould

tell

tell us of it? —Μάντι χρεών—What I have now ſaid, how it will be *taken*, I know not: *Prophets* are ſeldome *welcome*, that Propheſie *unwelcome* things. But truly, at the ſad apprehenſion of the dangerous condition we now ſtand in, and in zeal for the ſafety and honour of my dear Mother *the Church of England*, which hath nouriſhed me up to become *a Chriſtian* and *a Proteſtant* (that is to ſay, a *pure pute Chriſtian* without any other *addition* or *Epithete*:) my heart waxed *hot within me*, and *the fire* ſo kindled, that (μινύθι ςέχων) I could not forbear but upon the firſt *opportunity* offered, once more to give Vent thereunto, by laying open the *ſecond time* my inmoſt thoughts to the view of the World. Which I have done with the greateſt plainneſſe and freedome, that (avoiding bitterneſs) was poſſible for me to do. I was willing to *ſharpen* my ſtile, I confeſs, that it might enter: as it was but needfull, where the skin was *callous*. But with the only *intention* (as the great Searcher of all hearts knoweth) by putting the Patient to a little ſmart at the firſt piercing of *the Store*, to give future eaſe to the part affected: and not at all, by angering the Sore, to make it worſe. With which Proteſtation I hope *the more ſober* among them will reſt ſatisfied: I mean *the moderate Preſbyterian* eſpecially. Of which ſort I know many, whom I verily beleive to be godly and conſcientious men, (though in error,) and whom I therefore love and honour. Theſe are the only adverſaries in this controverſie, whoſe *ſpirits* are in *a diſpoſition* and *capacity* to be wrought upon in a rational way. As for the reſt, (I mean *the rigid*, *Scotiſed*, *through-paced Preſbyterian* on the one ſide, and the giddy Enthuſiaſt on the other) ſuch is their either *obſtinacy or madneſs*, that it is vain to think of doing any good upon them by argument: till it ſhall pleaſe God to make them of more *humble and teacheable ſpirits*. I entreat *the Reader*, if he ſhall meet with any thing herein written, that hath any *bitterneſs* in it, or but *ſharpneſs* more than one that would *deale plainly* cannot avoid: that he would take it as *meant* againſt *theſe laſt* only, and not at all againſt thoſe of the *former rank*, whom I never meant to *exaſperate*.

Hear

Hear the *concluſion* of the whole matter; Read without *gall* or *prejudice*. Let not truth fare the worſe for the *Plainneſs*. Catch not at *ſyllables* and *phraſes*. Study and ſeek *the Churches peace*. Judg not anothers *ſervant*, who muſt *ſtand and fall to* his own *Maſter*. Keep *Faith* and *a good Conſcience*. Bear one anothers Burdens, and ſo fulfill the Law of Chriſt.

Conſider what hath been ſaid, and pray to the Lord to give us all a right underſtanding in all things.

Amen. Amen.

Botheby Paynell
July 13. MD CL VII.

Placere ſingulis volam; ſed ut proſim:
Nec diſplicere metuam; dummodo proſim.
Scazon.

THE SUMMARY, or CONTENTS of the ſeveral enſuing SERMONS.

Sermon I. *Ad Clerum*, on Rom. 14. 3.

Sect. 1. The *Occaſion* } of the TEXT,
2 —*Scope*,
3 —*Coherence*,
4 —and *Diviſion*
5 POINT. I. *Of not* Deſpiſing *others*:
6 —*Be they never ſo* weak,
7 —*and we never ſo* ſtrong.
8 —*Both for* the Sins *ſake, in* the Deſpiſers:
9 —*and for* the Scandals *ſake to* the Deſpiſed.
10—11. POINT. II. *Of not* Judging *others*,
12 —*with the true* meaning thereof: *And* four Reaſons,
13 *viz.* 1. *The want of* Commiſſion— } *in* Us.
14 —2. *The want of* Skill— }
15 —3. *The* Uncharitableneſs, *and* } *of* the thing *it ſelfe*.
16 —4. *The* Scandalouſneſs— }
17 APPLICATION. *To* the Caſe *in our Church: ſhewing*
18 1. *Wherein it* agreeth *with that of* the Romans *in this Chapter*;
19—21 2. *And how it* differeth *from it*. I. *in* the matter.
22 —II. *in reſpect of* the Perſons.
23 —III. *in* the Practiſe *of the Perſons*.
24 —IV. *in their mutual reſpective* Carriage. *And that*
25 1. *in the point of* Deſpiſing. *Where*
26 (The ſeveral grievances *of our Brethren are* propoſed;
27—29 —*and* anſwered.)
30—37 2. *in the point of* Judging.
38 *The* Concluſion.

Sermon II. *Ad Clerum*, on Rom. 3. 8.

Sect. 1. The *Occaſion*, } of the TEXT.
2 —*Coherence*,
3 —*Diviſion*, and
4 —*Summe*—
5 OBSERVE. I. Divine Truths *to be cleared from* Caviſ.
6 —II. *The* ſlander *of the Miniſters* regular Doctrine *more then an* ordinary ſlander:

7 —III. *The* best Truths *subject to* ſlander:
8 —— *with* the Cauſes *thereof*;
9 —— *and* Inferences *thence*.
10-12 —IV. *Every* ſlander *againſt* the Truth, *damnable*.
13-20 —V. *No* Evil *to be done, for* any good *that may come thereof*
14-15-19 —*Of the kinds and degrees of* Evil; } *by way of Ex-*
16-17 —*Of things* (*Equally and Inequally*) indifferent, } *plication.*
18 (*An uſeful* Digreſſion)
21-23 *With ſome* Reaſons *of the Point*;
24-26 —— *and the* Inferences *thence*.
27 *The general* Application *thereof*: in two Inſtances
28-30 —*The* Former
31-33 —*The* Latter
34 *A more* particular Application; *in defence of* the former Sermon.
35 *The* Concluſion.

Sermon III. *Ad Clerum*, on 1 Cor. 12. 7.

Sect. 1. THE Occaſion,
2 —Coherence, *and* } *of* the TEXT.
3 —Diviſion }
4 *The Explication of* the Words. *What is meant*
5--7 —*By* the Spirit, *and what*.
8 —*by* Manifeſtation.
9-11 POINT. I. Spiritual Gifts, *how to be underſtood*,
12--15 —*Four* Inferences *from the premiſes*.
16 POINT. II. *The* conveyance *of ſpiritual graces to us*,
17 —*by way of* Gift:
18 —*Not from* Nature, *or* Deſert.
19 Inferences *thence*, I. General; 1. *Of* Thankfulneſs:
20 —2. *of* Prayer
21--22 —3. *joyning our faithful* Endeavours *thereunto*.
23--25 —II. *more* eſpecial. 1. *To thoſe of more* eminent gifts.
26 *To thoſe of* meaner gifts.
27 POINT. III. The End *of Spiritual gifts*: *Not* our own *only*;
28 —*But chiefly* the profit of others.
29 —Reaſons *hereof*. I. *in* reſpect *of* the Giver
30 —II. *in reſpect of* the thing given.
31 —III. *in reſpect of* the Receiver.
32--34 *Three* Inferences *thence*.
35 *The* Concluſion.

Sermon IV. *Ad Clerum*, on Rom. 14. 23.

Sect. 1. THE Coherence; *and* Scope *of* the TEXT.
2 *The Word* FAITH *diverſly interpreted*.
3 INTERPRETATION. I. *of* a Juſtifying *Faith*
4-5 —*Not* Proper *here*; *although* (*in it ſelfe*) True.
6 INTERPRETATION. II. *Of* the Doctrine *of Faith*
7 —*utterly rejected*. 1. *as* Falſe *in it ſelfe*;

8--9

8--9 ——*both in* the Rigour *of it*,
10 ——*and in* the Mitigation.
11--15 2. *As* Pernicious; *in the* Conſequents.
16 3. *As having* no Affinity *with the preſent* Text.
17 INTERPRETATION. III. *Of* Perſwaſion of Judgment, aſſerted.
18 ——*Thence ſundry* Queſtions *reſolved, viz.*
19 I. *What is* the Power of the Conſcience, *as concerning the Lawfulneſs* or *unlawfulneſs of* humane actions.
20 II. *Whether, in every thing we do,* an actual conſideration *of the Lawfulneſs thereof be neceſſarily requiſite?*
21 III. *What* degree of Perſwaſion *is required for the Warranting of our* Actions?
22 IV. *Whether or no, and how far forth, a man may* warrantably act, *with reluctancy of Conſcience? Wherein is conſidered* the Caſe
23--24 ——1. *Of a* Reſolved *Conſcience*,
25--28 ——2. *Of a* Doubting *Conſcience*.
29--30 (*And therein ſundry* Objections *removed*)
33 3. *Of a* Scrupulous *Conſcience*.
34 *The* Concluſion.

Sermon I. *Ad Magiſtratum*, on Job 29. 14——17.

Sect. 1. THE Occaſion,
2 ——Scope, } *of* the TEXT.
3 ——Summe, and }
4 ——Diviſion }
5--6 *The Magiſtrates* I. DUTY; *Zeal to* Juſtice:
7 ——*with ſome* Examples,
8 ——*and* Four Reaſons *thereof*.
9 DUTY II. *Compaſſion* to the Diſtreſſed
10 ——*with* the Reaſons,
11 ——*and* Extent *thereof*.
12--13 DUTY III. *Diligence in* ſearching out *the Truth*:
14 ——*with ſome* Inſtances;
15 ——*and* Four Reaſons *thereof*.
16--17 DUTY IV. *Courage in* Executing *Juſtice*:
18 ——*With the* Reaſons *thereof*; I *in reſpect of* the Laws.
19 ——2. *of the* Magiſtrate *himſelfe*;
20 ——3. *of the* Offenders.
21 *Three main* Inferences *from the Premiſes, viz.*
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A D

V D

AD CLERUM.

A

SERMON

Preached at

A VISITATION

HOLDEN AT

GRANTHAM

In the COUNTY and DIOCESS of LINCOLNE,
October 8. 1641.

By the Right Reverend Father in God *Robert Sanderſon*,
late Lord Biſhop of that DIOCESS.

Now Publiſhed by his own Copy.

SIRAC. 3. 24.

For many are deceived by their own vain opinion: and an evil ſuſpicion hath overthrown their Judgment.

LONDON,
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MATTH. 15. 9.

But in vain they do worſhip me, teaching for doctrines the commandments of men.

1. OUr Saviour ſometimes forewarneth his Diſciples to *beware of the leaven of the Phariſees.* Which *leaven*, as he expoundeth himſelf, (and he beſt knew his own meaning,) was of two ſorts: the leaven of *hypocriſie*, *Luk.* 12. and the leaven of corrupt and ſuperſtitious *doctrine*, *Matth.* 16. We read 1 *Cor.* 5. of a third ſort, and that is *the leaven of maliciouſneſs:* which alſo uſually accompanieth the other two. Where any of the three are in abundance, but eſpecially where they all meet and abound, (as in theſe *Phariſees*) it is impoſſible by any care or cunning ſo to keep them hidden, as not to bewray themſelves upon occaſion to an obſerving eye. As you know it is the nature of *leaven*, though it be hidden never ſo deep in a heap of meale, to work up to the top, ſo that a man may certainly know by the effects, and be able to ſay, that there it is. In the ſtory of this preſent Chapter, the Phariſees diſcover all the three; *Malice*, *Hypocriſie*, and *Superſtition.* Their *Malice* againſt Chriſt, although it appeared ſufficiently in this, that their quarrelling his Diſciples for eating with unwaſhen hands was with the intent to bring *an odium* upon him for not inſtructing them better: yet he paſſeth it by, without taking any ſpecial notice thereof. It may be, for that his own perſon was chiefly concerned in it. But then the other two, their *Hypocriſie* and *Superſtition*, in rejecting the *Commandments* of God for the ſetting up of their own *Traditions*; becauſe they trencht ſo neer and deep upon the honour of God his heavenly Father, he neither would nor could diſſemble. But themſelves having given him the occaſion by asking him the firſt queſtion. [*Why doe thy Diſciples tranſgreſs the tradition of the Elders?*] he turneth the point of their own weapon full upon them again as it were by way of *recrimination* not without ſome ſharpneſs, do you blame them for that? But *why* then *do you* your ſelves *alſo tranſgreſs the Commandment of God by your Tradition?* which is a far greater matter.

Luke 12.1. *Matt.* 16.12. 1 *Cor.*5.8.

Percutit illos acrociore recriminatione. *Eraſ. in Parabr.* Τὰ πολλῷ μᾶλλον ἦν λαμπρά. *Chryſ. Hom.*51.

That is their *Charge*, verſ. 3. Which having made good by *one inſtance* taken from the *fifth Commandment*, (more he might have brought; but it needed not; this one being ſo notorious and ſo convincing:) he thenceforth doubteth not to call them *Hypocrites* to their faces, and to apply to them a paſſage out of the Prophet *Eſaias* very pat to his purpoſe. Wherein the Prophet charged the people of thoſe times with the very ſame crimes,

2.

Συμβαλλόμενος αὐτοῖς δικαίως. *Chryſoſt. ibid.* *Iſai.* 29.13.

both of them, whereof theſe Phariſees are preſently appealed: to wit, *Hypocriſie*, and *Superſtition*; Hypocriſie in their *Worſhip*, and ſuperſtition in their *Doctrine*. The *Leaven* whereof, by how much more it *ſwelled* them in their own and the common opinion, making them to be highly eſteemed among men for their outward *preciſeneſs* and ſemblances of holyneſs; by ſo much the more it *ſowred* them towards Almighty God, rendring the whole lump of their ſo *ſtrict Religion* abominable in his ſight. So true is that of our Saviour, *Luk.* 16. *That which is highly eſteemed among men, is abomination in the ſight of God.* Their *Hypocriſie* he putteth home to them in the Verſes before the Text; *Te Hypocrites, well did Eſaias propheſie of you, ſaying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is farre from me.* That done, he forgetteth not to remember them of their *Superſtition* too: continuing his allegation out of the Prophet ſtill, in the words of my Text, *But in vain do they worſhip me, teaching for doctrines the commandments of men.*

Ἀκριβεστάτη αἵρεσις. Acts 26.5. Luke 16.15.

3. This later verſe I have choſen to entreat of alone at this time. For although *Hypocriſie* and *corrupt teaching* do often go together, as in thoſe *Jews* whom the Prophet long before reproved, and in theſe *Phariſees* whom our Saviour here reproveth: yet have I purpoſely ſevered this verſe from the former in the handling, moved thereunto out of a double conſideration. *Firſt*, becauſe *Hypocriſie* lurking more within, we are not able to pronounce of it with ſuch certainty; neither (if we were) have we indeed any good warrant ſo to do: as we may of *unſound Doctrines* which lye more open to the view, and are allowed to our examination. *Secondly*, and eſpecially, becauſe hundreds of thoſe my brethren whom I cannot in reaſon excuſe from ſymbolizing with the Phariſees in *teaching for doctrines the commandments of men*, (which is the fault reproved in this verſe;) I cannot yet in charity and in my own thoughts, but acquit from partaking with them in (the meaſure at leaſt of) that their foul *hypocriſie*, wherewith they ſtand charged in the former Verſes.

Ἐν ὑποκρίσει ψευδολόγων. 1 Tim. 4.2.

1 Theſſ. 5.21. 1 Joh. 4.1.

The Words themſelves being one entire propoſition; to ſtand upon the curious dividing of them would be a matter of more oſtentation then uſe: And the *truth* thereof alſo, when the meaning is once layd open, will be ſo evident, that I ſhall preſume of your aſſent, without ſpending much time in the proof. The main of our buſineſs then upon the Text at this time muſt be *Explication*, *Application*, and *Uſe*: Firſt the *Explication* of the Words; then the *Application* of the Matter; and laſtly ſome *Corollaries* inferred therefrom for our Uſe. Which for your better underſtanding and remembrance I ſhall endeavour to do as plainly and orderly as I can.

4. As for the *Words* firſt. There are three things in them that deſire *Explication*: Firſt, what is meant by *the commandments of men*; ſecondly, what it is to *teach* ſuch Commandments for *doctrines*; thirdly, how and in what reſpect they that teach ſuch doctrines may be ſaid to *worſhip God in vain*. For the *firſt*: ἔντελμα, or ἐντολὴ, a *Commandment*, properly and ſtrictly taken, is an *affirmative precept*, requiring ſomething to be done: the contrary whereof is a *Prohibition* or *negative precept*, forbidding the doing of ſomething. But in the Holy Scriptures, (as in our common ſpeech alſo,) the word is uſually ſo extended as to comprehend both, (*Prohibitions* alſo, as well as *Commandments* properly ſo called.) The reaſon whereof is, becauſe *Affirmatives*, and *Negatives* do for the moſt part mutually include and infer the one the other: as in the preſent caſe it is all one, whether the *Phariſees* ſhould *command* men to waſh before meat, or *forbid* them to eat before they

they had waſhed. We call the whole Decalogue the *ten Commandments*, though there be Negative Precepts there as well as Affirmative, yea more Negative then Affirmative. And thoſe Negatives [*Touch not, Taſt not, Handle not,*] are called *the commandments of men*, Col. 2. 22. Which place I note the rather, becauſe the appellation here uſed, and cited out of *Eſai.* 29. according to the *Septuagint* [ἐντάλματα ἀνθρώπων] are not found any where elſe in the whole Teſtament beſides in the relation of this ſtory, ſave in that one 'place onely. By the analogy of which places, in as much as there is men-'tion made in them all as well of *Doctrines*, as of *Commandments*, and that 'in ſome of them with the Conjunction Copulative between them; we are 'warranted to bring within the extent of this word, according to the *gene-'ral intention* and ſcope of our Saviour in this place, *Doctrinals* as well as '*Morals*: that is to ſay, as well thoſe that preſcribe unto our *Judgments*, 'what we are bound to believe or not to believe in matter of *Opinion*; as 'thoſe that preſcribe unto our *Conſciences* what we are bound to do or not 'to do, in matter of *Practice*. Although the *ſpecial occaſion* whereupon our 'Saviour fell into this diſcourſe againſt the Phariſees, and *the ſpecial in-'ſtance* whereby he convinceth them, do withall ſhew, that the Morals do 'more principally, properly, and directly fall under his *particular intention* and ſcope therein. In the full extent of the word then, all thoſe preſcriptions are to be taken for the *Commandments of men*, wherein any thing is by *humane Authority* either *injoyned* or *forbidden* to be *believed* or *done*, (eſpecially to *be done*,) which God in his Holy Word hath not ſo enjoyned or forbidden. *Jonadab*'s command to the *Rechabites*, that they ſhould not drink Wine, they nor their ſons for ever; and the *Phariſees* tradition here, that none ſhould eat with unwaſhen hands; were both the *commandments of men.*

Τὰς ἐντολὰς διδάσκ. μὴ μαγάσητε, μὴ ἅψ. &c. Mark 10 19. Luke 18. 20.

Jer. 35. 6.

5. This is clear enough, yea and good enough hitherto, if there were no more in it but ſo. For you muſt obſerve, (or elſe you quite miſtake the *Text*, and the whole drift of it,) that it is no part of our Saviours meaning, abſolutely and wholly to condemne all the *Commandments of men*. For that were to cut the ſinews of all *Government* and *Order*, and to overturn *Churches*, *Kingdoms*, *Corporations*, *Families*, and all other both greater and leſſer *Societies* of men: none of all which can be upheld without ſome *poſitive Laws* and Sanctions of mans deviſing. We do not therefore find, that either *Jonadab* was blamed for *commanding the Rechabites* not to drink Wine; or that they were blamed for *obſerving* his commandment therein. But rather on the contrary that God well *approved* both of him and them, yea and *rewarded* them for their obedience unto that command; though it were a command but of *mans deviſing*, and had no more then a bare *humane Authority* to warrant it. And therefore thoſe men are very wide, that vouch this Text againſt the *Eccleſiaſtical Conſtitutions* or *Ceremonies* with ſuch confidence, as if they were able with this one Engine to take them all off at a blow: not conſidering, that it is not barely *the Commandments of men*, either *materially* or *formally* taken, (that is to ſay, neither the *things commanded* by men, nor yet *mens commanding* of them;) but it is the *teaching* of ſuch Commandments for *Doctrines*, that our Saviour here condemneth the Phariſees for. What that is therefore, we are next to enquire, διδάσκοντες διδασκαλίας, *teaching for doctrines the Commandments of men.*

Jer. 35. 18, 19.

Abridgm. Linc. p. 44.

6. In the 29. of *Eſaie*, the ſubſtantives have a Conjunction copulative between them in the Septuagint; and they are read in the very ſame manner and order [ἐντάλματα καὶ διδασκαλίαι] by St. *Paul*, alluding thereunto in *Col.* 2.

But in the *Greek Text* in all Copies extant both here and in *Mark* 7. where the ſame Hiſtory is related, they are put without the Conjunction, by *Apoſition*, as the Grammarians call it. The meaning is the ſame in both readings; only this latter way it appeareth better, and it is in effect this: Whoſoever ſhall endeavour to impoſe upon the judgments of men, *in credendis*, or in point of *faith*, any thing to be *believed* as a part of God's holy *truth*; or ſhall endeavour to impoſe upon the Conſciences of men, *in agendis*, or in point of *manners*, any thing to be *obſerved* as a part of God's holy will, which cannot be ſufficiently evidenced ſo or ſo to be, either by *expreſs teſtimony* of the written Word of God, rightly underſtood and applied, or by clear natural and *neceſſary deduction* therefrom according to the Laws of true Logical diſcourſe, is guilty more or leſſe of that *Superſtition* our Saviour here condemneth in the Phariſees, of *teaching for Doctrines the commandments of men.*

Per appoſitionem Eraſm. Beza.

7. And a fault it is of a large comprehenſion. It taketh in all *additions* whatſoever, that are made to that abſolute and all ſufficient *Rule of Faith and Manners*, which God hath left unto his Church in his *written Word*. In *what kind ſoever* they are; whether in Opinion, Worſhip, Ordinance, Injunction, Prohibition, Promiſe, or otherwiſe. From *what cauſe ſoever* they proceed; whether from credulity, ignorance, education, partiality, hypocriſie, miſgoverned zeal, time-ſerving, or any other. For *what end ſoever* they may be done; whether thoſe ends be in truth *intended*, or but in ſhew pretended: ſay it be the glory of God, the reformation of abuſes, the preventing of miſchiefs or inconveniences, the avoiding of ſcandals, the maintenance of Chriſtian liberty, the furtherance of piety, or whatever elſe can be imagined. If they have not a ſufficient foundation in the *ſacred Text*, and yet ſhall be offered to be preſſed upon our *judgments* or *conſciences* in the name of God, and as his Word: they are to be held as *chaffe*, fitter to be ſcattered before the wind, or caſt out to the dunghil, then to be hoarded up in the Garners among the *wheat*; (alas, *what is the chaff to the wheat?*) or as *wood, hay*, or *ſtubble*, meeter to become fewel for the Oven or Hearth, then to be coffered up in the treaſury among *gold, and ſilver, and precious ſtones*. And he that bringeth any ſuch doctrine with him, let his *piety* or *parts* be otherwiſe what they can be; ſhould he in either of both, or even in both, match not only the holy *Apoſtles* of Chriſt, but the very bleſſed *Angels* in heaven; yet ſhould we rather defie him as a *Traitor*, for ſetting God's ſtamp upon his own Bullion, then receive him as his faithful *Embaſſadour*; and ſalute him with an *Anathema* ſooner, then bid him *God ſpeed*. Eſpecially if the doctrine be apparently either *falſe* or *ungrounded*, and yet *poſitively* and *peremptorily* delivered, as if it were the undoubted word and will of God.

Jer. 23. 28. 1 *Cor.* 3. 12, 15.

Gal. 1. 8.

2 *Joh. ver.* 10.

8. I may not now deſcend to particulars. But thus much it will concern us all to know in the general, That whoſoever teacheth any thing either to be *abſolutely unlawful*, which God hath *not forbidden* in his word; or to be *abſolutely neceſſary*, which God hath *not required* in his word: he *teacheth for doctrines the commandments of men*, & ſo far forth playeth the *Phariſees* part in burthening the conſciences of God's people with the *ſuperſtitious fanſies* of his own brain. But otherwiſe, the *enjoyning* of ſomething for a time which God hath *not forbidden*, or the *forbidding* of ſomething for a time which God hath *not required*, by thoſe that are endued with lawful Authority in any *Eccleſiaſtical, Political*, or *Domeſtical* Society; ſo as the ſame be not done for *conſcience ſake* towards God, or with any opinion of *worſhip*, *merit*, or opera-

operative *holineſs*, but meerly out of prudential conſiderations, and for the reaſons of *order*, *decency*, *expedience*, or other like reſpects of *conuenience* and *accommodation*; is a thing no ways juſtly chargeable with *Phariſaiſme*, *ſuperſtition*, or to be cryed down and condemned under the name of *will-worſhip*; nor doth it come within the compaſs of our Saviour's reproof in this place. If *Jonadab* had laid an obligation upon the conſciences of the *Rechabites*, *not to drink wine*, by telling them that for *conſcience ſake* towards God they ought to abſtain therefrom; or if the *Jewiſh Elders* and Governors, leaving the conſciences of the people free, had only made a *Law* under ſome penalty for decency and cleanlineſs ſake, that no man ſhould ſit down to meat in publick with *unwaſhen hands*: to my ſeeming had *he* then been guilty of this Phariſaical ſuperſtition, and *they* free. In brief then to conclude this Enquiry, To lay an obligation either upon the *judgments* or *conſciences* of men in point of *opinion* or *practice*, which God hath not laid; that, and nothing but that, is to *teach for doctrines the commandments of men*.

We have yet a *third* thing to be enquired of, for the Explication of the words: namely, how and in what reſpect they that teach ſuch doctrines may be ſaid to *worſhip God in vain*. The ambiguity of our Engliſh word *Worſhip*, hath occaſioned many Errors among Divines, and miſ-underſtandings of one anothers words and writings, whereby the diſputes and controverſies about *Worſhip* are become of all other the moſt intricate and perplexed. The *Hebrews*, and the *Greeks* too, have ſundry words, and thoſe of diſtinct notions and ſignifications: which we in Engliſh, for want of fitter expreſſions, are faine to tranſlate promiſcuouſly by this one word *Worſhip*. The Greek words τρεσκυνῶν, λατρεύειν, θρησκεύειν, and σέβεσθαι, (which is the word here uſed) are all indifferently rendred, *worſhipping*. Here, according to the notion of the Greek word, it properly ſignifieth the performance of ſome religious or devout act, with an intention to honour God thereby. Whereby it appeareth, that theſe *Phariſees* placed a great part of their *Religion* in the obſervation of theſe *Traditions of mens deviſing*; and flattered themſelves with this conceit, that they did God a great deal of *honour* in ſo doing, and that therefore he could not chooſe but be marveilous *well pleaſed* with them for ſo doing. By long accuſtoming themſelves to which-like outward obſervances, they had almoſt loſt the vigor and *ſoul* of true *Religion*, (which conſiſteth in the inward reverence and devotion of the heart:) and had litle other left then the bare *carcaſe*, or empty *outſide* thereof; and that alſo patcht and pieced up for the moſt part with the devices and *inventions of men*. 9.

And this our Saviour now telleth them is *Worſhip in vain*. He ſaith ſo indeed: but hath he any Text for it? The place he citeth is in *Eſay* 29. 13. where the words according to the Original run but thus, [*Their fear towards me is taught by the precept of men:*] but that it is *vain*, the Prophet doth not there ſay. He doth not ſay it ἐικῆ, in thoſe very words, according to the *Hebrew*: but the ſcope of the place importeth all that and more. For God there threatneth to puniſh the people for ſuch *worſhip*: which he would not have done, if he had been either *pleaſed* with it, or *honoured* by it. But the very word and all is ſo found, even as our Saviour citeth it [μάτην σέβονται] in the *Septuagint* there: which being the moſt common and *received Tranſlation* in thoſe days, was therefore for the moſt part followed by Chriſt and his Apoſtles in their quotations, eſpecially where it ſwerved not very much in ſenſe from the *Original*. Now a thing is ſaid to be done *in vain*, when it hath not that wiſhed effect, which the doer intended and expected. Thoſe *Phariſees* then, intending by thoſe ſuperſtitious *will worſhips* to *honour* God, 10.

and

and hoping to *please* him therewithall; when their expectations should be so far frustated, that God should all on the contrary profess himself *dishonoured* and *displeased* thereby; it must needs be acknowledged that this their *Will-worship* was all *in vain*. Certainly God will reject, what himself hath forbidden: and he hath forbidden, and that both frequently, and with the severest interminations, all manner of *Will-worship* (of this kind; and properly so called) and all *additions* of men unto his holy Word.

11. In the several parts of the Text thus opened, we may see the full meaning of the whole. God will not approve of, nor accept any *Wit-worship*, or *Will-worship*, forged or devised by man, with an opinion as if it were a necessary part of Gods service; nor allow of any *doctrine*, that tendeth to bind the *Judgments* or *Consciences* of his people further then he hath thought fit himself to bind them by the expresses of his Word. He will, when time serveth, *root out every plant which is not* of his own planting. And when *the day* is come, which *shall declare* (by a fiery trial) *every mans work of what sort it is*: the *gold* and *silver* and *pretious stones* shall abide the fire, and the workman that built with such good stuff *shall receive a* blessed *reward*. But he that buildeth *wood*, or *hay*, or *stubble*; though by the great mercy of God he himself may passe through the fire, and *be saved* (with some difficulty,) so long as he holdeth fast the foundation, which is *Christ* and his merits: yet he shall *suffer losse* in his work however. That shall be sure to *burn* and perish; whatsoever becometh of him. All that *fear* of God is but superstitious and *vain*, that is taught by the Precepts and *Commandments of men*.

*Matth.*15.12.

1*Cor.*3.12,15

12. From *the Explication* of the Text hitherto, I come now to *the Application* of it. Wherein I doubt not by God's help, but to make clear to the judgment of any man, that is not either uncapable through *ignorance*, or forepossessed with *prejudice*, these three things. *First*, that the *Papists* are guilty of the Pharisaical superstition and Will-worship here condemned. *Secondly*, that *the Church of England*, and her regular and obedient children are not guilty of the same. *Thirdly*, that those *Divines and others* in the Church of *England*, that so undutifully charge her therewithall, are in truth themselves inexcusably guilty of that very crime, whereof they unjustly accuse her.

13. First, for *the Papists*. That they are the right children and successors of the *Pharisees*, no man that rightly understandeth the Tenets of the *Romish Church* but will easily grant; if he shall duly consider what a masse of *humane Traditions* both in point of belief and worship are imposed upon the judgments and consciences of all that may be suffered to live in the visible Communion of that Church, and that with opinion of *necessity* and under paine of damnation. The *Popes Supremacy*, *Worshipping of Images*, *Invocation of Saints and Angels*, *the propitiatory Sacrifice of the Mass*, *Purgatory*, *the seven Sacraments*, *Transubstantiation*, *Adoration of the host*, *Communion under one kind*, *Private Masses*, *forbidding Priests Mariage*, *Monastical Vowes*, *Prayer in an unknown tongue*, *Auricular Confession*. All these, and I know not how many more, are such, as even by the confession of their own learned Writers, depend upon *unwritten Traditions* more then upon *the Scriptures*. True it is, that for most of these they pretend to *Scripture* also: but with so little *colour* at the best, and with so little *confidence* at the last; that when they are hard put to it, they are forced to fly from that hold, and to shelter themselves under their great Diana *Tradition*. Take away that, it is confessed that many of the chief Articles of their Faith * *nutare & vacillare videbuntur*, will seem even to totter and reel, and have much adoe to keep up.

*Andradius. *Multò maxima pars Evangelii pervenit ad nos traditione; perexigua literis est mandata.* Hos. Confes.c.92. *Egenum elementum.* Hosius. *Plumbea regula.* Pighius, &c.

up. For what elſe could we imagine ſhould make them ſtrive ſo much to debaſe the Scripture all they can, denying it to be a Rule of Faith, and charging it with *imperfection*, *obſcurity*, *uncertainty*, and many other defects; and on the other ſide to magnifie *Traditions* as every way more abſolute: but meerly their conſciouſneſs, that ſundry of their doctrines, if they ſhould be examined to the bottome, would appear to have no ſound foundation in the *Written Word*. And then muſt wee needs conclude from what hath been already delivered, that they ought to be received, (or rather not to be received but rejected) as *the Doctrines and Commandments of men*.

Nor will their flying to *Tradition* help them in this caſe, or free them from *Phariſaiſme*; but rather make the more againſt them. For to omit that it hath been the uſual courſe of *falſe teachers*, when their Doctrines were found not to be *Scripture-proofe*, to (*a*) fly to *Tradition*: do but enquire a little into the Original and growth of *Phariſaical Traditions*, and you ſhall find that (*b*) one egge is not more like another, then the *Papiſts* and the *Phariſees* are alike in this matter. When *Saduc* (or whoſoever elſe was the firſt Author of the Sect of the *Sadduces*) and his followers began to vent their peſtilent and Atheiſtical Doctrines, againſt *the immortality of the Soul*, *the reſurrection of the Body*, & other like: the beſt Learned among the *Jews*, (the *Phariſees* eſpecially,) oppoſed againſt them by arguments and collections drawn from the *Scriptures*. The *Sadduces* finding themſelves unable to hold argument with them, (as having two ſhrewd diſadvantages; but *a little Learning*, and *a bad cauſe*;) had no other means to avoid the force of all their arguments, then to hold them preciſely to *the letter* of the Text, without admitting any *expoſition* thereof, or *collection* therefrom. Unleſs they could bring *clear Text*, that ſhould affirme *totidem verbis* what they denied; they would not yield. The *Phariſees* on the contrary refuſed (as they had good cauſe) to be tyed to ſuch unreaſonable conditions: but ſtood upon *the meaning* of the Scriptures, as *the Sadduces* did upon *the letter*; confirming the truth of their interpretations partly from *Reaſon*, and partly from *Tradition*. Not meaning by *Tradition* (as yet,) any doctrine other then what was already ſufficiently conteined in the *Scriptures*; but meerly the Doctrine which had been in all ages conſtantly taught and received with an *Univerſal conſent* among the People of God, as conſonant to the holy *Scriptures* and grounded thereon. By this means, though they could not ſatisfie *the Sadduces*, (as Hereticks and Sectaries commonly are obſtinate) yet ſo far they ſatisfied the generality of the people, that they grew into very great * eſteem with them, and within a while carried all before them: the deteſtation of the *Sadduces*, and of their looſe errors alſo conducing not a little thereunto. And who now but the *Phariſees*? and what now but *Tradition*? in every mans eye and mouth. Things being at this paſſe, any wiſe man may judge, how eaſy a matter it was for men ſo reverenced as the *Phariſees* were, to abuſe the credulity of the people and the intereſs they had in their good opinion, to their own advantage: to make themſelves *Lords* of the peoples faith, and by little and little to bring into *the Worſhip* whatſoever doctrines and obſervances they pleaſed; and all under the acceptable name of *the* † *Traditions of the Elders*. And ſo they did,* winning continually upon the people by their cunning and ſhews of Religion, and proceeding ſtill more and more, till the *Jewiſh Worſhip* by their means was grown to that height of *ſuperſtition* and *formality*, as we ſee it was in our Saviours dayes. Such was the beginning, and ſuch the riſe, of theſe *Phariſaical Traditions*.

(*a*) *V. Chamier. Tom.* 1. *Panſtrat. Lib.* 9. *cap.* 16. Jewels *Defence* 2. *cha.* 9.

(*b*) *Non malè comparari Phariſæos Catholicis.* Serarius. *apud* Hall. *Serm. on* Matt. 5. 30.

(*c*) *Sadoc diſcipulus Antiqui Sochæi, author ſectæ Sadducæorum ſecundùm Rabbinos. V. El. Tisb. in* צדוק; *Schindler. in Lexic. Pentagl. Sed hoc ut commentum Rabbinicum exigit Montacutius: qui Sadducæorum originem ad Doſitheum quendam refert, ex authoritate Epiphanii & aliorum, eoſque Sadducæos dictos confirmat* צֶדֶק *Juſtitia, ob mores auſteros, & injudiciis ſeveritatem. V. Montacut. Appa.* 7. *Sect.* 49.

* ποσὸν τὸ ἰσχὺν τὸν ἰχθὺν παρὰ τῷ πλήθει, ὡς—ἔφη. *Joſeph.* 13. *Antiqu.* 18.

† Δευτερώσεις. *Epiphan. in Ptolom. Juſtinian. Novel.* 146. *& alii.*

* Δῆλον ὅτι πολλὰ ἐπιτιθέασι τούτων *Chryſ. Hom.* 51. *in Matt.*

Popiſh

15. *Popiſh Traditions* alſo both came in and grew up juſt after the ſame manner. The Orthodox Biſhops and Doctors in the antient Church, being to maintain the *Trinity* of Perſons in the Godhead, the *Conſubſtantiality* of the Son with the Father, the *Hypoſtatical Union* of the two Natures in the perſon of Chriſt, the Divinity of *the Holy Ghoſt*, and other like Articles of the Catholick Religion, againſt the *Arians*, *Eunomians*, *Macedonians*, and other Hereticks: for that the words *Trinity*, *Homoüſion*, *Hypoſtaſis*, *Proceſſion*, &c. (which for the better expreſſing of the Catholick ſenſe they were forced to uſe) were not *expreſſely* to be found in *the holy Scriptures*; had recourſe therefore very often, in their writings againſt the Hereticks of their times, to *the Tradition of the Church.* Whereby they meant not (as the Papiſts would now wreſt their words,) any *unwritten doctrine* not conteined in the Scriptures, but the very doctrine of *the Scriptures* themſelves, as they had been conſtantly underſtood and believed by all faithful Chriſtians *in the Catholick Church* down from the Apoſtles times till the ſeveral preſent ages wherein they lived. This courſe of theirs, of ſo ſerviceable and neceſſary uſe in thoſe times, gave the firſt occaſion, and after-riſe, to that heap of *Errors* and *Superſtitions*, which in proceſſe of time (by the power and policy of *the Biſhop of Rome* eſpecially) were introduced into the Chriſtian Church under the ſpecious name and colour of *Catholick Traditions.* Thus have they troden in the ſteps of their forefathers *the Phariſees*: and ſtand guilty even as they of the *Superſtition* here condemned by our Saviour, in *teaching for doctrines mens Precepts.*

Mox ſubſecuta eſt corruptela *Calvin. in loc.*

16. But if the *Church of Rome* be caſt, how ſhall the *Church of England* be quit? That ſymbolizeth ſo much with her in many of her *Ceremonies*, and otherwiſe? What are all our *croſſings*, and *kneelings*, and *duckings?* What *Surplice*, and *Ring*, and all thoſe other Rites and Accoutrements that are uſed in or about the *publick Worſhip*; but ſo many *Commandments of men?* For it cannot be made appear (nor truly do I think was it ever endeavoured,) that God hath any where commanded them. Indeed theſe things have been objected heretofore, with clamour enough; and the cry is of late revived again with more noiſe and malice then ever, in a world of *baſe and unworthy Pamphlets*, that like the *frogs of Ægypt* croake in every corner of the Land: And I pray God the ſuffering of them to multiply into ſuch *heaps* do not cauſe *the whole Land* ſo *to ſtink* in his noſ-thrills, that he grow weary of it and forſake us. But I undertook to juſtifie *the Church of England* and her regular and obedient children in this behalf: and it will be expected I ſhould do it. If any of the Children of this Church in their too much haſte have over-run their Mother; that is, have buſied themſelves and troubled others with putting forward new Rites and *Ceremonies*, with ſcandal, and without Law: or by uſing her name without her leave for the ſerving of their own purpoſes have cauſeleſly brought an evil ſuſpicion upon her (as ſome are blamed) let them anſwer it as well as they can: it is not my buſineſſe now to plead for them, but to vindicate *the Church of England* againſt another ſort of men, who have accuſed her of *Superſtition* unjuſtly.

*Exod.*8.14.

17. Set both theſe aſide; and her defenſe is made in a word, if we do but remember what hath been already delivered in the *Explication* of the Text: to wit, that it is not *the commandments of men*, either *Materially* or *Formally* taken; but the *Opinion* that we have of them, and *the teaching* of them *for Doctrines*, wherein Superſtition properly conſiſteth. *Materially* firſt. There is no Superſtition either in *wearing* or in *not wearing* a Surplice, in *kneeling* or in *not kneeling* at the Communion, in *croſſing* or in *not croſſing*

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an infant newly baptized: even as there is no ſuperſtition in *waſhing* or in *not waſhing* the hands before meat. So long as neither the one is done with an opinion of *neceſſity*, nor the other *forborn* out of the opinion of *unlawfulneſs*. For ſo long the conſcience ſtandeth free. The Apoſtle hath ſo reſolved in the very like caſe: That neither *he that eateth* is the worſe for it, nor *he that eateth not* the better for it. A man may *eat*, and do it with a good conſcience: and he may *not eat*, and do that with a good Conſcience too. As in the preſent caſe, at this time it is certain Chriſts diſciples did eat and *waſhed not*: it cannot be doubted, but at ſome time or other they *waſhed* before they ate. Not for conſcience ſake towards God either; but even as they ſaw it fit, and as the preſent occaſion required: and they might do both without *ſuperſtition*. But if any man ſhall *wear*, or *kneel*, or *croſſe*, with an opinion of *neceſſity* and *for conſcience ſake* towards God, as if thoſe parts of Gods ſervice wherein thoſe Ceremonies are uſed in our Church could not be rightly performed without them, yea although the Church had not appointed them; doubtleſſe the *uſe* of thoſe Ceremonies by reaſon of ſuch his opinion ſhould be *Superſtition to him*. Becauſe a man cannot be of that *Opinion*, but he muſt believe it to be *true doctrine*, that ſuch and ſuch *Ceremonies* are of themſelves *neceſſary* parts of Gods worſhip. As on the contrary, if any body ſhould refuſe to *weare*, or *kneel*, or *croſſe*, out of an opinion of their *unlawfulneſs*; as if thoſe Ceremonies did vitiate the whole act of that worſhip whereunto they are applied; I cannot ſee, but upon the ſame ground, and by reaſon of ſuch his opinion, the *refuſal* of thoſe Ceremonies ſhould be *to him* alſo *Superſtition*. Becauſe a man cannot be of that *opinion*, but he muſt believe this to be *true doctrine*, that ſuch and ſuch Ceremonies are of themſelves *unlawful* to be uſed in the Worſhip of God. But the obedient children of the *Church of England*, having no ſuch opinion either of the *neceſſity* or *unlawfulneſs* of the ſaid *Ceremonies*; but holding them to be (as indeed they are) things in their own nature indifferent: are even therefore free from *Superſtition* in both the kinds aforeſaid. So then in the things commanded taken *materially*, that is to ſay, conſidered *in themſelves* without reſpect to the Churches command, there is no *Superſtition:* becauſe there is nothing concerning them *doctrinally* taught either the one way, or the other.

Now if we can as well clear theſe things taken alſo *formally*, that is to ſay, 18.
conſidered not in themſelves, but *as they ſtand commanded* by publick authority of the Church: the whole buſineſſe is done, as to this point. Nor is there in truth any great difficulty in it, if we will but apprehend things aright. For although the very *commanding* them do ſeem to bring with it a kind of *neceſſity*, and to lay a tye upon the *Conſcience*, (as that of St. *Paul* implieth both, *you muſt needs be ſubject*, and that *for conſcience ſake:*) yet is *Rom.* 13. 5.
not that any tye brought upon the Conſcience *de novo* by ſuch *command of the Church*: only that tye that lay upon the Conſcience before, by virtue of that general *Commandment of God* of obeying the higher powers in all their lawful Commands, is by that *Commandment of the Church* applied to that particular matter. Even as it is in all Civil Conſtitutions, and humane poſitive Laws whatſoever. And the *Neceſſity* alſo is but an *Obediential*, not a *Doctrinal* neceſſity. But the Text requireth a *Doctrinal neceſſity*, to make the thing done a vain and ſuperſtitious worſhip [*Teaching for doctrines the commandments of men.*] Which the *Church of England* in preſcribing the aforeſaid Ceremonies hath not done; nor by her own grounds could do. For look as the caſe ſtandeth with private men for *doing*, or *refuſing:* even

ſo ſtandeth the caſe with publick Governours for *commanding* or *forbidding*. As therefore with private men, it is not the bare *doing* or *refuſing* of a thing, as in diſcretion they ſhall ſee cauſe; but the *doing* of it with an opinion of *Neceſſity*, or the *refuſing* of it with the opinion of *Unlawfulneſs*, that maketh the *Actions ſuperſtitious*, as hath been already ſhewed: So with publick Governours, it is not the *Commanding* or *forbidding* of a mutable Ceremony, as for the preſent they ſhall deem it fit, for *order*, *decency*, or *uniformity* ſake, or ſuch other like reſpect: but the *commanding* of it with an opinion as if it were of *perpetual neceſſity*, or the *forbidding* it with the like opinion as if it were *ſimply unlawful*, that maketh the *Conſtitution ſuperſtitious*.

19. Now I appeal to any man, that hath not run on madly with the cry for company, but endeavoured with the ſpirit of *Charity* and *Sobriety* to ſatisfie his own underſtanding herein; if the *Church of England* both in the (*a*) Preface before the Book of *Common Prayer*, and in the (*b*) *Articles* of her Confeſſion, and in ſundry paſſages in the *Homilies* occaſionally (and theſe Books are acknowledged her moſt Authentick writings, the *two former* eſpecially, and the juſt ſtandard whereby to meaſure her whole *Doctrine:*) if, I ſay, ſhe have not in them all, and that in as plain and expreſſe terms as can be deſired, diſclaimed all *humane Traditions*, that are impoſed upon the conſciences of Gods people either in point of *Faith* or *Manners*; and declared to the world, that ſhe challengeth no *power* to her ſelf to order any thing by her own authority but only *in things indifferent*, and ſuch as are not repugnant to the word of God; and that her *Conſtitutions* are but for order, comelineſſe, and uniformity ſake, and not for conſcience ſake towards God; and that therefore any of thoſe her *Orders* and *Conſtitutions* may be *reteined*, *aboliſhed*, or *altered* from time to time, and at all times, as the Governours for the time being ſhall judge to ſerve beſt unto Edification. What ſhould I ſay more? If men liſt to be contentious, and will not be ſatisfied, who can help it? yet thus much I dare ſay more. Let any *Papiſt* or *Preciſian* in the world give inſtance but in any one ſingle thing, doctrinally maintained by the *Church of England*, which he can with any colour of truth except againſt as a *Commandment of men:* if we do not either ſhew good warrant for it from the *written word* of God, (which we doubt not but to be able to do, and is moſt *ad rem*;) or elſe (which is enough *ad hominem*) for every *ſingle* inſtance they ſhall bring, return them *ten* of their own teaching, every whit as liable to the ſame exception as that: we will yield the Bucklers, and confeſſe her guilty.

[a] *The Ceremonies that remain are retained for diſcipline and order, which, upon juſt cauſes, may be altered and changed, and therefore are not to be eſteemed equal with God's Law.* Preface, of Cerem.

(b) *The Church hath power to decree rites and Ceremonies, but it ought not beſides the Scripture to enforce any thing to be believed for neceſſity of ſalvation.* Artic. 20. *Every particular or National Church hath authority to ordain, change, and aboliſh Ceremonies* &c. Art. 34.

20. But now what will you ſay, if after all this clamouring againſt *Engliſh-Popiſh Ceremonies*, (as of late they have blazoned them,) they that keep all this adoe prove in the end the guilty perſons themſelves? I am much deceived if it do not clearly prove ſo: if we either compare her doctrine and theirs together, or take a view of ſome of theirs by themſelves. *Firſt*, compare them a little, which will alſo adde ſome confirmation to the former point for the farther juſtifying of the *Church of England* in this behalf. And for example and perſpicuity ſake, let the inſtance be *kneeling at the Communion*; there being the like reaſon of all the reſt. I pray you conſider well the *evidence:* weigh the grounds, and obſerve the courſe held on both ſides, and then give *ſentence* accordingly. If, as God hath given thoſe *our Church Governours* power to determine of indifferent mutable circumſtances, and they uſing the liberty of the Power given them, have appointed *kneeling* rather then *ſitting* or *ſtanding*, as judging it a geſture of greater

Τὰ γὰρ πράγματα ἀπὸ συγκρίσεως μάλιστα φαίνεται. Chryſ. Orat. 2. contr. Judæos.

reverence

reverence and well becoming our *unworthineſs*, but without any opinion either of the *neceſſity* of that geſture, or of the *unlawfulneſs* of the other two; ſo God had given the like Power to theſe our *Brethren*, and they uſing the liberty of that Power had appointed *ſitting* or *ſtanding* rather then *kneeling*, as judging either of them a more *proper Table geſture* then it, yet without any opinion of their *neceſſity*, or of the *unlawfulneſs of kneeling*; the caſe had then been alike of both. Theſe had been as free as they; neither of them had been guilty of Superſtition, in *teaching for doctrines the commandments of men:* becauſe there was no *doctrinal neceſſity*, whereby to bind the conſcience of Gods people on either ſide. Again, if as theſe ſay to their Proſelytes peremptorily in effect thus [*you are bound in conſcience not to kneel*; it is an unlawful geſture, a ſuperſtitious relique of Popery, and carrieth with it a ſhrewd appearance of their idolatrous Bread-worſhip; *and therefore we charge you upon your conſciences not to kneel:*] ſo our Church-governours ſhould ſay to the people peremptorily in effect thus, [*you are bound in conſcience to kneel*, or elſe you profane the holy Sacrament, not diſcerning the Lords Body; *and therefore we charge you upon your conſciences to kneel:*] the caſe of both had here alſo been alike: Both alike guilty of Superſtition, *in teaching for doctrines the commandments of men:* becauſe by that *doctrinal neceſſity* as well the one ſort as the other had laid a perpetual obligation upon the Conſciences of men, in a matter which God having not any where either *commanded* or *forbidden*, hath therefore left free and indifferent. But now taking the caſe as *de facto* it is, without *Ifs* and *Ands*, ſet the one againſt the other, and make the compariſon right: and here it is. Our *Brethren* having no publick *authority* given them to order what ſhall be done or not done in matters of *external government*, do yet bind the conſciences of Gods people, by *teaching* that which they thus forbid to be ſimply and in it ſelf *unlawful*. Our *Governours* on the contrary, though having publick *authority* to preſcribe in ſuch matters, do yet leave the conſciences of men at liberty, without teaching that which they appoint, to be of abſolute *neceſſity* in it ſelf. This being *ſpecies facti*, as the Civilians ſpeak, the even true ſtate of the caſe: ſay now I beſeech you in good ſooth, and be not partial, *Quid Juris?* At whoſe door lieth the *Superſtition?* The one ſide teaching no ſuch doctrine, but having *authority*, do by virtue of *that authority* appoint the people to *kneel*; The other ſide having no ſuch authority, but teaching a *doctrine*, do by virtue of *that doctrine* charge the people *not to kneel*: Whether of both ſides may rightlier be ſaid to *teach for doctrines the Commandments of men?*

Tu quum ſis quod ego, & fortaſſis nequior——

Their guilt herein will yet farther appear, if leaving compariſons, we take 22.
a view of ſome of their *doctrines* by themſelves. I ſay, but ſome of them: for how many hours would ſerve to reckon them all? or who indeed (even of themſelves) knoweth them all? There are ſo many Covies of *new doctrines* ſprung up ever and anon, eſpecially in theſe late times of connivance and licentiouſneſs; which by that they are well hatcht, preſently fly abroad the Country, and are entertained by ſome or other for as good Divinity, as if they were the undoubted Oracles of the Holy Ghoſt. I dare not affirm it, becauſe I will not put my ſelf to the trouble to prove it, and becauſe I heartily deſire and wiſh I be deceived in it: yet I cannot diſſemble my fear that it is but too true, (by the proportion of what we almoſt daily hear or ſee,) that within little more than this *one twelve month* laſt paſt, there have been more falſe and *ſuperſtitious doctrines* vented in the *Pulpits* and *Preſſes* in *Eng-*

land, than have been (in ſo open and daring a manner) in the whole ſpace of *almoſt fourſcore years* before, I mean ſince the firſt of *Queen Elizabeth* of bleſſed memory. And to make good the former charge, omitting ſundry other their unwarrantable poſitions, partly concerning *Church-Government*, Orders, and Ceremonies eſtabliſhed by *Law*, partly concerning ſundry received *cuſtoms* in matters wholly or in part *Eccleſiaſtical*, partly concerning the uſe of ſundry *paſtimes* and *recreations*, partly concerning ſundry *uſages* and *cuſtoms in vita communi*, in things meerly Civil, and not ſacred or Eccleſiaſtical; the particulars whereof would amount to many ſcores, if not hundreds: I ſhall preſent unto your view a *dozen* onely, which I have ſelected from the reſt of thoſe that I have obſerved to have been moſt urged of late in *Sermons* and *Pamphlets*; by which you may in part judge of the reſt. And they are theſe:

1. Firſt, that the appointing of a *ſet form of Prayer* or Liturgy, to be uſed in the ſervice of God, is unlawful or Antichriſtian: or that it is a ſtraitning or limiting of the Holy Spirit of God.
2. That it is not in the power of the Church to ordain any *Rites* or *Ceremonies* in the ſervice of God, which the people are bound to obſerve, other than ſuch as God hath commanded in his Word.
3. That *Rites* and *Uſages*, deviſed or abuſed either by *Heathens* or *Idolaters*, may not be lawfully uſed by Chriſtians in the ſervice of God.
4. That it is unlawful or ſuperſtitious to *kneel at the holy Communion*, in the act of receiving the Sacrament.
5. That *Inſtrumental Muſick* may not be uſed in the ſervice of God as well as *Vocal*.
6. That *Epiſcopacy is Antichriſtian*, or repugnant to the Word of God.
7. That the *Presbyterian diſcipline* is the very *Scepter of Chriſts Kingdom*; or the order appointed by Chriſt himſelf for the perpetual Government of his Church, which ought of all particular Congregations to be inviolably obſerved unto the Worlds end.

That the obſervation of Annual Feſtivals in memory of Chriſt or his Apoſtles, as Chriſtmas, Eaſter, &c. is Antichriſtian, ſuperſtitious, and unlawfull.

8. That it is ſimply unlawful for a Miniſter to be poſſeſſed of two *Benefices*.
9. That *Eccleſiaſtical perſons* may not meddle in *ſecular affairs*; nor can with a good conſcience exerciſe any *Civil Office or Juriſdiction*, although by humane Authority, Law, or Cuſtome allowed them.
10. That it is not lawful in *preaching Gods Word*, to recite ſentences out of *the Fathers*; much leſs from the writings of *Heathen Writers*.
11. That the *Election or conſent of the people* is of neceſſity required, either to the *ordaining* of Miniſters, or to the appointing of them to their particular charges.
12. Laſtly, (which though I find not poſitively delivered *in terminis*, nor is the danger thereof ſo generally obſerved, as of ſundry of the former; yet for that I find it often touched upon in theſe late Treatiſes, and conceive it to be an *Errour* of no leſs dangerous conſequence than many of the former, I thought meet not to omit it:) That the *Examples of Chriſt and of his Apoſtles*, ought to be obſerved of all Chriſtians, as a *perpetual Rule* binding them to *Conformity*, even as their *Precepts* do unto *Obedience*.

23. Concerning which *Poſitions*, I do here in the face of this Congregation take God to witneſs, who ſhall judge us all at the laſt day, that I do verily believe, and in my conſcience am perſwaded, that all and every of them are the vain and *ſuperſtitious inventions* of men, wholly deſtitute of all ſound warrant

warrant from the *Written Word* of God rightly understood and applied; and (till they shall be better proved) ought to be so esteemed of every man that desireth to make Gods Holy Word the rule of his opinions and actions. Many and great are the *mischiefs* otherwise, that come to the Church and people of God, by the *teaching* of these and other like *groundless Positions*: As amongst others these *three* following. *First*, great scandal is hereby given to *Atheists*, *Papists*, *Separatists*, and other the enemies of our Religion; especially to the *Papists*; who will not only take occasion thence to speak evil of us, and of *the way of truth and holiness* which we profess, but will be themselves also the more confirmed in their own wicked errours, by objecting to us, that since we left them, we cannot tell where to stay. *Secondly*, many sober and godly men, both Ministers and others, who cheerfully submit to *the established Laws* and Government, (as they take themselves by *the Law of God* bound to do, in things which they believe not to be repugnant to his Word) are by this means unworthily exposed to contempt and miscensure, as if they were *time-servers*, or inclined to *Popery* or *Superstition* at the least. But if they shall farther endeavour in their Sermons or otherwise, to shew their just dislike, and to hinder the growth of these *unlawful impositions*, and to hold the people in their good belief by instructing them better; they shall be sure to be forthwith branded as *opposers of the Gospel*. As if there were such *a spirit of Infallibility* annexed to some mens *Pulpits*, as some have said there is to the *Popes Chair*, that whatsoever they shall deliver thence must needs be *Gospel*. *Thirdly*, hereby many an honest-hearted and well-meaning Christian is wonderfully abused; by being milled into *Errour*, *Superstition*, and *Disobedience*; by having his conscience *brought into bondage* in those things whereunto it was the good pleasure of God to leave him free; and by being disposed to much *uncharitableness* in judging evil of his brother, that hath given him no just cause so to do.

Besides these and sundry other *mischiefs* of dangerous consequence, too long now to repeat: the thing that I am presently to affirme, concerning all and every of the *positions aforesaid* and other like them, pertinently to the Text and business in hand, is this, That whosoever shall *doctrinally* and positively *teach* any of the same, doth *ipso facto* become guilty of the *Superstition* here condemned by our Saviour, and so far forth symbolizeth with the Pharisees in *teaching for doctrines the commandments of men*. And I doubt not, but there are in the *Church of England* sundry learned judicious and *Orthodox Divines*, no way suspected of favouring *Popery or Popish Innovations*, that by Gods help and the advantage of Truth will be ready to maintain what I now affirme, in a fair Christian and Scholar-like trial, against whosoever are otherwise minded, whensoever by authority they shall be thereunto required. 24.

I have now finished what I had to say from this Scripture by way of *Application*. From the whole premisses would arise sundry *Inferences*, as Corollaries and by way of *Use*. In the prosecution whereof, had we time for it, I should have occasion to fall upon some things that might be of right good use for the settling of mens *judgments* and *consciences* in a way of *Truth* and *Peace*. And truly my aime lay chiefly here, when my thoughts fixt upon this Text. But having enlarged my self so far beyond my first purpose already, I shall onely give you a short touch of each of them: and it may be hereafter (as I shall see cause, and as God shall dispose,) I may take some other occasion, here or elsewhere to enlarge them farther. 25.

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26. The *firſt* ſhould be an *earneſt requeſt* to ſuch of my Brethren, as through inconſideration, zeal againſt Popery or prophaneneſs, or any other cauſe, have been a little too forward and faulty in this way. That they would in the fear of God *review* their own *dictates*, and (all *partiality* and ſelf-ſeeking laid aſide) beſtow a little pains to *examine* throughly the ſoundneſs of thoſe *principles* from which they draw their *concluſions:* whether they be the very *true word* of God indeed, or but the fanſies and devices of the wit of man. I know how loathly men are induced to ſuſpect themſelves to be in an Errour: and that it is with our brethren herein as with other men, may ſufficiently appear in this, that few of them will ſo much as beſtow the reading of thoſe books, that might give them ſatisfaction. But (beloved) better *try your own work* your ſelves, and if it prove but *hay* or *ſtubble* burn it your ſelves, by acknowledging your errour and retracting it, that you may build better: than let it lye on ſtill, till a ſorer fire catch it. Better for any of us all, whether in reſpect of our *errours* or *ſins*, to pre-
1Cor.11.31. vent the Lords judging of us, by timely *judging our ſelves*, than to ſlack the time till his judgment overtake us.

27. The *ſecond uſe* ſhould be an *Admonition* to all my Brethren of the Miniſtry for the time to come, and that in the Apoſtles words, 1 *Cor.* 3.10.
1Cor.11.23. & 15.3. *Let every man take heed what he buildeth.* St. *Paul* himſelf was very careful this way, not to *deliver* any thing to the people, but what he had *received* from the Lord. The Prophets of the Lord ſtill delivered their Meſſages with this Preface *Hæc dicit Dominus.* Yea that wretch *Balaam*, though a falſe Prophet, and covetous enough, profeſſed yet that if *Balak*
Quod accepiſti, non quod excogitáſti. Vinc. Lirin. cap. 27.
Num. 22.18. would give him his houſe full of ſilver and gold, he neither durſt nor would *goe beyond the word of the Lord to do leſs or more.* There is a great proneneſs in us all to idolize *our own inventions:* Beſides much *Ignorance*, *Hypocriſie*, and *Partiality*; any of which may byaſs us awry. Our *Educations* may lay ſuch early anticipations upon our judgements; or our *teachers*, or the *books* we read, or the *ſociety* we converſe withall, may leave ſuch impreſſions therein as may fill them with prejudice, not eaſily to be removed. The *golden meane* is a hard thing to hit upon almoſt in any thing, without ſome warping toward one of *the extremes*, either on the right hand, or on the left: and without a great deal of wiſdome and care ſeldome ſhall we ſeek to ſhun one *extreme*, and not run a little too far towards the other, if not quite into it. In all which and ſundry other reſpects, we may ſoon fall into groſs miſtakes and *errours*, if we do not take the more heed; whilſt we ſuſpect no ſuch thing by our ſelves, but verily believe that all we do is out of pure zeale for Gods Glory, and the *love* of his truth. We had need of all the *piety*, and *learning*, and *diſcretion*, and *pains*, and *prayers* we have: and all little enough without Gods *bleſſing* too, (ey and our own greater *care* too,) to keep us from running into *Errours*, and from *teaching for doctrines the commandments of men.*

28. The *Third uſe* ſhould be for *Admonition* alſo, to all the people of God, that they be not haſty to *believe every ſpirit*; *but to try the ſpirits* (eſpecially when they ſee the *ſpirits* to diſagree and claſh one with another, or find otherwiſe juſt cauſe of ſuſpicion;) and that as the *Beræans* did, by the *Scriptures.* Uſing withall all good ſubſidiary helps for the better underſtanding thereof: eſpecially thoſe two as the principal; the Rule of *Right Reaſon*, and the known conſtant judgment and practice of the *Univerſal Church.* That ſo they may fanne away *the Chaffe* from *the Wheat*: and letting go the refuſe, *hold faſt that which is good.* To this end, every man

ſhould

ſhould eſpecially beware, that he do not ſuffer himſelf to be carried away with *names*; nor to have any mans *perſon* either in *hatred* or *admiration*: but embrace what is conſonant to truth and reaſon, though *Judas* himſelf ſhould preach it; and reject what even an *Angel* from Heaven ſhould teach, if he have no other reaſon to induce him to believe it, than that he teacheth it.

Jude 16. Gal. 1. 8. Παρεγκλῶ ϗ λόγιαι τάτων ὑμᾶς; ἀφίντες τὸ πρὸ ὀνῶν ϗ τὸ πρὸ ὀνῶν δικαῖ περὶ τότων, παρὰ τῶν γραφῶν ταῦτα ἅπαντα πυνθάνεσθαι. Chryſ. Hom. 13. in 2. Corinth.

29. The *Fourth Uſe* ſhould be for *Exhortation* to the learneder ſort of my Brethren, to ſhew their faithfulneſs, duty, and true hearty affection to God and his Truth and Church, by mainteining the ſimplicity of the *Chriſtian Faith*, and aſſerting the doctrine of *Chriſtian Liberty*, againſt all corrupt mixtures of *mens inventions*, and againſt all unlawful impoſitions of *mens commandments*, in any kind whatſoever. If other men be zealous to ſet up *their own errours*, ſhall we be remiſs to hold up *Gods truth*? God having *depoſited* it with us, and committed it to our ſpecial truſt: how ſhall we be able to anſwer it to God and the World, if we ſuffer it to be ſtolen out of the hearts of the people by our *ſilence* or neglect! Like enough you ſhall incurre blame and *cenſure* enough for ſo doing; as if you *ſought* but *your ſelves* in it, by ſeeking to pleaſe thoſe that are in authority in hope to get preferment thereby. But let none of theſe things diſcourage you: if you ſhall not be able by the grace of God in ſome meaſure to deſpiſe the *cenſures* of raſh and uncharitable men, ſo long as you can approve your hearts and actions in the ſight of God, and to break through (if need be) far greater *tryals* and *diſcouragements* then theſe; you are not worthy to be called *the ſervants of Chriſt*.

30. The *laſt Uſe* ſhould be an humble *Supplication* to thoſe that have in their hands the ordering of the great affairs of *Church* and *State*; That they would in their goodneſs and wiſdoms make ſome ſpeedy and effectual proviſion, to repreſſe the exorbitant licentiouſneſſe of theſe times, in *printing* and *preaching* every man what he liſt: to the great diſhonour of *God*, ſcandal of the *Reformed Religion*, fomenting of *Superſtition* and *Errour*, and diſturbance of the peace both of *Church and Commonwealth*. Leſt if way be ſtill given thereunto, thoſe *evil ſpirits* that this late connivence hath raiſed, grow ſo fierce within a while, that it will trouble all the power and wiſdom of the Kingdom to *conjure* them handſomly down again. But certainly, ſince we find by late experience what *wildneſſe* in ſome of the Lay-people, what *petulancy* in ſome of the inferior Clergy, what *inſolency* in ſome both of the Laity and Clergy, our Land is grown into, ſince the reins of the *Eccleſiaſtical Government* have layn a little ſlack: we cannot but ſee, what need we have to deſire and pray, that the *Eccleſiaſtical Government* and *power* may be timely ſetled in ſome ſuch *moderate* and *effectual* way; as that it may not be either too much *abuſed* by them that are to exerciſe it, nor too much *deſpiſed* by thoſe that muſt live under it. In the mean time, ſo long as things hang thus looſe and unſettled, I know not better how to repreſent unto you the preſent face of the times in ſome reſpects, than in the words of the Prophet *Jeremy*, [*The Prophets Propheſie lyes, and the Prieſts get power into their hands by their means, and my people love to have it ſo: And what will you do in the end thereof?* Jer. 5. 3.

31. What the *end* of theſe inſolencies will be, God alone knoweth. The increaſe of *Phophaneneſſe*, *Riot*, *Oppreſſion*, and all manner of wickedneſſe on the one ſide; and the growth of *Errour*, *Novelty*, and *Superſtition* on the other ſide; are no good ſignes onward. The Lord of his great mercy grant a better end thereunto, than either theſe beginnings or proceed-

ings

ings hitherto portend, or our ſins deſerve. And the ſame Lord of his infinite goodneſs vouchſafe, To diſpell from us by the *light* of his Holy Spirit all *blindneſſe and hardneſſe* of heart; To purge out of us by the *fire* of his Holy Spirit all droſſe of *pride and Hypocriſie*; To increaſe in us by the *grace* of his Holy Spirit the love of *Truth and godlineſſe*; To ſupport us by the *comforts* of his Holy Spirit amidſt all our *diſtreſſes and feares*; And to lead us by the *guidance* of his Holy Spirit along the paths of *holineſs* unto the ports of *happineſs*. And all this for the alone merits ſake of his bleſſed Son and our alone Saviour *Jeſus Chriſt*. To which bleſſed *Father, Son and Holy Spirit*, be aſcribed by us and the whole Chriſtian Church, all the *kingdom, the power, and the glory*, from this time forth for evermore. Amen. Amen.

FINIS.

AD CLERUM.

The First Sermon.

At a Visitation at *Boston*, *Lincoln*, 17th. *Apr.* 1619.

ROM. XIV. 3.

Let not him that eateth, despise him that eateth not: and let not him that eateth not, judge him that eateth.

IT cannot be avoided, so long as there is or *Weakness* on Earth, or *Malice* in Hell, but that *Scandals* will arise, and *Differences* will grow in the Church of God. What through want of *Judgment* in some, of *Ingenuity* in others, of *Charity* in almost all; occasions (God knoweth) of offence are too soon both *given* and *taken*: whilest men are apt to quarrel at trifles, and to maintain *differences* even about *indifferent* things. The Primitive *Roman Church* was not a little afflicted with this disease; for the remedying whereof S. *Paul* spendeth this whole Chapter. *The occasion* this: In *Rome* there lived in the Apostles times many *Jews*, of whom, as well as of *Gentiles*, diverse were converted [a] to *the Christian Faith*, by the Preaching of the Gospel. Now of these new *Converts*, some better instructed than others as touching the cessation of *legal Ceremonies*, made no difference of *Meats*, or of *Daies*, but used their lawful *Christian liberty* in them both, as things in their own nature meerly *indifferent*; whereas others, not so throughly [b] catechized as they, still made *difference* for Conscience sake, both of *Meats*,

[a] Acts 28. 24.

[b] *De novo conversus; & de lege Catholica minus sufficienter instructus.* Lira.

Meats, accounting them *Clean* or *Unclean*; and of *Daies*, accounting them *Holy* or *Servile*, according as they ſtood under the *Levitical Law*. Theſe latter S. *Paul* calleth [c] Ἀδυνάτους τῇ πίστει, *Weak in the faith*: thoſe former then muſt by the Law of Oppoſition be [d] *Strong in the faith*.

[c] Verſ. 1.
[d] Οἱ δυνατοὶ, Rom. 15. 1.

2 It would have become both *the one* ſort, and *the other* (notwithſtanding they differed in their *private judgments*, yet) to have preſerved *the common peace* of the Church, and laboured *the* [e] *edification*, not *the ruine* one of another; *the ſtrong* by affording faithful *inſtruction* to the conſciences of the weak; and *the weak*, by allowing favourable *conſtruction* to the actions of the ſtrong. But whileſt either meaſured other by themſelves, neither *one* nor *other* did [f] Ὀρθοποδεῖν πρὸς τὴν ἀλήθειαν, as our Apoſtle elſewhere ſpeaketh, *Walk uprightly according to the truth of the Goſpel*. Faults and offences there were on all hands. *The Strong* faulty, in *contemning* the Weak; the *Weak* faulty in *condemning* the Strong. The Strong proudly *ſcorned* the Weak, as *ſilly* and *ſuperſtitious*; for making ſcruple at ſome ſuch things as themſelves firmly *believed* were *lawful*: The Weak raſhly *cenſured* the Strong, as *prophane* and *irreligious*; for adventuring on ſome ſuch things as themſelves deeply *ſuſpected* were *unlawful*. The bleſſed Apoſtle, deſirous all things ſhould be done in the Church in love and [g] *unto edification*, [h] *æquâ lance*, and [i] *eodem Charitatis moderamine*, as Interpreters ſpeak, taketh upon him to *arbitrate*, and to mediate in the buſineſs; and like a juſt Umpire [k] *layeth his hand upon both parties*, unpartially ſheweth them their ſeveral *overſights*, and beginneth to draw them to a fair and honourable *compoſition*: as thus, *The ſtrong*, he ſhall remit ſomewhat of his *ſupercilious neſs*, in diſeſteeming and *deſpiſing* the Weak; and the *Weak* he ſhall abate ſomewhat of his edge and *acrimony*, in judging and condemning the Strong. If the parties will ſtand to this Order, it will prove a bleſſed agreement; for ſo ſhall brotherly *Love* be maintained, *Scandals* ſhall be removed, the *Chriſtian Church* ſhall be edified, and *Gods Name* ſhall be glorified. This is the ſcope of my *Text*, and of the whole *Chapter*.

[e] 2 Cor. 10. 8.
[f] Gal. 2. 14.
[g] 1 Cor. 14. 26
[h] *Cajetan in locum.*
[i] *Bulling in loc.*
[k] Job 9. 33.

3 In the *three firſt Verſes* whereof, there is Πρόσλημψις, Ἔκβασις and κρίσις. Firſt, there is Πρόσλημψις, in the firſt Verſe; *the Propoſal* of a general Doctrine, as touching the uſage of *weak ones*; with whom the Church is ſo to deal, as that it neither give offence to, nor take offence at, the weakneſs of any. [*Him that is weak in the faith receive you, but not to doubtful diſputations*.] Next, there is Ἔκβασις, in the ſecond Verſe, a declaration of the former general Propoſal, by *inſtancing* in a particular caſe, touching the difference of *Meats*. There is one man *ſtrong in the Faith*; he is infallibly reſolved, there is no meat [l] *unclean of it ſelf*, or (if received with thankfulneſs and ſobriety) [m] *unlawful*; and becauſe he knoweth he ſtandeth upon a ſure ground, [n] Πιστεύει φαγεῖν, he is confident he may eat any thing, and he uſeth his *liberty* accordingly, eating indifferently [o] of all that is ſet before him, making no queſtion for conſcience ſake, [*One man believeth he may eat all things*.] There is another man *weak in the Faith*; he ſtandeth yet unreſolved and doubtful, whether ſome kinds of *Meats*, as namely, thoſe forbidden in the Law, be *clean*: or, he is rather carried with a ſtrong ſuſpicion that they are *unclean*; out of which timerouſneſs of judgment, he chuſeth to forbear thoſe *Meats*, and contenteth himſelf with the fruits of the Earth; [*Another who is weak, eateth Herbs*.] This is *Species facti*, this is the caſe. Now the *queſtion* is, In this caſe what is to be done, for the avoydance of *ſcandal*, and the maintenance of *Chriſtian Charity*? And this queſtion my Text reſolveth in this *third Verſe*: wherein is contained

[l] Verſ. 14.
[m] 1 Cor. 10. 23.
[n] Verſe 2.
[o] 1 Cor. 10. 27.

3

Κείνῃ,

κρίνε, S. *Paul*'s judgment, or his counsel rather and advice, upon the Case, *Let not him that eateth despise*, &c. The remainder of the Verse and of the Chapter, being spent in giving *reasons* of the judgement, in this and another *like case*, concerning the difference and observation of *Daies*.

4 I have made choice to intreat at this time of Saint *Paul*'s *advice*; as useful for this place and Auditory, and the present Assembly. Which *advice*, as *the Parties* and *the faults* are, is also *two-fold*. The *Parties* two: He that eateth, that is *the Strong*; and he that eateth not, that is *the Weak*. The *Faults* likewise two: The *Strong mans* fault; that's [p] Ἐξουθένησις, *despising* of his brothers infirmity; and the *weak mans* fault, that's Κατάκρισις, *judging* of his brothers liberty. Proportionably, the parts of *the advice*, accommodated to *the Parties* and their *Faults*, are two. The one, for *the Strong*, that he despise not, *Let not him that eateth, despise him that eateth not*. The other, for *the Weak*, that he judge not, *Let not him that eateth not, judge him that eateth*. Of which when I shall have spoken somewhat in their *general use*, I shall by Gods assistance proceed by way of *application*, to enquire how far the differences in our Church, for *conforming*, and *not conforming*, agree with the present case of *eating*, and *not eating*; and consequently how far forth Saint *Paul*'s advice in this case of *eating* and *not eating*, ought to rule us in the cases of *conforming* and *not conforming* in point of Ceremony. And first of the former rule or branch of the advice, *Let not him that eateth, despise him that eateth not*.

[p] Literally *setting at nought*; so it is translated, Luk. 23.11. and the Latine Translation in *Tertullian* readeth here fitly to the Greek, *Qui manducat, non nullificetnon manducantem*. Tert. de jejun. adversus *Psych.* c. 15.

5 The terms whereby the *Parties* are characterred, *He that eateth*, and *He that eateth not*, have in the opening of the Case been already so far unfolded, as that I shall not need any more to remember you, that by *him that eateth*, must be understood the *strong in Faith*, and by *him that eateth not*, the *weak*. And so reducing the words, *ab Hypothesi ad Thesin*, this part of the advice [*Let not him that eateth, despise him that eateth not*] beareth sense as if the Apostle had said [*Let not the strong in faith despise the weak*] Weak ones are easily *despised*; Strong ones are prone to *despise*: and yet despising is both a grievous sin in the *despiser*, and a dangerous scandal to the *despised*. In all which respects, it was but needful the Holy Ghost should lesson us, not to *despise* one anothers weakness. *Let not him that eateth, despise him that eateth not*.

6 *Weakness* and *Smalness*, be it in what kind soever, is the fittest object to provoke *contempt*. As we travel by the way, if a fierce Mastiff set upon us, we think it time to look about and to bestir our selves for *defence*; but we take no notice of the little Currs that bark at us, but *despise* them. When *Goliah* saw little *David* make towards him, 1 *Sam.* 17. the Text saith, [q] *He disdained him, for he was but a Youth*. And Saint *Paul* charging *Timothy* so to behave himself in the Church of God, as that none should [r] *despise his Youth*, implyeth, that *Youth* is obvious to contempt, and like enough to be *despised*. And though [s] *Wisedome be better than strength*, yet *Solomon* tells us, *The poor mans wisedome is despised, and his words are not heard*, *Eccles.* 9. [t] *I am small and of no reputation*, saith *David*, *Psal.* 119. And our Saviours Caveat in the Gospel is especially concerning *little ones*, as most open to contempt: [v] *Take heed that ye despise not any of these little ones*. But of all other, that *weakness* is most contemptible, which is seen in the faculties of the understanding Soul: when men are indeed weak in *apprehension*, weak in *judgement*, weak in *discretion*; or at leastwise are thought so. "Far from any real weakness this way or any other, was "our blessed Lord and Saviour Jesus Christ, [x] *In whom were hid all the*

[q] 1 Sam. 17.42

[r] 1 Tim. 4.12.

[s] Eccl. 9. 16.

[t] Psal. 119. 141.

[v] Mat. 18. 10.

[x] Col. 2. 3.

"*treaſures of wiſedome and knowledge*; yet becauſe upon conference with "him, he ſeemed ſuch unto *Herod*, not anſwering any of his queſtions, "nor that expectation which the fame of his Miracles had raiſed of him "in *Herod*, *Herod* took him for ſome ſilly ſimple Fellow, and accordingly "uſed him; for he [y] *ſet him at nought, and mocked him*, and put him in "[z] *a white Coat*, as if he had been ſome Fool, *and ſent him back* as he came, *Luk.* 23. And of this nature is the *weakneſs* my Text hath to do withal; a weakneſs in *judgment*; or as it is *Verſ.* 1. a *weakneſs in Faith*. Where, by *Faith*, we are not to underſtand that *juſtifying Faith*, whereby the heart of a true Believer layeth faſt hold on the gracious *promiſes* of God, and the precious *merits* of Jeſus Chriſt, for the remiſſion of ſins; nor by *weakneſs in Faith*, that [a] ὀλιγοπιστία, wherewith the Apoſtles are ſometimes charged; when the *Faith* of a true Believer is ſore ſhaken with temptations of incredulity and diſtruſt. But by *Faith* we are to underſtand an [b] *Hiſtorical Faith* only, which is nothing elſe but a firm and ſecure *aſſent* of the judgment unto *doctrinal truths* in matter of *Faith* or *Life*; and by *weakneſs* in ſuch *faith*, a doubtfulneſs and irreſolution of judgment concerning ſome *divine truths* appertaining to the doctrine of *faith* or *life*; and namely, concerning the juſt extent of *Chriſtian liberty*, and the indifferent or not indifferent *nature* or *uſe* of ſome things. Which *weakneſs* of judgment in *faith*, bewraying it ſelf outwardly in a nice, and ſcrupulous, and timerous *forbearance* of ſome things, for fear they ſhould be *unlawful*; which yet in truth are not ſo, but *indifferent*; doth thereby expoſe the perſon in whom ſuch *weakneſs* is, to the contemp and deſpiſings of ſuch as are of more confirmed and reſolved judgments, and are *ſtronger in the faith.*

[y] Luk. 23. 11. Ἐξουθένησε.
[z] Ἐσθῆτα λαμπρὰν, *Ib.*
[a] Mat. 8. 26. 14. 31. & 16. 8
[b] *Fides hic ſignificat perſuaſionem de uſu rerum indifferentium: per Synecdochen generis.* Piſcat. Schol. in Rom. 14. 1.

7 *Weakneſs* then is in it ſelf *contemptible*: yet not more than *Strength* is *contemtuous*. *Paſſive* contempt is the unhappineſs of the *weak*; but *Active* the fault of the *ſtrong*. They that find truly, or but overweeningly conceit, in themſelves abilities, either of a *higher nature*, or in a *greater meaſure*, than in other men, be it in any kind whatſoever; it is ſtrange to ſee with what ſcornful ſtate they can trample vpon their *weaker* and inferiour brethren, and look upon them (if yet they will at all vouchſafe a look) from *aloft*, as upon things *below* them; which is properly and literally to *deſpiſe*. For ſo much the very words Τυφειν, among the Greeks, and among the Latines *Deſpicere*, do import. The *Phariſee*, it is like, caſt ſuch a diſdainful look upon the poor *Publican*, when in contempt he called him [c] *Iſte Publicanus!* ſure I am, that Parable was ſpoken of purpoſe concerning ſuch *as truſted in their own righteouſneſs, and* [d] *deſpiſed others*, Luke 18. And they are ever the likelieſt thus to *deſpiſe* others, that conceit ſomething in themſelves more than others. *Wealth, honour, ſtrength, beauty, birth, friends, alliance, authority, power, wit, learning, eloquence, reputation*, any trifle, can *leaven* our thoughts (partial as they are towards our ſelves) and *ſwell* us, and *heave* us up above our brethren; and becauſe we think we do *overtop* them, we think we may *overlook* them too, and *deſpiſe* them as vulgar and contemptible. *Agar* could deſpiſe *Sarah*, the bond ſervant, the free woman, the Maid, her Miſtreſs; only for a little fruitfulneſs of the womb beyond her; becauſe [e] *ſhe ſaw that ſhe had conceived*, and her Miſtreſs was barren, *Gen.* 16. All *ſtrength* and eminency then, we ſee, be it in any little ſorry thing, is apt to breed in men a *deſpiſing* of their weaker and meaner brethren; but none more than this *ſtrength* of *knowledge* and of *Faith*, wherewith we now deal. It ſhould be quite otherwiſe, our *knowledge* ſhould *Præferre facem*, hold *the light* before us, and help us for the

[c] Luk. 18. 9, 11.
[d] Ἐξουθενοῦντας. Luke 18. 9.
[e] Gen. 16. 4, 5.

the better discovery of our *ignorance*; and so dispose us to *humility*, not *pride*. But pride and self-love is *Congenitum malum*; it is a close, and a pleasing, and inseparable corruption; which by slye and serpentine insinuations conveyeth it self, as into whatsoever else is good and eminent in us, and poysoneth it; so especially into the endowments of the understanding part. Sharpness of *wit*, quickness of *conceit*, faithfulness of *memory*, facility of *discourse*, propriety of *elocution*, concinnity of *gesture*, depth of *judgement*, variety of *knowledge* in Arts and Languages, and whatever else of like kind, are but as *wind* to fill the *sails* of our pride, and to make us *swell* above our brethren, in whom the like *gifts* are not, or not in like eminency. "*Scientia inflat*, our Apostle might well say, "[f] *Knowledge puffeth up*; and that it doth so readily and unmeasurably, "that unless there be the greater measure both of *humility* to *prevent*, and "of *charity* to *vent it*, it will in short time breed a dangerous spirituall "*tympany* in the soul; *A disease*, from which the *strongest* constitutions that have been, have not been altogether so free, but that they have had, if not *a spice* of it, yet at leastwise *an inclination* unto it. Even this our blessed Apostle, who had so much humility as to account himself [g] *of Apostles the least*, but [h] *of sinners the chiefest*; was in so great danger [i] *to be exalted above measure through the abundance of revelations*; that it was [k] needful he should have *a thorne in the flesh, a messenger of Satan to buffet him, lest he should be exalted above measure*, 2 *Cor.* 12. "No marvel then "if these new *converts*, but lately called by God out of *the darkness* of "their ignorance, [l] *into his marvellous great light*; and not having their "understandings well informed, and their judgments throughly settled in "the *Doctrine* and *Use*, in the nature and extent of that *Evangelical liber-* "*ty* whereunto they were called; no marvel, I say, if these, upon so "sensible a change, were more than a little distempered with this *swelling* "above their brethren, even as far as to *despise* them. So hard is it, even for the most exercised *Christian*, not to take knowledge of his owne *knowledge*; or doing so, not to *despise* and neglect the infirmities of his less-knowing brother. It was not then without good need, that S. *Paul* should become a remembrancer to the *strong in faith*, not to despise the *weak*. And there is as good need the very *strongest* of us all should remember it, and take heed of *despising* even the very weakest. This despising being hurtful both to the *strong* and *weak*; to the *strong* as a grievous *sin*; and to the *weak* as a grievous *scandal*.

[f] 1 Cor. 8. 1. *Quo didicisse nisi hoc fermentum, &c. Pers. Satyr.* 1. *Vid. Casaub.* Ibid.

[g] 1 Cor. 15. 9. [h] 1 Tim. 1. 15. [i] 2 Cor. 12. 7. [k] Ἵνα μὴ ὑπεραίρωμαι.

[l] 1 Pet. 2. 9.

Despising, first is a sin in the strong: Admit thy *weak* brother were of so shallow understanding and judgment, that he might say in strictness of truth, what *Agur* said but in modesty, and that with an *Hyperbole* too, *Pro.* 30. that [l] *surely he were more bruitish than any man, and that he had not in him the understanding of a man:* yet the community of *nature*, and the common condition of *humanity*, should be sufficient to free him from thy *contempts*. His *body* was formed out of the same dust, his *soul* breathed into him by the same God, as thine were; and he is thy *Neighbour*. Let his *weakness* then be what it can be; even for that relation of *neighbourhood*, as he is a man, it is sin in thee to despise him [m *He that despiseth his Neighbour, sinneth, Prov.* 14.] But that's not all: He is not onely thy *Neighbour* as a man, but he is thy *Brother* too, as a *Christian* man. He hath imbraced the *Gospel*, he believeth in the *Son of God*, he is within the pale of the *Church*, as well as thou; though he be not so exquisitely seen in some higher mysteries; nor so throughly satisfied in some other points, as thou art. If it hath pleased God to endow thee with a larger portion of knowledge, 8

[l] Prov. 30. 1.

[m] Prov. 14. 21

ledge; thou oughteſt to conſider, Firſt, that thou art bound to be ſo much *the more thankful* to him that gave it; and then ſecondly, that it is expected, thou ſhouldeſt do ſo much *the more good* with it; and thirdly, again, that thou ſtandeſt charged with ſo much *the deeper account* for it. If the ſame God hath dealt theſe *abilities* with a more ſparing hand to thy brother; in *deſpiſing* his *weakneſs*, what other thing doſt thou, than even *deſpiſe* the good Spirit of God, [n] *that bloweth where he liſteth*, and [o] *giveth to every one as he liſteth?* For though there be [p] *diverſity of gifts* (both for ſubſtance and degree;) *yet it is the ſame Spirit*, 1 *Cor.* 12. And the contempt that is caſt upon the meaneſt Chriſtian, reboundeth upwards again, and in the laſt reſolution reflecteth even upon God himſelf, and upon his Chriſt. [[q] *He that deſpiſeth, deſpiſeth not man, but* GOD; *who hath given unto us his holy Spirit*, 1 *Theſſ.* 4. And [r] *when ye ſin ſo againſt the Brethren, and wound their weak conſciences, ye ſin againſt Chriſt*, 1 *Cor.* 8.]

Thus you ſee Deſpiſing is hurtful to the *deſpiſer*, as a *Sin*; it is hurtful alſo, as a *Scandal* to the deſpiſed. And therefore our Saviour in *Mat.* 18. diſcourſing of [s] *not offending little ones*; anon varieth the word, and ſpeaketh of [t] *not deſpiſing them*; as if *deſpiſing* were an eſpecial and principal kind of offending, or ſcandalizing. And verily ſo it is, eſpecially to the *weak*. Nothing is more grievous to Nature, ſcarce Death it ſelf, than for a man to ſee himſelf deſpiſed. [v] *Ego illam animum irridere me ut ſinam? Satius eſt mihi quovis exitio interire*, could he ſay in the Comedy. It is a thing that pierceth far, and ſinketh deep and ſtriketh cold, and lyeth heavy upon the heart: [x] fleſh and blood will digeſt any thing with better patience. "The great [y] *Philoſopher*, for this reaſon maketh *Contempt* the ground "of all *Diſcontent*; and ſufficiently proveth it in the ſecond of his Rhetoriques; there being never any thing taken offenſively, but *ſub ratione* "*contemptus*; nothing provoking to *Anger*, but what is either truly a *con*-"*tempt*, or at leaſtwiſe ſo apprehended. We all know how tenderly every one of us would take it, but to be *neglected* by others; to have no reckoning at all made of us; to be ſo reputed as if we were not, or not worth the looking after, [z] ὔτ' ἐν λόγῳ, ὔτ' ἐν ἀριθμῷ, as the *Oracle* ſaid to the *Megarenſes*. And yet this is but the leaſt degree of Contempt; [a] *a privative contempt* only. How tenderly then may we think a *weak* Chriſtian would take it, when to this *privative* he ſhould find added a [b] *Poſitive* contempt alſo? when he ſhould ſee his *perſon* and his *weakneſs*, not only not compaſſionated, but even [c] *taunted*, and *flouted*, and *derided*, and made a laughing ſtock, and a jeſting theme? when he ſhould ſee them ſtrive to ſpeak and do ſuch things in his ſight and hearing, as they know will be offenſive to him, of very purpoſe to vex, and afflict, and grieve his tender ſoul? Certainly for a *weak Chriſtian* newly converted to the *Faith*, to be thus deſpiſed; it were enough, without Gods ſingular [d] *mercy* and ſupport, to make him repent his late *converſion*, and revolt from the *faith*, by fearful and deſperate *Apoſtaſie*. And he that by ſuch deſpiſing, ſhould thus offend, though but [e] *one of the leaſt* and weakeſt of thoſe *that believe in Chriſt*, a thouſand times better had it been for him, that he had never been born; yea, ten thouſand times *better that a Mill-ſtone had been hung about his neck, and he caſt into the bottome of the Sea*, ere he had done it. *Deſpiſing* is a grievous ſin in the deſpiſer, in the Strong; and Deſpiſing is a grievous ſcandal to the deſpiſed, to the Weak. Let not therfore the ſtrong deſpiſe the Weak; *Let not him that eateth, deſpiſe him that eateth not.* And thus much for the former branch of Saint *Paul*'s advice: The other followeth, *Let not him that eateth not, judge him that eateth.*

Faults

n John 3. 8.
o 1 Cor. 12. 11
p 1 Cor. 12. 4.
q 1 Theſ. 4. 8.
r 1 Cor. 8. 12.
s Mat. 18. 6. &c.
t *Ibid.* 10.
v *Plaut. in Ciſtel. Act.* 4. *Scen.* 1.
x *Habet enim quendam aculeum contumelia; quem pati prudentes ac boni viri difficillimè poſſunt.* Cic. Ver. 5.
y *Ariſt. lib.* 2. *Rhet.* 2. *cap.* 2. Where he thus defineth Anger, Ἔστιν ἡ ὀργὴ ὄρεξις μετὰ λύπης τιμωρίας φαινομένης διὰ φαινομένην ὀλιγωρίαν
z Vide opus Adag. *Megarenſes neque tertii, neque quarti.*
a Κατὰ φύσιν. Ari. *ubi ſupra.*
b Ἔμπαιγμὸς καὶ ὕβρις. *Ibid.*
c Οὐ δὴ γὸ (τῷ τυχόντι) ἔστιν ὑπερηφανεῖν ἢ ὀνειδίζοντων, καὶ καταγελώντων καὶ χωμῳδεῖν βουλομένων. Chryſ. Hom. 23 in Gen.
d *Have mercy upon us O Lord have mercy upon us; for we are exceedingly filled with contempt: Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, and with the contempt of the proud*, Pſal. 123. 3, 4.
e Mat. 18. 6. &c.

Faults ſeldome go ſingle, but by couples at the leaſt. Sinful men do with ſinful *provocations*, as ball-players with the Ball. When the Ball is once up, they labour to keep it up; right ſo when an offence or provocation is once given, it is [c] *toſſed too and fro*, the receiver ever *returning* it pat upon the giver, and that moſt times with *advantage*; and ſo betwixt them they make a ſhift to preſerve a *perpetuity* of ſinning, and of ſcandalizing one another. [f] "It is hard to ſay who beginneth oftner, the *Strong* or "the *Weak*; but whether ever *beginneth*, he may be ſure the other will "*follow*. If this *judge*, that will *deſpiſe*; if that *deſpiſe*, this will *judge*: "either doth his endeavour to *cry quittance* with other; and thinketh "himſelf not to be at all in fault, becauſe the other was *firſt* or *more*. This "Apoſtle willing to redreſs faults in both, beginneth firſt with *the ſtrong*, "and for very good reaſon. Not that his fault ſimply conſidered in it "ſelf, is greater; (for I take it a certain truth, that to *judge one that is in* "*the right*, is a far greater fault, conſidered *abſolutely* without relation to "the abilities of the perſons, than to *deſpiſe one that is in the wrong*:) But "becauſe the *ſtrong* through the ability of his judgment, ought to yield "ſo much to the infirmity of his *weak brother*, who through the weak-"neſs of his judgment, is not ſo well able to diſcern what is fit for him to "do. What in moſt other contentions is expected; ſhould be done in "this: not he that is *moſt in fault*, but he that hath *moſt wit*, ſhould give "over firſt. Indeed in reaſon, the more *faulty* is rather bound to yield; "but if he will be unreaſonable (as moſt times it falleth out) and not "do it; then in *diſcretion*, the more able ſhould do it. As [f] *Abraham in* "*diſcretion* yielded the choice to his Nephew *Lot* upon the contention of "their Heardſmen, which in *reaſon Lot* ſhould rather have yielded unto "him. But where both are *faulty*, as it is not good to ſtand debating "who *began firſt*; ſo it is not ſafe to ſtrain curteſie who ſhall end, and *mend* "*firſt*. In the caſe of my Text, *both* were *faulty*: and therefore our A-"poſtle would have *both mend*. He hath ſchool'd the *Strong*, and taught him his leſſon, not to deſpiſe anothers infirmity; *Let not him that eateth, deſpiſe him that eateth not*. Now the *Weak* muſt take out his leſſon too, not to *judge* anothers liberty; *Let not him that eateth not, judge him that eateth*.

10

[c] Διαδόσεις ἀδικίαι ἀδικίαν. Et mox. ὀφεῖ ἡ διαδοχὴ ἡ κακῶν, ἡ πολλαπλασιασμὸν ἀδικημάτων; Max. Tyrius. Διαλεξ. β.

[f] Gen. 13. 9, 11.

I will not trouble you with other ſignifications of the word; to *Judge*, as it is here taken, is as much as to [g] *condemn*: and ſo the word Κρίνειν is often taken in the worſer ſenſe for Καταγνῶναι. "Tropically, by a [h] *Synec-*"*doche generis*, ſay Scholiaſts; and they ſay true. But it is a *Trope*, for "which both in this, and in [i] divers other words, we are not ſo much be-"holden to good *Arts*, as to bad *Manners*. Things that are *good* or *in* "*different*, we commonly turn to *ill*, by uſing them the worſt way: "whence it groweth, that *words* of good or indifferent ſignification, in "time degenerate ſo far, as to be commonly taken in the *worſt ſenſe*. But this by the way. The fault of theſe *weak ones* in the caſe in hand, was, that meaſuring other mens *actions* and *conſciences*, by the model of their own underſtandings, in their private cenſures they raſhly paſſed their *judgements* upon, and pronounced peremptory *ſentence* againſt ſuch, as uſed their liberty in ſome things; concerning the lawfulneſs whereof themſelves were not ſatisfied, as if they were *looſe Chriſtians*, *carnal Profeſſors*, *Nomine tenus Chriſtiani*, men that would not ſtick to do any thing, and ſuch as made either none at all, or elſe very little conſcience of their actions. This practice my Text diſalloweth, and forbiddeth; and the rule hence for us is plain and ſhort, *We muſt not judge others*. The Scriptures

11

[g] *Ne condemnato.* Beza.

[h] Piſcator *in Schol. ad hunc locum.*

[i] Evil manners have bin the ſpoiling of many good words, as Τύραννος, *Tyrannus, Sophiſta, Latro,* Φάρμακον, *Venenum, Magus*; and in our Engliſh Tongue, *Knave, Villain, Churle, &c.* See *Minſheus, Verſtegan, &c.*

are

are expreſs, [k] *Judge not, that ye be not judged, Matth.* 7. [l] *Judge nothing before the time, &c.* 1 *Cor.* 4. [m] *Thou art inexcuſable, O man, whoſoever thou art that judgeſt, Rom* 2. And [n] *If thou judgeſt, thou art not a doer of the Law, but a Judge, James* 4.

12 1 * Exod. 22. 9. 2 Chro. 19. 6. Rom. 13. 4. & elſewhere. 2 [o] 1 Cor. 13. 5. ὐ λογίζεται τὸ κακόν. [p] Ibid. verſ. 7. πάντα πιστεύει. [q] As *Walter Mapes* ſometimes Archdeacon of *Oxenford*, relating the groſs Simony of the Pope, for confirming the Election of *Reginald*, Baſtard Son to *Joceline*, Biſhop of *Sarum*, into the See of *Bathe*; concludeth the narration thus, *Sit tamen domina materque noſtra Roma baculus in aqua fractus; & abſit credere quæ videmus.* Mahap. de nugis Curialium, diſtinct. 1. c. 12. [r] *Cùm debemus aliquibus malis adhibere remedium, ſive noſtris, ſive alienis; expedit ad hoc ut ſecurius remedium apponatur, quod, ſuppoſitâ id quod eſt deterius: quia remedium quod eſt efficax contra majus malum, multò magis eſt efficax contra minus malum.* Aqui. 2. 2. qu. 60. art. 4. ad 3.

"Not that it is unlawful to exerciſe *civil judgement*, or to paſs condemning *ſentence* upon perſons orderly and legally convicted, for ſuch as have calling and authority thereunto in *Church* or *Common wealth*; for this publique *politique judgement* is *commanded* * in the Word of God; and Reaſon ſheweth it to be of *abſolute neceſſity* for the preſervation of *States* and *Common-wealths*. Not that it is unlawful *ſecondly*, to paſs even our *private cenſures* upon the outward actions of men; when the Law of God is directly tranſgreſſed, and the tranſgreſſion apparent from the *evidence* either of the *Fact* it ſelf, or of ſome *ſtrong ſigns* and preſumptions of it. For it is *ſtupidity*, and not *charity*, to be credulous againſt ſenſe. Charity is [o] *ingenuous*, and will [p] *believe any thing*, though more than Reaſon: but Charity muſt not be [q] *ſervile*, to believe any thing againſt Reaſon: Shall any Charity bind me to think the *Crow* is white, or the *Black-more* beautiful? Nor yet *thirdly*, that all ſiniſter ſuſpicions are utterly unlawful, even there where there wanteth *evidence* either of *fact*, or of great *ſigns*; if our ſuſpicions proceed not from any corrupt affections, but only from a [r] *charitable jealouſie* of thoſe over whom we have ſpecial *charge*, or in whom we have ſpecial *intereſt*, in ſuch ſort as that it may concern us to admoniſh, reprove, or correct them when they do amiſs; ſo was *Job* [s] ſuſpicious of his Sons, *for ſinning and curſing God in their hearts*. But the *judgment* here, and elſwhere condemned, is either *firſt*, when in our private thoughts or ſpeeches, upon ſlender preſumptions we *raſhly pronounce* men as guilty of committing ſuch or ſuch ſins, without ſufficient evidence either of *fact*, or pregnant *ſigns* that they have committed them. Or *ſecondly*, when upon ſome actions [t] undoubtedly ſinful, as *blaſphemy*, *adultery*, *perjury*, &c. we too ſeverely cenſure the *perſons* either for the *future*, as *Reprobates* and *Caſtawayes*, and ſuch as ſhall be certainly damned; or at leaſtwiſe for the preſent, as *hypocrites* and *unſanctified* and *profane*, and ſuch as are in the ſtate of damnation; not conſidering into what fearful ſins it may pleaſe God to ſuffer, not only his [v] *choſen ones* before Calling, but even his [x] *holy ones* too after Calling, ſometimes to fall, for ends moſt times unknown to us, but ever juſt and gracious in him. Or *thirdly* when for want either of *Charity* or *knowledge* (as in the preſent caſe of this Chapter) we *interpret* things for the worſt to our brethren; and condemn them of ſin for ſuch actions as are not *directly*, and in themſelves *neceſſarily* ſinfull; but may (with due circumſtances) be performed with a good conſcience, and without ſin. Now all *judging* and *condemning* of our brethren in any of theſe kinds is ſinful and damnable; and that in very many reſpects, eſpecially theſe *four*; which may ſerve as ſo many weighty *reaſons*, why we ought not to judge one another. The *uſurpation*, the *raſhneſs*, the *uncharitableneſſe*, and the *ſcandal* of it.

Firſt, it is an *Uſurpation*. He that is of right to judge, muſt have a *calling* and commiſſion for it. [y] *Quis conſtituit te?* ſharply replyed upon *Moſes*, *Exod.* 2. *Who made thee a Judge?* and [z] *Quis conſtituit me?* reaſonably

[k] Matth. 7. 1. [l] 1 Cor. 4. 5. [m] Rom. 2. 1. [n] Jam. 4. 11.

[s] *Aperta non ita reprehendamus, ut de ſanitate diſperemus.* Gloſſ. Ordin in Rom. 14. 13. *Non quicquid reprehendendum, etiam damnandum eſt.* Sen. l. 6. de Benef. cap. 39. [t] As *Paul*, *Mary Magdalen*, &c. [v] As *David*, *Peter*, &c. [x] Exod. 2. 14. [y] Luke 12. 14.

sonably alleadged by our Saviour, *Luke* 12. *Who made me a Judge?* Thou takest too much upon thee then, thou son of man, whosoever thou art that judgest; thus saucily to thrust thy self into Gods seat, and to [z] *invade* his Throne. Remember thy selfe well; and learn to know thine own rank. [a] *Quis tu? Who art thou that judgest another?* *James* 4. Or, *Who art thou that judgest another's Servant?* in the next following Verse to my Text. As if the Apostle had said; What art thou? Or what hast thou to do to judge him that [b] *standeth or falleth to his own Master?* Thou art his *fellow-Servant*, not his *Lord*. He hath another *Lord* that can and will *judge him*; who is thy *Lord* too, and can and will *judge thee:* for so he argueth anon at Verse 10. *Why dost thou judge thy brother? We shall all stand before the Judgment-Seat of Christ.* "God hath reserved [c] three "Prerogatives Royal to himself, [d] *Vengeance*, [e] *Glory*, and [f] *Judgement*. "As it is not safe for us then to encroach upon [g] *Gods Royalties* in either of "the other two; *Glory*, or *Vengeance*: so neither in this of Judgement; "*Dominus judicabit*, [h] *The Lord* himself *will judge his people*, *Heb.* 10. It is flat *Usurpation* in us to judge; and therefore we must not judge

Secondly, it is *rashnesse* in us. A Judge must [i] understand the truth, both for matter of [k] *fact*, and for point of *Law*; and he must be sure he is in the right for both, before he proceed to sentence; or else he will give *rash judgment*. How then dare any of us undertake to sit as *Judges* upon other mens *Consciences*, wherewith we are so little acquainted, that we are indeed but too much unacquainted with our own? We are not able to search the depth of our own [l] *wicked* and *deceitful hearts*; and to ransack throughly the many secret windings and turnings therein: how much less then are we able to fadome the bottomes of *other mens hearts*; with any certainty to pronounce of them either good or evil? We must then leave *the judgments* of other mens *Spirits*, and *hearts*, and *reins*, to him that is [m] *the Father of Spirits*, and alone [n] *searcheth the hearts and reins*; before whose eyes all things are [o] Τετραχηλισμένα, as the word is most Emphatical, *Heb.* 4. Wherefore our Apostles precept elsewhere is good to this purpose, 1 *Cor.* 4. [p] *Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darknesse, and will make manifest the counsels of the hearts.* "Unless we be able to bring these *hidden things* to light, and to "make manifest these *counsels*: it is [q] *rashnesse* in us to *judge*: and therefore "we must not *judge*.

[z] Τί γὰρ ἐς πᾶ-ζεις τὸ τῦ δι-σπότου ἀξίωμα, &c. Chrisost. in Gen. hom. 42.
[a] Jam. 4. 12.
[b] Rom. 14. 4.
[c] *Malis spiritibus* vindictam, *Bonis* gloriam, *utriusque* Judicium.
[d] Deut. 32. 35.
[e] Isa. 42. 8.
[f] Rom. 12. 19.
[g] Rom. 14. 4, 10.
[h] Jam. 4. 11, 12.
[i] *Verborum meum spicias maximum. Deo facium dare veniam: Superbi, qui non sunt, Gloriam; Iracundi, quo Vindictam; Rigidi, quo Judicium.*
[k] Heb. 10. 30.

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[l] *Et nunc Reges, intelligite; erudimini, qui judicatis terram*, Psal. 2. 10. *si judicas, cognosce.* Sen. in Med. Act. 2. Μυρίοις ἀνθρώποις ἀδύνατον ἀνδρὸς ἀξίους. Phocylid.

[k] *Et normam, & Causam: Normam*, secundum quam; *& causam*, de qua statuendum. *Ad Factum hoc pertinet, illa ad Jus: ad illam*, Peritia *opus est*; *ad hanc*, Prudentia. [l] Jer. 17. 9. I know nothing by my self, yet am I not hereby justified; but he that judgeth me is the LORD, 1 Cor. 4. 4. If our heart condemn us, GOD is greater than our heart, and knoweth all things. 1 John 3. 21. *Latet me facultas mea, quæ in me est; ut animus meus de viribus suis ipse se interrogans, non facilè sibi credendum existimet, quia & quod inest plerumque occultum est.* Aug. lib. 10. Confess. c 32. [m] Heb. 12. 9. [n] Psal. 79. & 26. 2. Jer. 11. 20. & 17. 10. & 20. 12. Rev. 2. 23. [o] Heb. 4. 13. [p] 1 Cor. 4. 5. [q] *Timoratus est damnare quod nescias.* Sen. Epist. 81. *Sunt quædam facta media, quæ ignoramus quo animo fiunt, quia & bono & malo fieri possunt, de quibus temerarium est judicare.* Augustl. 2. de Serm. Dom. in monte. cap. 18.

Thirdly, this judging is *uncharitable*. Charity is not easily *suspicious*; but upon just cause: much less then, *censorious* and peremtory. Indeed when we are to judge of [r] *Things*, it is wisedome to judge of them *Secundùm quod sunt*, as near as we can, to judge of them just as they are; without any sway or partial inclination either to the right hand, or to the left. But when we are to judge of *Men*, and their *Actions*; it is not altogether so: there the rule of Charity must take place, [s] *Dubia in melio-rem partem sunt interpretanda*. Unless we see manifest cause to the con-

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[r] *In rerum judicio debet alicui quis niti ad hoc, ut interpretetur unumquodque secundùm quod est: in judicio autem personarum, ut interpretetur in melius*, Aquin. 2.0. qu 60. art. 4. ad 3. and he giveth a substantial reason for it, *ib. in corp. id.* 2. [s] Glossa Ord. in hunc loc. & Theologi passim. *Semper quicquid dubium est, humanum inclinat in melius*, Sen. ep 81.

trary, we ought ever to *interpret* what is done by others, with as much favour as may be. "To erre thus is better then to hit right the other way; "becauſe this courſe is [a] ſafe, and ſecureth us, as from [b] *injuring* others, "ſo from *endangering* our ſelves: whereas in judging ill, though right, we "are ſtill [c] unjuſt, [d] ἐκ τοῦ ἀποβαίνοντος, the *event* onely, and not our *choyce* "freeing us from wrong judgment. True Charity is *ingenuous*; it [e] *thinketh no evil*, 1 *Cor.* 13. How far then are they from *Charity*, that are ever *ſuſpicious*, and think nothing well? For us, let it be our care to maintain *Charity*; and to avoid, as far as humane frailty will give leave, even *ſiniſter ſuſpicions* of our brethrens actions: or if through frailty we cannot that, yet let us not from light ſuſpicions fall into *uncharitable cenſures*: let us at leaſtwiſe ſuſpend our [f] *definitive judgement*, and not determine too peremptorily againſt ſuch as do not in every reſpect juſt as we do, or as we would have them do, or as we think they ſhould do. It is *uncharitable* for us to judge, and therefore we muſt not judge.

[a] Error Charitatis, ſalutaris error.
[b] Solius eſt quod aliquis frequenter fallatur, habere bonam opinionem de malo homine, quàm quod veritas fallatur habens malam opinionem de bono homine: quia ex hoc ſua injuria alicui; non autem ex prima. Aq. 2. 2. qu. 60. art. 2. ad 1.
[c] Æquum licèt ſtatuerit, haud æquus fuit. Sen. in Med. Act. 2.
[d] 1 Cor. 13. 5.
[e] Si ſuſpiciones vitare non poſſumus, quia homines ſumus: judicia tamen, id eſt, definitivas ſententias continere debemus. Gloſ. Ordin. in 1 Cor. 4.

16 Laſtly, There is *Scandal* in judging. Poſſibly he that is judged, may have that ſtrength of *Faith* and *Charity*, that though raſh and uncharitable cenſures lye thick in his way, he can lightly skip over all thoſe *ſtumbling-blocks*, and ſcape a fall. Saint *Paul* had ſuch a meaſure of ſtrength; [g] *With me it is a very ſmall thing*, ſaith he, *that I ſhould be judged of you, or of humane judgement*, 1 *Cor.* 4. If our judging light upon ſuch an object, it is indeed no *ſcandal* to him: but that's no *thanks* to us. We are to eſteem things by their *natures*, not *events*: and therefore we *give* a ſcandal, if we judge; notwithſtanding he that is judged *take* it not as a ſcandal. For, that *judging* is in it ſelf a *ſcandal*, is clear from Verſ. 13. of this Chapter; *Let us not therefore*, ſaith S. *Paul*, *judge one another any more, but judge this rather, that no man put a ſtumbling-block, or an occaſion to fall in his brothers way*. And thus we ſee four main *Reaſons* againſt this judging of our brethren. 1. We have *no right* to judge; and ſo our judging is *uſurpation*. 2. We may *erre* in our judgements; and ſo our judging is *raſhneſs*. 3. We take things *the worſt way* when we judge; and ſo our judging is *uncharitable*. 4. We offer occaſion of *offence* by our judging; and ſo our judging is *ſcandalous*. *Let not him therefore that eateth not, judge him that eateth.*

[f] Non poſſumus ſuſpiciones vitare non poſſumus, quia homines ſumus: judicia tamen, id eſt, definitivas ſententias continere debemus. Gloſ. Ordin. in 1 Cor. 4.
[g] 1 Cor. 4. 3.

17 And ſo I have done with my Text in the general uſe of it: wherein we have ſeen the two faults of *deſpiſing* and of *judging* our brethren, laid open; and the uglineſs of both diſcovered. I now deſcend to make ſuch *Application*, as I promiſed, both of the *caſe* and *rules*, unto ſome *differences*, and to ſome *offences*, given and taken in our Church in point of *Ceremony*. The Caſe ruled in my Text was of *eating*, and not *eating*: the Differences which ſome maintain in our Church, are many in the particulars; (as of *kneeling*, and not *kneeling*; *wearing*, and *not wearing*; *croſſing*, and *not croſſing*, &c.) But all theſe, and moſt of the reſt of them, may be comprehended in groſs under the terms of *Conforming*, and not *Conforming*. Let us firſt compare the *Caſes*; that having found wherein they *agree*, or *diſagree*, we may thereby judge how far S. *Paul*'s advice in my Text ought to rule us, for not *deſpiſing*, for not *judging* one another. There are four ſpecial things, wherein if we compare this *our Caſe* with the Apoſtles; in every of the four we ſhall find ſome agreement, and ſome diſparity alſo: 1. The nature of the *matter*: 2. The abilities of the *perſons*: 3. Their ſeveral *practice* about the things: and 4. Their mutual *carriage* one towards another. And firſt, let us conſider how the *two Caſes* agree in each of theſe.

18 Firſt, The *matter* whereabout the *eater* and the *not-eater* differed in the caſe

case of the *Romans*, was in the nature of it *indifferent*; so it is between 1
the *Conformer* and not *Conformer* in our Case. As there, *fish*, and *flesh*, and *herbs* were meerly *indifferent*; such as might be eaten, or not eaten without sin; so here, *Cap* and *Surplis*, *Cross* and *Ring*, and the rest, are things meerly *indifferent*; such as (in regard of their own nature) may be *used* or not *used* without sin; as being neither expressly *commanded*, nor expressly *forbidden* in the Word of God.

Secondly, The *Persons* agree. For as there, so here also, some are *strong in* 2
Faith some *weak*. There are many, whose judgments are upon certain and infallible grounds assured and resolved, and that *certitudine Fidei*, that *Cap*, and *Surplis*, and *Cross*, and the rest, are things *lawful*, and such as may be used with a good Conscience. There are some others again, who through *ignorance*, or *custome*, or *prejudice*, or otherwise weakned in their judgments; cannot (or will not) be perswaded that these things are altogether free from *Superstition* and *Idolatry*: nor consequently the use of them from sin.

Thirdly, The *practice* of the persons are much alike. As there, the 3
strong did use his liberty according to the assurance of his knowledge (Πιστιν φαγειν) and did eat freely without scruple; and the *weak* did forbear to eat, because of his doubting and irresolution: So here, most of us in assured confidence that we may *wear*, and *cross*, and *kneel*, and use other *Ceremonies* and *Customes* of our Church, do willingly, and *ex animo*, conform our selves thereunto. Yet some there are, who out of I know not what niceness and scrupulosity, make dainty of them, and either utterly refuse *conformity*, or at least wise desire respite, till they can better inform themselves.

Lastly, There is some correspondence also in the *faulty carriage* of the 4
parties each towards other. For as there the *Eater* despised the *Not-eater*; and the *Not-eater* judged the *Eater*: so here, it cannot be denyed, but that some *Conformers* (although I hope far the lesser, I am sure far the worser sort) do despise and scandalize the *Non-Conformers* more than they have reason to do, or any discreet honest man will allow. But is it not most certain also, that the *Non-conformers* (but too generally, yea, and the better sort of them too, but too often and much) do pass their *censures* with marvellous great freedome; and spend their judgements liberally upon, and against the *Conformers*? Hitherto the *Cases* seem to agree. One would think, *mutatis mutandis*, the Apostles rule would as well fit our Church and Case, as the *Roman*; and should as well free the *Non-conformers* from our *Contempt*, as us from their *Censures*. *Let not him that* Conformeth, *despise him that* Conformeth not: *and let not him that* Conformeth not, *judge him that* Conformeth.

But if you will please to take a second surview of the *four* several par- 19.
ticulars, wherein the *Cases* seemed to agree; you shall find very much 1
disparity and disproportion betwixt *the two Cases* in each of the *four* respects. In the case of my Text, the *matter* of difference among them, was not only indifferent in the *nature* of it; but it was also left as indifferent for the *use*: the Church (perhaps) not having *determined* any thing positively therein; at least no publick authority having either *enjoyned*, or *forbidden* the use of such or such meats. But in the Case of our Church it is far otherwise. *Cap*, *Surplis*, *Cross*, *Ring*, and other Ceremonies, which are the Matter of our differences; though they be things *indifferent* for their *nature*, and in themselves; yet are not so for their *use*, and *unto us*. If the Church had been silent, if *Authority* had prescribed nothing herein; these *Ceremonies* had then remained for their *use*, as they are for their

nature, indifferent: *Lawful* and such as might be *used* without sin; and yet *Arbitrary*, and such as might be also *forborn* without sin. But men must grant (though they be unwilling, if yet they will be reasonable) that every *particular Church* [a] hath power, for [b] *decency and orders* sake, to ordain and constitute *Ceremonies*. Which being once ordained, and by publick Authority enjoyned, cease to be *indifferent* for their use, though they remain still so for their *nature*: and of *indifferent* become so *necessary*, that neither may a man without sin [c] *refuse* them, where Authority requireth; nor use them, where Authority restraineth the use.

Neither is this accession of *Necessity* any impeachment to *Christian Liberty*; or [d] *insnaring* of mens consciences: as [e] some have objected. For then do we ensnare mens consciences by *humane Constitutions*, when we thrust them upon men as if they were *divine*; and bind mens consciences to them immediately, as if they were immediate parts of *Gods worship*, or of absolute necessity unto salvation. This *Tyranny* and *Usurpation* over mens Consciences, the [f] *Pharisees* of old did, and the Church of *Rome* at this day doth exercise, and we justly hate in her: [g] equalling, if not preferring her *Constitutions* to the Lawes of God. But our *Church* (God be thanked) is far from any such impious presumption; [h] and hath sufficiently *declared* her self by solemn Protestation, enough to satisfie any ingenuous impartial judgement, that by requiring obedience to these ceremoniall *Constitutions*, she hath no other purpose, than to reduce all [i] *her children* to an *orderly uniformity* in the *outward worship* of God; so farr is she from seeking to draw any opinion, either of [k] *divine necessity* upon the Constitution, or of *effectual holiness* upon the Ceremony. And as for the prejudice which seemeth to be hereby given to Christian *Liberty*; it is so slender a conceit, that it seemeth to bewray in the Objectors a desire, not so much of *satisfaction* as *cavil*. For first, the liberty of a Christian to all indifferent things, is in the *Mind* and *Conscience*: and is then infringed when the Conscience is bound and straitned, by imposing upon it an opinion of *doctrinal Necessity*. But it is no wrong to the *Liberty* of a Christian mans conscience, to bind him to *outward observance* for Order's sake: and to impose upon him a *necessity of Obedience*. Which one distinction of *Doctrinal* and *Obediential Necessity* well weighed, and rightly applyed, is of it self sufficient to clear all doubts in this point. For, to make all *restraint* of the outward man in matters *indifferent*, an impeachment of Christian *Liberty*; what were it else, but even to bring flat [l] *Anabaptism* and *Anarchy* into the Church? and to overthrow all bond of *subjection* and *obedience* to lawful Authority? I beseech you consider, wherein can the immediate *power* and Authority of *Fathers*, *Masters*, and other *Rulers* over their Inferiours consist; or the due *obedience* of Inferiours be shewn towards them; if not in these [m] Indifferent and Arbitrary things? For, things [n] *absolutely necessary*, as commanded by God, we are bound to do; whether humane Authority *require* them or no: and things *absolutely unlawful*, as prohibited by God, we are bound *not to do*; whether humane Authority forbid them or no. There are none other things left then, wherein to express properly the *Obedience* due to superiour Authority, than these *Indifferent things*. And if a [o] *Father* or *Master* have power to prescribe to his Child or Servant in indifferent things; and such restraint be no way prejudicial to Christian *liberty* in them: why should any man either deny the like power to *Church-Governours*: to make *Ecclesiastical Constitutions* concerning indifferent things? or interpret that power to the prejudice of Christian *Liberty*? And again Secondly, Men must understand,

[a] *Article* 20 agreeable to the confessions of other Protestant Churches.
[b] Εὐσχημόνως καὶ κατὰ τάξιν. 1 Cor. 14. 20.
[c] *Conſtit. & Canon.* 30.
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[d] Ex. 1 Cor. 7. 35.
[e] Lincolnsh. Abridg. p. 34.
[f] Mat. 7. 8. &c.
[g] *In Spiritum Sanctum blasphemant, qui sacros Canones violant.* 25. qu. 1. Violatores.
[h] *Conſtit. &c. can* 74. *art.* 20 A& for Uniformity; and Treat. of ceremonies prefixed to the Book of common Prayer.
[i] Without prejudice to the liberty of other Churches. See *Pref. to Communion Book.*
[k] *the Church ought not to enforce any thing besides the holy Writ, to be believed for necessity of salvation.* Artic. 20.
[l] See Conference at *Ham. Court*, pa. 70, 71.
[m] *In rebus mediis lex posita est obedientia.* Bern Epist. 7.
[n] *De hujusmodi quippe nec praceptor expectandus, nec prohibitor auscultandus est.* Ber. de præc. & dispensat. See Agell 2. Noct. Artic. 7. & Ber. Epi. 7.
[o] See *Sa. Collins* Sermon in 1 Tim 6. 3. pag. 44. &c.

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ſtand, that it is an errour to think *Ceremonies* and *Conſtitutions* to be things meerly *indifferent*; I mean in the general. For howſoever every particular *Ceremony* be indifferent; and every particular *Conſtitution* * arbitrary and alterable; yet that there ſhould be ſome *Ceremonies*, it is neceſſary, *Neceſſitate abſolutâ*, in as much as no outward work can be performed without Ceremonial circumſtances, ſome or other; and that there ſhould be ſome *Conſtitutions* concerning them, it is alſo neceſſary (though not ſimply and abſolutely, as the former; yet *Ex hypotheſi*, and) ‖ *neceſſitate convenientiæ*. Otherwiſe, ſince ſome Ceremonies muſt needs be uſed; every *Pariſh*, nay every ¶ *Man* would have his own faſhion by himſelf, as his humour led him: wherefore what other could be the iſſue, but infinite diſtraction, and unorderly confuſion in the Church? And again thirdly, To return their weapon upon themſelves; if every reſtraint in *indifferent things* be injurious to Chriſtian *Liberty*; then themſelves are injurious no leſs by their *negative* † reſtraint from ſome Ceremonies, † *Wear not, Croſs not, Kneel not*, &c. than they would have the World believe our Church is by her poſitive *reſtraint* unto the Ceremonies of *wearing*, and *croſſing*, and *kneeling*, &c. Let indifferent men judge, nay let themſelves that are parties judge, Whether is more injurious to Chriſtian Liberty, *publick Authority* by mature advice commanding, what might be forborn; or *private ſpirits*, through humorous diſlikes, forbidding what may be uſed: the *whole Church* impoſing the *uſe*, or a few *Brethren* requiring the *forbearance* of ſuch things, as are otherwiſe and in themſelves equally *indifferent* for uſe, or for forbearance.

But they ſay, *Our Church* maketh greater matters of *Ceremonies* than thus; and preferreth them even before the moſt *neceſſary duties* of Preaching and adminiſtring the *Sacraments*; in as much as they are impoſed upon *Miniſters* under pain of Suſpenſion and Deprivation from their Miniſterial *Functions* and *Charges*. Firſt, for actual Deprivation; I take it, unconforming Miniſters have no great cauſe to complain. "Our Church, "it is well known, hath not alwayes uſed that rigour ſhe might have done. "Where ſhe hath been forced to proceed as far as *Deprivation*; ſhe hath "ordinarily by her fair, and ſlow, and compaſſionate proceedings therein, "ſufficiently manifeſted her unwillingneſs thereto; and declared her ſelf a Mother every way indulgent enough to ſuch ill-nurtured Children, as will not be ruled by her. Secondly, Thoſe that are *Suſpended* or *Deprived*, ſuffer it but juſtly for their *obſtinacy* and *contempt*. For howſoever they would bear the World in hand, that they are the *only perſecuted ones*, and that they ſuffer for their Conſciences; yet in truth, they do but abuſe the credulity of the ſimple therein; and herein (as in many other things) jump with the *Papiſts*, whom they would ſeem above all others moſt abhorrent from. For, as *Seminary Prieſts* and *Jeſuits* give it out, they are Martyr'd for their ‡ *Religion*; when the very truth is, they are ‡ juſtly executed for their prodigious *Treaſons*, and felonious or treacherous practiſes againſt lawful Princes and Eſtates: So the *Brethren* pretend they are *perſecuted* for their Conſciences; when indeed they are but juſtly *cenſured* for their obſtinate and pertinacious *contempt* of lawful Authority. For it is not the *refuſal* of theſe Ceremonies they are Deprived for, otherwiſe than as the *matter* wherein they ſhew their *contempt*: it is the § *Contempt*

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* Artic. 34.

‖ See *Calvin* lib. 4. Inſtit. c. 10. ſect. 27.

¶ *Nam capita ruit Schiſmata.* Hieronym. 3

† Like that Col. 2. 21. *Touch not, taſte not, handle not.*

‡ *Proinficiationem pontificatûs ſuminsi.* Aquipont. in reſp. ad *Sobn* de Antichriſto *Theſ.* 15 ſpeaking of the Prieſts executed in the reign of Qu. *Elizabeth.*

‡ See *Donni Pſeudo Martyr per totum.* eſpecially c 5 &c.

§ The practice of our Church ſufficiently confirmeth this: which cenſureth no man for the bare omiſſion of ſome kind of Rites and Ceremonies now and then; where it may be preſumed by the parties cheerful and general conformity otherwiſe, that ſuch omiſſion proceedeth not either from an opinionative diſlike of the Ceremony impoſed, or from a timorous and obſequious humouring of ſuch as do diſlike it. *Whoſoever willingly and purpoſely doth openly break*, &c. Artic. 34.

it self, which formally and properly subjecteth them to just *Ecclesiastical censure* of Suspension or Deprivation. And *contempt of Authority*, though in the [x] smallest matter, deserveth no small punishment: all *Authority* having been ever solicitous (as it hath good reason) above all things to vindicate and preserve it self from *contempt*; by inflicting sharp punishments upon *contemptuous* persons in the *smallest* matters, above all other sorts of offenders in any degree whatsoever. Thus have we shewed and cleared the first and main difference betwixt *the case* of my Text, and the case of our Church, in regard of *the Matter:* the things whereabout they differed being every way *indifferent*; ours not so.

[x] *In minimis quoque mandatis culpam facit non minimam: & convertit in crimen gravis rebellionis navum satis levem simplicis transgressionis* Bern. de prec. & dispens.

2a And as the *Matter*, so there is secondly much odds in the condition of the *Persons*. The refusers in the Case of my Text, being truly *weak in the Faith*; as being but lately converted to the Christian Faith, and not sufficiently instructed by the Church in the *Doctrine* and *Use* of *Christian Liberty* in things indifferent: Whereas with our refusers it is much otherwise.

1 *First*, They are not new *Proselytes*; but Men born, and bred, and brought up, in the bosom of the Church; yea many, and the chiefest of them, such as have taken upon them the *calling of the Ministry*, and the *charge* of Souls, and the *office* of teaching and instructing others. And such men

2 should not be *weaklings*. *Secondly*, Ours are such as take themselves to have far more knowledge, and vnderstanding, and insight in the Scriptures, and all divine Learning, than other men: such as between pity and scorn seem most to wonder at the *ignorance* and simplicity of the *vulgar*, and to lament (which is, God knoweth, lamentable enough; though not comparable to what it was within not many years since:) the want of *knowledge*, and the unsufficiency of some of the *Clergie* in the Land And with what reason should these men expect the priviledge of *weak* ones?

3 *Thirdly*, Our Church hath sufficiently declared and published the *innocency* of her purpose and meaning in injoyning the *Ceremonies:* nor so only, but hath been content to hear, and receive, and admit the *Objections* and Reasons of the *Refusers*; and have taken pains to *answer* and satisfie to the full all that ever yet could be said in that behalf. And therefore it is vanity for these men (or their Friends in their behalf) to alledge *weakness*, where all good means have been plentifully used for full information in the points in doubt. *Last*

4 Upon the premises it doth appear that the *weakness* of our Brethren, pretended by those that are willing to speak favourably of them, proceedeth for the most part not so much out of *simple ignorance*, arising from the defect either of *understanding* or *means*; as out of an ignorance, at the best in some degree of *wilfulness* and affectation, in not seeking, or not admitting such ingenuous satisfaction, as they might have by Reason: if not out of the poyson of *corrupt* and *carnal* affections (as they give us sometimes but too much cause to suspect) of *pride*, of *singularity*, of *envy*, of *contention*, of factious admiring some mens persons. By which, and other like partial *affections*, mens *judgements* become oftentimes so blinded, that of *unwilling* at the first, they become at length *unable* to discern things with that freedom and ingenuity they should. And so *the Cases* differ in regard of the *Persons*.

2 3 They differ *thirdly*, in the *Practice* of the Persons. There the *strong* did eat, because he was well assured he might do it, πιστὸν φαγεῖν, in the Verse before my Text; and the *weak* did no more but *forbear* eating; as indeed he might do, no Authority interposing to the contrary. But here we conform, not only because we know *we may* lawfully do it; but for that we know *we must* of [y] necessity do it, as bound thereunto in *obedience*

[y] Ἀνάγκη ὑποτάσσεσθαι. Rom. 13 5.

to

to lawful Authority, and in the [a] *conſcience* we ought to make of ſuch *obedience*. And the refuſers do not only *de facto*, not conform; to the *contempt* of Authority, and the *ſcandal* of others: but they ſtand in it too, and trouble the peace of the Church by their reſtleſs *Petitions*, and *Supplications*, and *Admonitions*, and other publications of the reaſons and grounds of their ſuch refuſal. "And verily, this *Countrey* and the *County* "hath been not the leaſt buſie in theſe factious and tumultuous courſes: "both in troubling our moſt gracious, judicious, and religious Soveraign "with their [b] *Petitions*; and alſo in publiſhing their *Reaſons*, in a Book cal- "led *The Abridgment*, Printed 1605. to their own ſhame, and the ſhame of "their Countrey. He who (as I have been informed) was thought to "have had a chief hand in the collecting of thoſe Reaſons, and Printing "of that Book; was for his obſtinate refuſal of *Conformity*, juſtly depri- "ved from his Benefice in this *Dioceſs*, and thereupon relinquiſhed his "*Miniſtery* for a time, betaking himſelf to another Calling: ſo depriving "the Church and People of God of the fruit and benefit of thoſe ex- "cellent gifts which were in him. But ſince that time he hath, upon bet- "ter and more adviſed judgment, *Subſcribed* and *Conformed*; and the "Church like an indulgent Mother hath not only *received* him into her bo- "ſom again, but hath *reſtored* him too, though not to the ſame, yet to a "Benefice elſwhere of far greater value. 24

[a] Not only for wrath, but alſo for conſcience ſake. Ibid.

[b] Meditations on the Lords Prayer. pag. 12. in the Margent.

Laſtly, There is difference in the *faulty carriage* of the perſons: and that on both parts; eſpecially on ours. For though our *Non-conforming Brethren* condemn us with much liberty of ſpeech and ſpirit, having yet leſs reaſon for it than *the weak Romans* had (for the *ſtrong* among them might have forborn ſome things for the *weak's* ſake; and it would have well become them for the avoiding of *ſcandal* ſo to have done; which we cannot do without *greater ſcandal* in the open contempt of *lawful Authority*:) yet we do not *deſpiſe* them, (I mean with allowance from the Church; if particular men do more than they ſhould, it is their private fault, and ought not to be imputed to us, or to our Church) but uſe all good means we can to draw them to *moderate courſes*, and juſt *obedience*; although they better deſerve to be *deſpiſed* than the weak Romans did: they being truly *Weak*, ours *Obſtinate*; they *Timorous*, ours alſo *Contemptuous*:

Now theſe differences are opened betwixt the Caſe in my Text, and the Caſe of our Church: we may the better judge how far forth Saint *Paul's* advice here given to the *Romans* in their caſe of *eating*, and *not-eating*, ought to rule us in our caſe of *conforming*, and *not-conforming* in point of Ceremony. And firſt, of *not deſpiſing*; then, of *not judging*. The ground of the Apoſtles precept for not deſpiſing him that ate not, was his *Weakneſs*. So far then as this ground holdeth in our caſe, this precept is to be extended, and no further. And we are hereby bound not to deſpiſe our *Non-conforming* Brethren, ſo far forth as it may probably appear to us they are *weak* and not wilful. But ſo far forth, as by their courſes and proceedings it may be reaſonably thought their *refuſal* proceedeth from corrupt or partial *affections*, or is apparently maintained with *obſtinacy* and *contempt*: I take it we may, notwithſtanding the *Apoſtles* admonition in my Text, in ſome ſort even *deſpiſe* them. 25

But becauſe they think they are not ſo well and fairly dealt withall as they ſhould be: Let us conſider their particular *grievances*, wherein they take themſelves deſpiſed; and examine how juſt they are. They ſay, *firſt*, they are deſpiſed in being ſcoffed and flouted, and derided by looſe companions, and by profane or Popiſhly affected perſons; in being ſtiled 26

Puritans,

Puritans, and *Brethren*, and *Precisians*, and having many jests and fooleries fastned upon them, whereof they are not guilty. They are *secondly*, despised, [b] they say, in that when they are convented before the *Bishops* and others in Authority, they cannot have the favour of an indifferent Hearing; but are proceeded against as far as *Suspention*, and sometimes *Deprivation*, without taking their answers to what is objected, or giving answers to what they object. *Thirdly*, in that many honest and religious men, of excellent and useful *gifts*, cannot be permitted the liberty of their *Consciences*, and the free exercise of their *Ministery*; only for standing out in these things, which our selves cannot but confess to be *indifferent*.

[b] *All benefit of Law being denyed them, and they debarred of other means by conference or writing for their defence.* Def. of Ministers reasons part. 2. pref. to the Readers. *It's because the Reverend Bishops in the sight of God and Man, for their hard and extream dealing towards us,* Removal of Imputations, p. 40.

To their first *Grievance* we answer, That we have nothing to do with those that are *Popishly* affected. If they wrong them, as it is like enough they will (for they will not stick to wrong their betters;) we are not to be charged with that; let them answer for themselves. [c] But by the "way, let our *Brethren* consider, whether their stiff and unreasonable "opposing against those lawful *Ceremonies* we retain, may not be one "principal means to *confirm*, but so much the more in their darkness and "superstition, those that are wavering, and might possibly by more ingenuous and seasonable *insinuations* be won over to embrace the truth "which we profess. And as for loose persons and profane ones, that make "it their sport upon their Ale-benches to rail and scoff at *Puritans*; as if "it were warrant enough for them to drink drunk, talk bawdy, swear "and stare, or do any thing without controll, because forsooth they are "no *Puritans*". As we could wish, our *Brethren* and their *Lay followers*, by their uncouth and sometimes ridiculous behaviour, had not given profane persons too much advantage to play upon them, and through their sides to wound even *Religion* it self: so we could wish also that some men by *unreasonable* and *unjust*, other some by *unseasonable* and *indiscreet* scoffing at them, had not given them advantage to *triumph* in their own *innocency*, and persist in their affected *obstinacy*. It cannot but be some confirmation to men in errour, to see men of dissolute and loose behaviour, with much eagerness, and petulancy, and virulence, to speak against them. We all know how much *scandal* and prejudice it is to a right *good cause*, to be either followed by persons open to just exception, or *maintained* with slender and unsufficient reasons, or *prosecuted* with unseasonable and undiscreet violence. And I am verily perswaded, that [c] as the increase of *Papists* in some parts of the Land, hath occasionally sprung (by a kind of *Antiparistasis*) from the intemperate courses of their neighbour-*Puritans*; so the increase of *Puritans*, in many parts of the Land, oweth not so much to any sufficiency themselves conceive in their own grounds, as to the disadvantage of some *profane*, of *scandalous*, or *idle*, or *ignorant*, or *indiscreet* opposers. But setting these aside, I see not but that otherwise the name of *Puritan*, and the rest, are justly given them. For appropriating to themselves the names of *Brethren*, *Professors*, *Good men*, and other like; as differences betwixt them and those they call *Formalists*: Would they not have it thought, that they have a *Brotherhood* and *Profession* of their own, freer and purer from Superstition and Idolatry, than others have, that are not of the same stamp? and doing so, why may they not be called *Puritans*? The name, I know, is sometimes fastned upon those that deserve it not; *Rascal people* will call any man that beareth but the face of honesty, a *Puritan*; but why should that hinder others from placing it where it is rightly due?

[c] *Many by their factious behaviour were driven to be Papists,* The Kings Ma. in Conser. at Hamp. p. 98.

"To their second *Grievance* I answer: Publick means by *Conferences*, *Dispu-*

Disputations, and otherwise, have been often used: and *private men* not seldome afforded the favour of respite and liberty to bring in their *Allegations*. "And I think it can be hardly, or but rarely instanced, that ever "*Deprivation* hath been used, but where fatherly *Admonitions* have first "been used, and time given to the *Delinquents* to consider of it, and in-"form themselves better. This course usually hath been taken; though "every private particular man hath no reason to expect it. The *Reverend Fathers* of our Church, we may well think, amid so much other imployment, cannot be so unthrifty of their good hours, as to lavish them out in hearing contentious persons *eandem cantilenam*, sing the same note a hundred times over, and require farther satisfaction, after so many publick and unanswerable satisfactions already given. Yet have *the* [b] *Bishops* and other *Church Governours* out of their religious Zeal for the peace of Gods Church, been so far from *despising* our *Brethren* herein; that they have dispensed sometimes with their other weighty occasions, and taken pains to answer their *Reasons*, and confute their *Exceptions*, satisfie all their *Doubts*, and discover the weakness of all their *grounds* in the points questioned.

[b] Witness the learned Books of divers reverend Prelates: *John Whitgift*, *John Buckeridge*, *Tho. Morton*, &c.

And as to their *third Grievance*: First, for my own part, I make no doubt, neither dare I be so uncharitable as to think, but that many of them have honest, and upright, and sincere *hearts* to God-ward, and are unfeignedly zealous of Gods *Truth* and for *Religion*. "They that are such, "no doubt feel the *comfort* of it in their owne souls: and we see the *fruits* "of it in their conversation, and rejoyce at it. But yet I cannot be so ignorant on the other side, as not to know, that the most sanctified and zealous men are *men*, and subject to carnal and corrupt *affections*; and may be so far swayed by them in their *judgments*, as not to be able to discern, without prejudice and partiality, truth from errour. "Good "men, and Gods dear children may continue in some [c] *errour in Judgment*, "and consequently in a *sinful practice* arising thence, and live and dye in "it (as some of these have done in *disobedience* to lawful Authority) and "that unrepented of otherwise, than as in the lump of their *unknown sins*. "It is not *Honesty*, nor *Sincerity*, that can priviledge men from either *er-*"*ring* or *sinning*. Neither ought the unreproved conversation of men countenance out their *opinions*, or their *practices*, against light of *Divine Scripture*, and *right Reason*: As we read *Cyprian*'s errour in old time; and wee see in our dayes, not only the suspected Tenents of [d] *Arminius*, but even the bold Heresies of *Faustus Socinus* have spread much the more for the reverend opinion men had of their *personal* endowments and sanctity. *Secondly*, though *comparisons* be ever harsh, and most times *odious*; yet since honesty and piety is alledged (without disparagements be it spoken to the best of them) there are as good, and honest, and religious, and zealous men every way, of them that willingly and cheerfully conform, as of them that do not. In the times of *Popish* persecution, how many godly *Bishops*, and conformable *Ministers* laid down their lives for the testimony of *Gods Truth*, and for the maintenance of his *Gospel*? And if it should please God in his just judgement (as our sins, and amongst others our *Schisms* and *distractions* most worthily deserve) to put us once again to a *fiery tryal* (which the same God for his goodness and mercy defend:) I make no question but many thousands of *Conformers* would (by the grace of God) resist unto Blood, embrace the Faggot, and burn at a Stake, in detestation of all *Popish*, *Antichristian Idolatry*; as readily, and cheerfully, and constantly, as the hottest, and precisest, and most scrupu-

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[c] *Sancti Sanctis charitate possunt errare etiam contra Catholicum veritatem.* Occh. Dial. part. 1. l. 2. c. 4.

[d] So *Pelagius*, from whose root *Popery* (in that branch) sprouted, was a man as strict for life as most Catholicks: yet a most dangerous and pestilent Heretick. *Pelagii, viri, ut audio, sancti, & non parvo profectu Christiani.* Aug. 3. de pec. merit. & rem 1. *Illum, sicut eum qui noverunt loquuntur, bonum ac prædicandum virum.* Ib. c. 3.

lous *Non conformer*. But *Thirdly*, Let mens honesty, and piety, and gifts be what they can: must not men of honesty, and piety, and gifts, live *under Laws?* And what reason these, or any other respects, should [d] exempt any man from the just censure of the *Church*, in case he will not *obey* her *Laws*, and *conform* to her *Ceremonies?* especially, since such mens *impunity* would but incourage others to presume upon the like *favour*: and experience teacheth us, that no mens errours are so *exemplary* and pernicious as theirs, who for their *eminency* of gifts, or *sanctity* of life, are most followed with popular *applause*, and personal *admiration*.

[d] *Non enim in cujusquam personâ prætermittendum est, quod institutis generalibus continetur.* Leo dist. 61. Miramur.

30 We see their *Grievances* against us, how unjust they are, in the matter of *Despising*. I would they did no more despise the *Churches Authority*, than we do *their infirmities!* But in the matter of *judging*, see if we have not a just *grievance* against them. As might be declared at large in many instances, out of their Printed *Books*, and private *Letters*, and common *Discourses*. I will but give you a [e] taste, because I know I grow tedious, and I long to be at an end.

[e] I Refer the Reader for more particular satisfaction to Fr. *Masons* Serm. on 2 Cor. 11. 40. pag. 90. *Sam. Collins* Serm. on 1 Tim. 6. 3 pa. 21. 22. and others: but especially to their own Writings.

31 First, They judge our *Church* as half *Popish* and *Antichristian*, for retaining some Ceremonies used in *Popery*; though we have purged them from their *Superstitions*, and restored them to their *Primitive* use. Their dread admired [f] *Opener* of the Revelation, maketh our Church the *Linsey-Wolsey Laodicean* Church, neither *hot* nor *cold*. And some of them have slovenly compared our late gracious Soveraign Queen *Elizabeth* of most blessed memory, to a [g] *Sluttish Housewife*; that having swept the House, yet left the *dust* and *dirt* behind the doors; meaning thereby the *Ceremonies*. If our Church were but half so ill, as these men would make it, I think every honest religious man should hold himself bound to separate from it, as *his most excellent Majesty* [h] hath observed the *Brownists* have done upon their very grounds; accounting them as *Luke-warm* for not quite *separating*, as they do us for no further *reforming*.

[f] *Brightman* in *Apoc. cap.* 3.

[g] This *Simile* was first used by a very Reverend, grave and worthy *Dean* (who hath many ways deserved well of our whole Church) *Alexander Nowel* Dean of Pauls, in a Sermon before Queen *Elizabeth*: and modestly and moderately urged, not at all against the *Ceremonies* (which by his practice he did allow) but for the further restraint of Popish Priests and Jesuites, who lay thick in *Ireland*, and the Western Coasts of *England* and *Wales*, as heaps of dust and dirt behind the doors. Yet I here ascribed it to the *Puritans*, who (though they father it upon that good Man) must own it as their own Brat, because by mis-applying it to the *Ceremonies*, they have made it their own. — *Male dum recitas, incipit esse tuum.* See *Hooker*'s Preface, Sect. 8.

[h] *Meditations on the Lords Prayer*, pag. 21. &c. primæ edit. 1619.

32 *Secondly*, They judge our *Bishops*, and other *Church-Governours*, as Limbs of *Antichrist*, *Locusts* of the bottomless pit, *domineering Lords* over Gods heritage, *Usurpers* of temporal Jurisdiction, *Spiritual Tyrants* over mens Consciences, *&c.* Seeking by all means to make the name of *Lord-Bishop* odious to the Gentry and Commons. Witness their *Mar-prelate*, and other infamous and scandalous Libels in that kind. "Having "power in their hands, if the *Bishops* should use more rigorous courses to- "wards them then they have done, could ye blame them?

33 *Thirdly*, They judge those that *subscribe* and conform, Machiavilian *Time-servers*, formal *Gospellers*, State-*Divines*: men that know no conscience, but *Law*, nor Religion, but the *Kings*: and such as would be as forward for the *Mass*, as the *Communion*, if the State should alter.

34 *Fourthly* All such *Ministers* as are not endowed with gifts for the *Pulpit*, they damn, as *hirelings*, and not shepherds: calling them *Idol-Shepherds*, betrayers of Christs flock, *intruders* into the Ministery without a Calling, *dumb Dogs*, and I know not how many names besides. Yea, although they be such as are diligent, according to their measure of Gifts, to performe such duties as the Church requireth: to present the Prayers of the people

people to God; to declare (by reading the holy *Bible*, and good Homilies for that purpose appointed) the will of God to the people; to *instruct* the younger sort in the points of *Catechism*; to *visit* and comfort the sick and afflicted; and to *administer* reverently and orderly the holy Sacraments of *Baptism* and the *Lords Supper*.

Fifthly, They judge all such as *interpose* for the Churches peace, and 35
oppose their novelties, as enemies to all goodness, men of profane minds; haters of *Religion*, despisers of the Word; *persecutors* of the Brethren; imps of Satan, instruments of Hell, and such as utterly abhorre all godly and Christian courses.

Sixthly, and lastly (for I irke to rake longer in this sink) they be- 36
wray themselves to be manifest *Judges* of all that are not of their stamp; by singling out unto themselves, and those that favour them, certain proper Appellations, of *Brethren*, and *Good men*, and *Professors*: as if none had *Brotherhood* in Christ, none had interest in *goodness*, none made *profession* of the Gospel, but themselves. Whereas others have received the *sign* of their *Profession* in their foreheads after *Baptism*, which perhaps they did not: whereas others daily stand up in the Congregation to make profession of their *Christian Belief*, which it may be they do not: or (if those things be not material) whereas others by the grace of God are as stedfastly resolved in their hearts, if need should be, to seal the truth of their *profession* with their *blood*, as any of them can be.

But they will say, These peremptory Censures are but the faults of 37
some few: all are not so hot and fiery. There be others that are more *temperate* in their speeches, and *moderate* in their courses; and desire only they may be spared for their own particular: but they Preach not against any of these things, nor intermeddle to make more stirs in the Church.

I answer *first*, It were lamentable, if this were not so: ', If all were of 1
" that *hot temper*, or *distemper* rather, that many are; they would quick-
" ly tire out themselves without spurring. Far be it from us to *judge*
" mens hearts; or to condemn men for that we know not by them. Yet of some that carry themselves with tolerable moderation *outwardly*; we have some cause to suspect, that they do *inwardly* and in their hearts *judge* as deeply, as the hottest spirited Railers. And we gather it from their forwardness at every turn, and upon every slender occasion, obliquely to gird, and indirectly to glance at our *Church*, and the *Discipline* and the *Ceremonies* thereof, as far as they well dare. And if such men meddle no further, we may reasonably think, [i] it is not for want of good will to do it, but because they dare not.

[i] *Eadem velle eos cognoscas: da posse, quantum volunt.* Sen. Ep. 42.

Secondly, Though they Preach not against these things in the *publick* 2
Congregations; yet in their *private Conventicles* it is not unknown some do. Though their *Pulpits* do not ring with it, yet their *Houses* do: though their ordinary *Sermons ad Populum* be more modest; yet their set *Conferences* are sometimes but too free, especially when they are required their opinions by those that invite them. And what themselves (for fear of Censure) thus Preach but [k] *in the ear*; their *Lay-Disciples* openly Preach *on the house top*.

[k] Mat. 10. 27.

Thirdly, Although both their *Pulpits* and *Tables* should be silent: yet 3
their *Practice* sufficiently preacheth their dislike. And who knoweth not that a *Reall* and *Exemplary* sed ucement maketh the Author guilty, as well as a *Verball* and *Oratory*? Saint *Peter* did not *Preach Judaisme*; but only, for offending the Jews, *forbear* to eat with the Gentiles: yet Saint *Paul* reproveth him for it *to his face*, and interpreteth that fact of his, as

an effectual and almoſt *compulſive* ſeducement; *Cogis Judaizare*, Gal. 2. [l] *Why compelleſt thou the Gentiles to Judaize?*

Laſtly, It is to be conſidered, whether it may be enough for a *Paſtor*, not to meddle with theſe things: and whether he be not in conſcience bound, eſpecially in caſe he live among a people diſtracted in opinions, to *declare himſelf* expreſſly either for them or againſt them. If they be utterly *unlawful*, and he know it ſo; how is he not bound in conſcience to reprove thoſe that *uſe* them, or *require* them? Otherwiſe he betrayeth the [m] *truth of God* by his *ſilence*, and ſuffereth men to go on in their *ſuperſtition* without *rebuke*. But if he be ſufficiently reſolved of their *lawfulneſs*, how is he not bound in conſcience to reprove thoſe that *refuſe* them, or *oppoſe* them? Otherwiſe he betrayeth *the peace of the Church* by his ſilence, and ſuffereth men to go on in their *diſobedience* without *rebuke*. Nay more, every *Miniſter* that hath received Paſtoral Charge, hath *twice* or *thrice* (if not oftner) witneſſed his allowance of all and ſingular the 39 *Articles* of the Church of *England*. Once at his *Ordination* before the *Biſhop*; then at his *Inſtitution* into his *Benefice*, before his *Ordinary*; and both theſe by *Subſcription* under his hand: and then after upon his *Induction* before his own *Flock*; and that by verbal *Approbation*. By which Subſcription and Approbation, he hath not only acknowledged [n] *in the Church the power of ordaining Rites and Ceremonies*, *Artic.* 20. but he hath after a ſort alſo bound himſelf [o] *openly to rebuke ſuch as willingly and purpoſely break the Traditions and Ceremonies of the Church, as offenders againſt the common Orders of the Church, and wounders of the conſciences of the weak Brethren*, *Artic.* 34. He then that for any reſpect whatſoever, is *meal-mouth'd* in theſe things, wherein he is bound both in *Conſcience*, and by vertue of his own *voluntary Act* to ſpeak freely: neither is conſtant to his own hand and tongue; nor is [p] *faithful in Gods Houſe, as was Moſes*, in diſcharging a good Conſcience, and revealing unto his people [q] *the whole Counſel of God.*

38 Thus have I endeavoured, having the opportunity of this place (as I held my ſelf both in *Conſcience*, and in regard of my *Subſcription* bound) to deliver my opinion freely, ſo far as my Text gave occaſion, concerning *the Ceremonial Conſtitutions* of our Church; and therein laboured to free, not only the *Conformer* from all unjuſt *cenſures*; but even the *Non-conformer* alſo, ſo far as he hath reaſon to expect it, from all ſcandalous *deſpiſings*. I beſeech you pardon my length, if I have been troubleſome; I had much to ſay, and the matter was weighty; and I deſired to give ſome ſatisfaction in it to thoſe that are contrary-minded; and I have no purpoſe (for any thing I know) at all to trouble this place any more hereafter. Let us all now humbly beſeech Almighty God to grant a bleſſing to what hath been preſently taught and heard: that it may work in the hearts of us all *charitable affections* one towards another, *due obedience* to lawfull Authority, and a *conſcionable care* to walk in our ſeveral callings, *faithfully*, *painfully*, and *peaceably*; to the comfort of our own Souls, the edification of Gods Church, and the glory of the ever-bleſſed Trinity, the Father, Son, and Holy Ghoſt, three perſons and one God: To whom be aſcribed by us and the whole Church, as is moſt due, the Kingdom, the Power, and the Glory, for ever and ever, *Amen.*

AD

[l] Gal. 2. 14. *Utique converſationis fuit vitium, non prædicationis.* Tert. de præſcript. cap. 23. *Non imperio, ſed facto.* Lyra *Non docentis imperio, ſed converſationis exemplo.* Gloſſ. Ord. ibid.

[m] *Otherwiſe what elſe do we, but deny and betray the truth?* Def. of Min. Reaſ. part. 1. Pref. to the Reader

[n] Artic. 20.

[o] Artic. 34.

[p] Heb. 3. 2.

[q] Acts 20. 27.

AD CLERUM.

The Second Sermon.

At a Viſitation at *Boſton, Linçoln*, 24th. *Apr.* 1621.

ROM. III. 8.

And not rather (as we be ſlanderouſly reported, and as ſome affirm that we ſay) Let us do evil that good may come: whoſe damnation is juſt.

A Little before, at the fourth Verſe, S. *Paul* had delivered a *Concluſion* ſound and comfortable: and ſtrengthened it from *David*'s both experience and teſtimony in [a] *Pſal.* 51. A place pregnant, and full of ſinews, to inforce it. The *Concluſion* in effect was, that *Nothing in Man can annull the Covenant of God.* Neither *the original unworthineſs* of Gods Children, through the univerſal corruption of nature; nor their *actual unfaithfulneſs* bewrayed (through frailty) in particular tryals, can alienate *the free love* of God from them, or cut them off from *the Covenant of Grace:* but that ſtill God will be glorified in the truth and *faithfulneſs* of his promiſes, notwithſtanding any unrighteouſneſs or *unfaithfulneſs* in Man. 1

[a] *That thou might'ſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged,* Pſal. 51. 4.

But never yet was any *Truth* ſo happily innocent, as to maintain it ſelf free from *Calumny* and *Abuſe*. *Malice* on the one hand, and *Fleſhlineſs* on the other; though with different aims, yet do the ſame Work. They both pervert the *Truth*, by drawing peſtilent *Corallaries* from ſound *Concluſions*; as the Spider ſucketh poyſon from medicinable Herbs. But with this difference; *Malice ſlandereth* the Truth, to diſcountenance it; but *Fleſhlineſs abuſeth* the Truth, to countenance it ſelf by it. The *cavilling Sophiſter*, he would fain bring the Apoſtles gracious Doctrine into *diſcredit:* The *carnal Libertine*, he would as fain bring his own ungra- 2

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cious behaviour into *credit.* Both, by making *falſe* (yet colourable) *Inferences* from the former Concluſion. There are [b] *three* of thoſe *Inferences*; but never a good. The *Firſt*, If ſo, then cannot God in reaſon and juſtice take vengeance of our unrighteouſneſs. *The Colour:* for why ſhould he *puniſh* us for that, which ſo much magnifieth and commendeth his righteouſneſs? [[c] *But if our righteouſneſs commend the righteouſneſs of God, what ſhall we ſay? Is God unrighteous that taketh vengeance?*] The *Second* Inference: If ſo, then it is unjuſt either in God or Man to condemn us as ſinners, for breaking the Law. The *Colour?* for why ſhould that action be cenſured of ſin, which ſo abundantly redoundeth to the glory of God? [[d] *For if the truth of God hath more abounded through my lye unto his glory, why yet am I alſo judged as a ſinner?*] The *Third*, and laſt, and worſt Inference: If ſo, then it is a good and wiſe reſolution, Let us ſin freely, and boldly commit evil. The *Colour*; for why ſhould we fear to do that, from which ſo much good may come? In this Verſe of my Text [*And not rather let us do evil that good may come.*]

[b] *Triplex inconveniens*, Lyranus hic.

1

[c] Verſ. 5.

2

Verſ 7.

3 This laſt *cavelling Inference*, the Apoſtle in this Verſe both bringeth in, and caſteth out again: *bringeth in* as an *objection*; and *caſteth out* by his *anſwer.* An anſwer which at once cutteth off both it, and the former Inferences. And the *Anſwer* is double; *Ad rem, Ad hominem.* That concerneth the force and matter of the *Objection*; this the ſtate, and danger of the *Objectors.* *Ad rem*, in the former part of the Verſe [*And not rather (as we be ſlanderouſly reported, and as ſome affirm that we ſay) let us do evil that good may come.*] *Ad hominem*, in the latter end [*Whoſe damnation is juſt.*] In the former part there is an *Objection*; and the *Rejection* of it. The Objection, *And not rather, Let us do evil that good may come.* The Rejection thereof with a *Non ſequitur*; implying not only the bare *inconſequence* of it upon the Apoſtles concluſion, but withall, and eſpecially the *falſneſs* and unſoundneſs of it taken by it ſelf; *As we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil*, &c.

4 My aim at this preſent is to inſiſt eſpecially upon a *Principle* of *practick Divinity*; which by joynt conſent of Writers *old* and *new*, *Orthodox* and *Popiſh*; reſulteth from the very body of this Verſe, and is of right good uſe to direct us in ſundry difficulties; which daily ariſe *in vita communi*, in point of Conſcience. The Principle is this, *We muſt not do any evil, that any good may come of it.* Yet there are beſides this, in the Text divers other inferiour *obſervations* not to be neglected. With which I think it will not be amiſs to begin, and to diſpatch them firſt briefly; that ſo I may fall the *ſooner*, and ſtay the *longer* upon that which I mainly intend.

Obſerv. I.

5 Obſerve *firſt* the Apoſtles *Method*, and ſubſtantial manner of proceeding: how he cleareth all as he goeth; how diligent he is and carefull, betimes to remove ſuch *cavils* (though he [e] ſtept a little out of his way for it) as might bring ſcandal to the *Truth* he had delivered. When we Preach and inſtruct others, we ſhould not think it enough to deliver *poſitive truths:* but we ſhould take good care alſo, as near as we can, to leave them *clear*; and by prevention to ſtop the *mouths* of ſuch as love to pick quarrels at the *truth*, and to bark againſt the light. It were good we would (ſo far as our *leiſure* and *gifts* will permit) wiſely forecaſt, and prevent all *offence* that might be taken at any part of Gods truth; and be careful as not to broach any thing that is *falſe*, through *raſhneſs*, *errour*, or *intemperance*; ſo not to betray any *truth* by ignorant handling, or by ſuperficial, ſlight; and unſatisfying anſwers. But then eſpecially concerneth it us to be

[e] *Propter hos arguendos fecit* Paulus *hic, quaſi digreſſionem tractando hæc.* Cajetan. hic.

be moſt careful herein; when we have to ſpeak before ſuch, as we have ſome cauſe before hand to ſuſpect to be, through *ignorance*, or *weakneſs*, or *cuſtome*, or *education*, or *prejudice*, or *partial affections*, or otherwiſe contrary-minded unto, or at leaſtwiſe not well perſwaded of, thoſe *Truths* we are to teach. If the *wayes* be rough and knotty, and the paſſengers feeble-joynted and dark-sighted, it is but needfull the *Guides* ſhould remove as many *blocks* and ſtones out of the *way*, as may be. When we have gone as warily as we can to work, *Cavillers* (if they liſt) will take *exceptions*: it is our part to ſee we give them no advantage; leſt we help to juſtifie the *Principals*, by making our ſelves *Acceſſories*. Thoſe men are ill adviſed, however zealous for the Truth, that ſtir in controverſed points, and leave them worſe than they found them, [f] "*Stomach* will "not bear out a matter without *ſtrength*: and to encounter an adverſary "are required [g] *Shoulders* as well as *Gall*. A good cauſe is never betrayed more, than when it is proſecuted with much *eagerneſs*, but little *ſufficiency*. This from the *Method*.

[f] *Aut animo, aut viribus addas.* Dictum Archidami ad filium, apud Plutarch. in Laconicis.

[g] *As Zanchius* ſaid of *Carolostadius* (whom he judged too weak to undertake the defence of the truth againſt *Luther* in the point of Conſubſtantiation *Non ſatis humerorum habet* Sleidan.

Obſerve *ſecondly* the Apoſtles manner of ſpeech, καθὼς βλασφημούμεθα, Tranſlators render it, *As we are wrongfully blamed. As we are ſlandered. As we are ſlanderouſly reported.* And the word indeed from the [h] Original importeth no more: and ſo Writers both profane and ſacred uſe it. But yet in Scriptures by a ſpecialty it moſt-times ſignifieth the higheſt degree of *Slander*; when we open our mouths againſt God, and ſpeak ill, or amiſs, or unworthily of God: that is κυρίως, and properly, the ſin we call *Blaſphemy*. And yet that very word of *Blaſphemy*, which for the moſt part referreth immediately to God, the Apoſtle here uſeth, when he ſpeaketh of himſelf and other *Chriſtian Miniſters*, καθὼς βλασφημούμεθα, as we are *ſlandered*, nay as we are *blaſphemed*. A *ſlander*, or other *wrong*, or *contempt* done to a *Miniſter*, *quâ talis*, is a ſin of a higher ſtrain, than the ſame done to a *Common Chriſtian*. Not at all for his *perſons* ſake; for ſo he is no more Gods good creature than the other; no more free [i] from ſins, and infirmities, and paſſions, than the other. But for his *Callings* ſake; for ſo he is Gods [k] *Embaſſadour*, which the other is not: and for his works ſake; for that is Gods [l] *Meſſage*, which the others is not. *Perſonal* Slanders and Contempts are to a *Miniſter*, but as to another man; becauſe his *perſon* is but as another mans perſon. But *ſlanders* and *contempts* done to him *as* a *Miniſter*, that is, with reference either to his *Calling* or *Doctrine*, are much greater than to another man: as reaching unto God himſelf, whoſe perſon the *Miniſter* repreſenteth in his *Calling*; and whoſe *errand the Miniſter* delivereth in his *Doctrine*. For *Contempts* S. *Paul* is expreſs elſewhere; [m] *He that deſpiſeth, deſpiſeth not man, but God.* And as for *Slanders*; the very choice of the word in my Text inferreth as much. The dignity of our *Calling* enhanceth the ſin; and every ſlander againſt our regular *Doctrines*, is more than a bare *Calumny*; if no more, at leaſt *petty* [n] *blaſphemy*, καθὼς βλασφημούμεθα, as we are *ſlandered*, as we are *blaſphemed*, That from the word.

[h] Πᾶσα τὴ βλάσφημος τῶν φήμων.

[i] Ὁμοιοπαθὴς.

[k] Acts 14. 15. & Jam 5. 17.

[l] 2 Cor. 5. 20.

[l] 1 Theſ. 2. 13.

[m] 1 Theſ. 4. 8.

[n] We have heard him ſpeak blaſphemous words againſt Moſes and againſt God. Acts 6. 11.

Obſerve *thirdly*, the wrong done to the *Apoſtle* and to his *Doctrine*. He was ſlanderouſly reported to have *taught* that which he never ſo much as *thought*: and his Doctrine had many ſcandalous imputations faſtened upon it, whereof neither he nor it were guilty [*As we are ſlanderouſly reported, and as ſome affirm that we ſay.*] The beſt truths are ſubject to miſ-interpretation: and there is not that Doctrine, how firmly ſoever grounded, how warily ſoever delivered; whereon *Calumny* will not faſten, and ſtick ſlanderous imputations. Neither [o] *Johns mourning*, nor

[o] Mat 11. 17. — 19.

Chriſts

6 *Obſerv.* II.

7 *Obſerv.* III.

Christs piping can pass the Pikes: but the one hath a *Devil*, the other is a *Glutton and a Wine-bibber.* Though [p] Christ come to fulfil the *Law*, yet there be will accuse him as a *destroyer of the Law*, *Matth.* 5. And though he decide the question plainly for *Cæsar*, and that in the case of Tribute, *Matth.* 22. [[q] *Give unto Cæsar the things that are Cæsars.*] yet there be that charge him, as if he [r] *spake against Cæsar*, *John* 19. and that in the very case of Tribute, as if he [s] *forbade to give Tribute to Cæsar*, *Luke* 23. Now if they [t] called the Master of the House *Beelzebub*, how much more them of his houshold? If Christs did not, think we the Doctrine of his *Ministers* and his *Servants* could escape the stroke of mens tongues, and be free from *calumny* and *cavil?* How the Apostles were slandered as *Seducers* and Sectaries, and vain Bablers, and Hereticks, and broachers of new and false and pestilent Doctrines, their *Epistles* and the Book of their *Acts* witness abundantly to us. And for succeeding times, read but the Apologies of *Athenagoras*, and *Tertullian*, and others: and it will amaze you to see what Blasphemous, and Seditious, and odious, and horrible impieties were fathered upon the Ancient *Christian Doctors*, and upon their *Profession.* But our own experience goeth beyond all. Sundry of the Doctors of our Church teach truly, and agreeably to Scripture the [u] *effectual* concurrence of Gods *Will* and *Power*, with subordinate Agents in *every*, and therefore even in *sinful* actions; Gods [x] *free Election* of those whom he purposeth to save of his own grace, without any *motives* in, or from themselves; *the immutability* of Gods [y] *Love* and *Grace* towards the *Saints* elect, and their *certain perseverance* therein unto *Salvation*; the [z] *Justification* of sinners by the *imputed* righteousness of Christ, apprehended and applyed unto them by a lively *faith*, without the *works* of the Law. These are sound, and true, and (if rightly understood) comfortable, and right profitable Doctrines. And yet they of *the Church of Rome* have the forehead (I will not say to *slander*, my Text alloweth more) to *blaspheme* God and his Truth, and the Ministers thereof for teaching them *Bellarmine*, *Gretser*, *Maldonat*, and the Jesuits; but none more than our own English Fugitives, *Bristow*, *Stapleton*, *Parsons*, *Kellison*, and all the rabble of that crew, freely spend their mouths in barking against us, as if we made *God the author of sin*: as if we would have men *sin* and be *damned* by a *Stoical fatal necessity*; *sin* whether they will or no, and be *damned* whether they deserve it or no; as if we opened a gap to all *licentiousness* and *profaneness*; let them believe, it is no matter how they live, *Heaven is their own cock-sure*: as if we cryed down *good works*, and condemned *charity.* Slanders loud and false, yet easily blown away with one single word, Βλασφημίαι. These *imputations* upon us and our Doctrine are *unjust*: but Κρίμα ἔνδικον, let them that thus mis-report us, know, that without repentance, their *damnation will be just.*

[p] Mat. 5. 17.
[q] Mat. 22. 21.
[r] John. 19. 12.
[s] Luke 23. 2.
[t] Mat. 10. 25.
[u] Acts 17. 28. & Esay 16. 12.
[x] Rom. 9. 11. 15. 18. &c.
[y] John 13. 1. Rom 11. 29. & 5. 9, 10. & 8. 35. 38, 39.
[z] Rom. 3. 28.

8 It would be time not ill spent, to discover the *grounds* of this observation, and to press the *uses* of it something fully. But because my aim lyeth another way; I can but point at them, and pass. If seldome Truth scape unslandered, marvel not: the *reasons* are evident. On Gods part, on Mans part, on the Devils part. "God *suffereth*, Man *raiseth*, and the "Devil *furthereth* these slanders against the Truth. To begin *ordine retrogrado*, and to take them backwards.

I. First, on the *Devils* part; a kind of Contrariety and Antipathy betwixt him and it. He being the [a] *Father of lyes*, and [b] *Prince of darkness*, cannot away with the Truth, and with the Light: and therefore casteth up slanders, as Fogs and mists against the Truth to bely it, and against the Light to darken it. Secondly,

[a] John. 8. 44.
[b] Eph. 2. 6. 12.

II on

on *Mans* part: And that partly in *the underſtanding*; when *the judgment*, either of it ſelf *weak*, or elſe weakened through *precipitancy, prejudice*[a] or otherwiſe, is deceived with fallacies inſtead of ſubſtance, and miſtaketh ſeeming *inferences* for neceſſary and natural *deductions*. Partly in the *Will*: when men of *corrupt minds* ſet themſelves purpoſely againſt the known truth, and out of *malicious wilfulneſs* (againſt the ſtrong teſtimony of their own hearts) ſlander it, that ſo they may diſgrace it, and them that profeſs it. Partly in *the Affections*; when men, overcome by carnal affections, are content to cheat their own ſouls, by giving ſuch conſtructions to Gods Truth, as will, for requital, give largeſt allowance to their practices; and ſo rather chooſe to *crooken* the *Rule* to their own bent, then to level themſelves and their affections and lives according to *the Rule*. Thirdly, on *God's* part; who *ſuffereth* his own truth to be ſlandered and miſtaken. Partly in his *Juſtice*, as a fearfull judgment [c] upon wicked ones, whereby their hard hearts become yet more hardened, and their moſt juſt condemnation yet more juſt. Partly in his *goodneſs*, as a powerfull fiery triall of true Doctors, whoſe conſtancy and ſincerity is the more [d] *approved* with him, and the more *eminent* with men, if they [e] *flye not when the Wolf cometh*, but keep their ſtanding, and ſtoutly maintain Gods Truth, when it is deepelieſt ſlandered, and hotlieſt oppoſed. And partly, in his *Wiſdom*, as a rich occaſion for thoſe whom he hath gifted for it, [f] ἀναζωπυρῆν, to awaken their *zeal*, to quicken up their *induſtry*, to muſter up their *abilities*, to ſcour up their *ſpiritual armour*, (which elſe through diſ-uſe might gather ruſt) for the defence and for the reſcue of that [g] παραθήκην, that precious truth whereof they are *depoſitaries*, and wherewith he hath entruſted them.

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III
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[c] 2 Theſſ. 1. 10, 11, 12.
2
[d] 1 Cor. 11. 19.
[e] John 10. 12.
3
[f] 2 Tim. 1. 6.
[g] 1 Tim. 6. 20. & 2 Tim. 1. 14.

Theſe are *the Grounds*. *The Uſes*, for inſtruction, briefly are, to teach and admoniſh every one of us; that we be not either *firſt* ſo wickedly *malicious*, as without apparent cauſe to *raiſe* any ſlander; or *ſecondly*, ſo fooliſhly *credulous*, as without ſevere examination, to *believe* any ſlander; or *thirdly*, ſo baſely *timorous*, as to flinch from any part of God's truth for any *ſlander*. But I muſt not inſiſt. This from the ſlander.

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Obſerve *fourthly*, how peremptorily the Apoſtle is in his cenſure againſt the *ſlanderers or abuſers* of holy truths: *Whoſe damnation is juſt.*

10
Obſerv. IV.

[a] Some underſtand it with reference to the *Slanderers*; *As we be ſlanderouſly reported, and as ſome affirm that we ſay: whoſe damnation is juſt:* that is, their damnation is juſt, who thus unjuſtly ſlander us.

[a] *Ambroſius, Lyra, Piſcator, Pareus, &c.*

[b] Others underſtand it with reference to that ungodly *reſolution: Let us do evil, that good may come: whoſe damnation is juſt:* that is, their damnation is juſt for the evil they do, who adventure to do any evil, under whatſoever pretence of good to come of it. Both expoſitions are good; and I rather embrace both, then prefer either. I ever held it a kind of honeſt *ſpiritual thrift*; where there are two ſenſes given of one place, both agreeable to the *Analogy* of *Faith* and *Manners*, both ſo indifferently appliable to the *words* and *ſcope* of the place, as that it is hard to ſay, which was rather intended; though there was but one intended, yet to make uſe of both. And ſo will we. Take it the *firſt* way: and the ſlanderer may read his doom in it. Here is his wages, and his portion, and the meed and reward of his ſlander; *Damnation*. And it is a juſt reward. He *condemneth* Gods truth *unjuſtly*: God *condemneth* him *juſtly* for it, [*whoſe damnation is juſt.*] If we be countable (and we are countable at the day of Judgement) for [c] *every idle word* we ſpeak; though neither in it ſelf

[b] *Chryſoſtomus, Cajetanus, Erraſmus, &c.*

[c] Mat. 12. 36.

falſe, nor yet *hurtfull* and prejudicial unto others: what leſs than damnation can they expect, that with much *falſhood* for the thing it ſelf, and infinite *prejudice* in reſpect of others, *blaſpheme* God and his holy Truth?

11 But if it be done of purpoſe, and *in malice* to deſpight *the Truth*, and the profeſſors thereof: I ſcarce know whether there be a greater ſin or no. *Maliciouſly* to oppoſe the *known Truth*, is by moſt Divines accounted a principal branch of that great unpardonable ſin, *the ſin againſt the Holy Ghoſt:* by ſome, the very ſin it ſelf. I dare not ſay it is ſo; nor yet that it is *unpardonable*, or hath *final impenitency* neceſſarily attending it: I would be loth to *interclude* the hope of *Repentance* from any ſinner; or to *confine* God's *Mercy* within any bounds. Yet thus much I think I may ſafely ſay; it cometh ſhrewdly neer *the ſin againſt the Holy Ghoſt*, and is a fair (or rather a ſoul) *ſtep* toward it, and leaveth very little hope of pardon. That great ſin againſt the Holy Ghoſt, *the Holy Ghoſt* it ſelf in the Scriptures chuſeth, rather than by any other, to expreſs by this name of [a] *Blaſphemy*, *Mat.*12. And whereas our Apoſtle, 1 *Tim.* 1. ſaith, That though he were a *Blaſphemer*, yet [b] *he obtained mercy, becauſe he did it ignorantly in unbelief*: he leaveth it queſtionable, but withall ſuſpicious, whether there may be any hope of *Mercy* for ſuch as blaſpheme *maliciouſly*, and againſt knowledge. If any mans be, certainly ſuch a mans *damnation* is moſt *juſt*.

[a] Mat.12.31, 32.

[b] 1 Tim.1.13.

12 But not all *Slanderers* of God's Truth are of that deep die: not all *Slanderers* ſinners in that high degree. God forbid they ſhould. There are reſpects which much qualifie and leſſen the ſin. But yet allow it any in *the leaſt degree*, and with the moſt favourable *circumſtances*, ſtill the Apoſtles ſentence ſtandeth good: Without Repentance their *damnation is juſt*. Admit *the Truth* be dark and difficult, and ſo eaſily to be miſtaken: admit withall *the man* be weak and ignorant, and ſo apt to miſtake; his *underſtanding* being neither *diſtinct* through incapacity to apprehend and ſort things aright, nor yet *conſtant* to it ſelf through unſetledneſs and levity of judgement. Certainly his *miſpriſion* of the Truth is ſo much [a] leſſer, than the others *wilfull Caluniny*; as it proceedeth leſs from the irregularity of *the Will* to *the Judgement*. And of ſuch a man there is good hope, that both in time he may *ſee his errour*, and *repent expreſly* and particularly for it; and that in the mean time he doth *repent* for it *implicitè*, and incluſively in his general *contrition* for, and *confeſſion* of, the maſſie lump of his *hidden* and [b] *ſecret* and *unknown* ſins. This Charity bindeth us both to *hope* for the future, and to think for the preſent: and S. *Paul's* example and words in the [c] place but now alledged, are very comfortable to this purpoſe. But yet ſtill thus much is certain: He that through *ignorance*, or for want of apprehenſion or judgement, or by reaſon of whatſoever other defect or motive, bringeth a *ſlander* upon any divine *Truth*, though never ſo perplexed with difficulties, or open to cavil: unleſs he repent for it, either *in the particular*, (and that he muſt do if ever God open his eyes, and let him ſee his fault,) or at leaſtwiſe *in the general*; it is ſtill a damnable ſin in him; *His damnation is juſt*. We have the very caſe almoſt *in terminis* laid down, and thus reſolved in 2 *Pet.* 3. [d] *In which are ſome things hard to be underſtood*, (obſerve the condition of the things; *hard to be underſtood*) *which they that are unlearned and unſtable*, (obſerve alſo the condition of the perſons, *unlearned and unſtable*,) *wreſt, as they do alſo the other Scriptures, to their own deſtruction.* Where we have the *matter* of great difficulty, *hard to be underſtood*; the *perſons*

[a] *Involuntarium minuit de ratione peccati.*

[b] Pſal.19.12.

[c] 1 Tim. 1.13.

[d] 2 Pet.3.18.

of

of ſmall ſufficiency, *unlearned and unſtable*: and yet if men, even of that *weakneſs*, wreſt and pervert truths, though of that *hardneſs*, they do it εἰς τὴν ἰδίαν αὐτῶν ἀπώλειαν, to their own *deſtruction*, ſaith S. *Peter* there; to their own *juſt damnation*, ſaith S. *Paul* in my Text. This from the Cenſure in the firſt ſenſe.

Take it in the other ſenſe, with reference to this ungodly reſolution, *Let us do evil, that good may come*: it teacheth us, that no pretention of doing it *in ordine ad Deum*, for Gods glory, to a good end, or any other colour whatſoever, can excuſe thoſe that preſume to *do evil*; but that ſtill *the evil* they do is damnable, and it is but *juſt* with God to render *damnation* to them for it. [*Whoſe damnation is juſt.*] And thus underſtood, it openeth us a way to the conſideration of that main *Principle* whereof I ſpake, and whereon by your patience I deſire to ſpend the remainder of my time; namely this: *We muſt not for any good, do any evil.* For the farther opening, and better underſtanding whereof, (ſince *the rule* is of *infinite* uſe in the whole practice of our lives:) that we may the better know when, and where, and how far to apply it aright for the direction of our *Conſciences* and *Actions*; we muſt of neceſſity unfold the extent of this word *evil*, and conſider the ſeveral kinds and degrees of it diſtinctly and apart. We muſt not do *evil*, that good may come. 13

Firſt, *evil* is of two ſorts. The evil of *fault*, and the evil of *puniſhment*. *Malum delicti*, and *Malum ſupplicii*; as [a] *Tertullian* calleth them: or, as the more received terms are, *Malum Culpæ*, and *Malum Pœnæ*. The evil we commit againſt God, and the evil God *inflicteth* upon us. The evil we *do*, unjuſtly, but yet willingly: and the evil we *ſuffer*, unwillingly, but yet juſtly. In a word, the evil of *ſin*, and the evil of *pain*. Touching *evils of pain*; if the Caſe be put, When two ſuch evils are propounded, and both cannot be avoided, whether we may not make choice of the one, to avoid the other. The reſolution is [b] common and good from the old Maxim, *E malis minimum*, we may incur the leſs, to prevent the greater evil. "As we may deliver our purſe to a *Thief*, rather "than fight upon unequal terms to ſave it: and in a tempeſt caſt our "wares into *the Sea*, to lighten the ſhip that it wreck not: and indure the "lancing and ſearching of an *old ſore*, to keep it from feſtering and ſpreading. And this *Principle* in my Text is not a rule for that Caſe: that being propounded concerning *evils of pain*; whereas my Text is intended only of *the evils of ſin*. We are here hence reſolved, that we are not to *do* any evil, that good may come of it: for all which yet we may *ſuffer* ſome evil, that good may come of it. Although (to note that by the way) the common anſwer *è malis minimum*, even in *the evils of pain* is to be underſtood (as moſt other practical concluſions are) not as ſimply and *univerſally*; but as *commonly* and ordinarily true. For (as [c] one ſaith well) perhaps there are Caſes, wherein two evils of Pain being at once propounded, it may not be ſafe for us to be our own carvers. 14

[a] Tertul. l. 2. adv. Marcion. cap. 14.

[b] *Inter hæc datur electio; & minus damnum facere licet, ut evitetur majus*, Pareus *hîc*.

[c] *Slater* on this place.

But I muſt let paſs the Queſtions concerning *the evils of Pain*, as impertinencies. The *evils of ſin* are of two ſorts. Some are *evil* formally, ſimply, and *per ſe*; ſuch as are *directly* againſt the ſcope and purpoſe of ſome of Gods Commandements: as *Atheiſm* againſt the firſt, *Idolatry* againſt the ſecond, and ſo againſt the reſt, *Blaſphemy*, *Profaneneſs*, *Diſloyalty*, *Cruelty*, *Adultery*, *Injuſtice*, *Calumny*, *Avarice*, and the like; all which are evil in their own nature, and can never (*poſitis quibuſcunque circumſtantiis*) be done well. Otherſome are *evil* only reſpectively, and *by accident*: but otherwiſe in their own nature *indifferent*; and ſuch as 15

may be, and are, done ſometimes well, ſometimes ill. To know the nature of which things the better, ſince they are of ſingular uſe for the reſolution of many *Caſes of Conſcience:* we muſt yet more diſtinctly inquire into the different *kinds* (or rather degrees) of *indifferent things*; and into the different *means*, whereby things otherwiſe *in nature indifferent*, become *accidentally evil* for their uſe.

16 Indifferent things are either *equally*, or *unequally* ſuch. We may call them for diſtinctions ſake (and I think not altogether unfitly) [a] *indifferentia ad utrumlibet*; and [b] *indifferentia ad unum*. *Indifferentia ad utrumlibet*, or *equally indifferent* things, are ſuch, as (barely conſidered) are arbitrary either way, and hang *in æquilibrio*, between good and evil, without turning the Scale either one way or other, as not having any notable inclination or propenſion unto either rather than other: as to *drink faſting*, to *walk into the fields*, or to *lift up ones hand unto his head*, &c. Now concerning ſuch things as theſe, if any man ſhould be ſo *ſcrupulous*, as to make a matter of conſcience of them, and ſhould deſire to be reſolved in point of Conſcience whether they were *good* or *evil*; as namely, whether he ſhould do *well* or *ill*, to walk abroad into the fields a mile or two with his friend, the thing it ſelf is ſo *equally indifferent*, that it were reſolution enough to leave it *in medio*, and to anſwer him, there were neither good, nor hurt in it: the Action of walking *barely conſidered*, being not conſiderably either *morally good*, or *morally evil*. "I ſay "[*morally*;] for in matter of *health*, or *civility*, or otherwiſe, it may be "good, or evil: but not [c] *morally*, and *ſpiritually*, and in matter of *Conſcience*. And I ſay withall [*barely conſidered*] for their may be circumſtances, which may make it *accidentally evil*. As *to walk* abroad in the fields, when a man ſhould be at Divine ſervice in the Church, is *by accident* morally *evil*, through the circumſtance of *Time*: as, on the contrary, "*not to walk*, if we have promiſed to meet a friend at ſuch a time, "and in ſuch a place, who ſtandeth in need of our preſent help, is *by ac*- "*cident* morally *evil*, through the obligation of that former *promiſe*. But yet ſtill, theſe and other circumſtances ſet aſide, barely *to walk*, or barely *not to walk*, and the like, are *Indifferentia ad utrumlibet*, things in their own nature (and that equally) indifferent.

17 Things *unequally indifferent* are ſuch, as though they be neither *univerſally* good, nor *abſolutely* evil; yet even *barely* conſidered, ſway more or leſs rather the one way than the other. And that either unto *good*, or unto *evil*. Of the former ſort are ſuch outward actions, as being in Moral Precepts *indefinitely commanded*, are yet ſometimes ſinfully and ill done: as, *giving* an Alms, *hearing* a Sermon, *reproving* an Offender, and the like. Which are in themſelves *good*; and ſo to be accounted, rather than evil, though ſome unhappy circumſtance or other may make them ill. Of the latter ſort are ſuch outward actions, as being in Moral Precepts *indefinitely prohibited*, are yet in ſome caſes lawfull, and may be well done: as, *ſwearing* an oath, *travelling* on the Sabbath day, *playing* for Money, and the like. Which are in themſelves rather *evil*, than *good*, becauſe they are ever evil, unleſs all circumſtances concur to make them good. Now of theſe actions, though the former ſort carry the face of *good*, the latter of *evil*; yet in very truth both ſorts are indifferent. Underſtand me aright: I do not mean indifferent *indifferentiâ contradictionis*, ſuch as may be indifferently either done, or not done; but indifferent only *indifferentiâ contrarietatis*, ſuch as (ſuppoſe the doing) may be indifferently either good or evil: becauſe, ſo they may be done, as to be *good*; and ſo they

[a] Ἀδιάφορα πρὸς ἑκάτερα πεσεῖν.
[b] Ἀδιάφορα πρὸς ἕν.
[c] *Quia eorum objectum non includit aliquid pertinens ad ordinem rationis.* Aquin. 1. 2. qu. 18. art. 8. in corp.

they may be done alſo, as to be *evil*. But yet with this difference, that thoſe former, though indifferent, and in ſome caſes *evil*, are yet of themſelves *notably* and *eminently* inclined unto *good* rather than *evil*; and theſe later proportionably unto *evil* rather than *good*. From which difference it cometh to paſs, that to *the Queſtion* barely propoſed concerning the former actions, whether they be good or evil; the anſwer is juſt and warrantable, to ſay *indefinitely* they are *good*: and contrarily concerning the later actions, to ſay *indefinitely* they are *evil*.

Which *difference* well weighed (to note that by the way) would ſerve to juſtifie a common practice of moſt of us in the exerciſe of our *Miniſtry*, againſt ſuch as diſtaſte our *doctrine* for it, or unjuſtly otherwiſe take *offence* at it. Ordinarily in our Sermons we *indefinitely* condemn as evil, *ſwearing*, and *gaming for money*, and *dancing*, and *recreations upon the Sabbath day*, and *going to Law*, and *retaliation of inquiries*, and *Monopolies*, and *raiſing of Rents*, and *taking forfeiture of bonds*, &c. and in our own coat *Non-reſidency*, and *Pluralities*. Moſt of which yet, and many other of like nature, moſt of us *do*, or *ſhould*, know to be in ſome caſes *lawfull*; and therefore in the number of thoſe indifferent things which we call *Indifferentia ad unum*. You that are our hearers ſhould bring ſo much *charitable diſcretion* with you, when you hear us in the Pulpits *condemn* things of this nature; as to underſtand us no otherwiſe, than we either *do* or *ſhould* mean, and that is thus: that ſuch and ſuch things are *evil*, as now adayes, through the corruptions of the times, moſt men uſe them and ſuch as therefore ſhould not be adventured upon without *mature* and *unpartial diſquiſition* of the uprightneſs "of our *affections* there- "in, and a *ſevere trial* of all *circumſtances* whether they carry weight "enough with them to give our conſciences [a] ſufficient ſecurity, not only "of their *lawfulneſs in themſelves*, and at large, but of their particular "*lawfulneſs* too *unto us*, and *them*. But this by the way. 18

[a] Let every man be fully perſwaded (πληροφορείσθω) in his own minde, *ver.* 5.

Now to proceed. There are divers means whereby things not *ſimply* evil, but in themſelves (either *equally*, or *unequally* indifferent, may yet become *accidentally* evil. Any *defect* or *obliquity*, any unhappy intervening *circumſtance* is enough to poyſon a right *good action*, and to make it ſtark naught. I may as well hope to graſp the Sea, as to comprehend all thoſe means. I make choice therefore to remember but a few of the chiefeſt; ſuch as happen oft, and are very conſiderable. Things not *ſimply* evil, may *accidentally* become ſuch; as by ſundry other means, ſo eſpecially by one of theſe three: *Conſcience*, *Scandal*, and *Compariſon*. 19

First, *Conſcience*; in regard of the *Agent*. Though the thing be good, yet if the *Agent* do it with a *condemning*, or but a *doubting* Conſcience, the Action becometh evil. [[a] *To him that eſteemeth any thing to be unclean, to him it is unclean*; *and* [b] *he that doubteth, is damned if he eat, becauſe he eateth not of Faith*, chap. 14. of this Epiſtle.] 1

[a] Rom. 14. 14. [b] Ibid. v. 23.

Secondly, *Scandal*; in regard of *other men*. Though the thing be good, yet if a brother [c] *ſtumble, or be offended, or be made weak* by it, the action becometh evil. [[d] *All things are pure*; *but it is evil for that man who eateth with offence*, ver. 20. there.] 2

[c] Ibid. ver. 21. [d] Ibid. ver. 20.

Thirdly, *Compariſon*; in regard of *other actions*. Though the thing be good, yet if we preferre it before better things, and neglect or omit them for it, the action becometh evil, [[e] *Goe, and learn what that is, I will have mercy and not ſacrifice*: Matth. 9.] 3

[e] Matth. 9. 13.

The *ſtuffe* thus prepared, by *differencing* out thoſe things, which *undiſtinguiſhed*, might breed confuſion; our next buſineſs muſt be, to lay *the rule*, and to apply it to the ſeveral kinds of *evil*, as they have been differenced. 20

rence. I foreſaw we ſhould not have time to go thorow all that was intended: and therefore we will content our ſelves for this time, with the conſideration of this *Rule*, applyed to things *ſimply evil*. In them the Rule holdeth perpetually, and without exception: *that which is ſimply evil, may not for any good be done.* We know not any greater good (for there is not any greater good) than *the Glory of God*: we ſcarce know a leſſer ſin (if any ſin may be accounted little) than a harmleſs *officious* lye. Yet may not [a] this be done; no not for that. *Will you ſpeak wickedly for God, and talk deceitfully for him?* Job 13. 7. If not for the glory of God; then certainly not for any other inferiour end: not for the ſaving of a *life*, not for the [b] converſion of a *ſoul*, not for the peace of a *Church*, and (if even that were poſſible too) not for the redemption of a *world*. No [c] intention of any *end* can warrant the choice of ſinfull *means* to compaſs it.

[a] Vide fuſe *Auguſtinum in lib. de Mendacio, & contra Mendacium, & alibi.*

[b] *Ad ſempiternam ſalutem nullus ducendus eſt, opitulante mendacio.* Aug. de mend. ca. 19.

[c] *Ea quæ conſtat eſſe peccata, nullo bona cauſæ obtentu, nullo quaſi bono fine, nulla velut bona intentione facienda ſunt.* Aug. contra Mendac. c. 7.

21

The *Reaſons* are ſtrong. One is; becauſe ſin in its own nature, is [a] *de numero ineligibilium*: and therefore as not eligible *propter ſe*, for its own ſake, (there is neither form nor beauty in it, that we ſhould deſire it;) ſo neither *propter aliud*, with reference to any farther end. *Actus peccati non eſt ordinabilis in bonum finem*; is the common reſolution of the Schools. In *civil* and *popular elections*, if men make choice of ſuch a perſon, to bear any office or place among them; as by the local *Charters, Ordinances, Statutes*, or other *Cuſtoms* which ſhould rule them in their choice, is altogether *ineligible*, the election is *de jure nulla*, naught and void; the incapacity of the *perſon elected* making a nullity in the *act of election*. No leſs is it in *moral* actions and elections, if for any intended *end* we make choice of ſuch *means*, as by the Law of God (which is our *rule*, and muſt guide us) are *ineligible*; and ſuch is every ſin.

[a] *Suapte naturâ repugnat peccato quod ſit eligibile: & propterea, nec propter ſe, nec propter aliud bonum, eſt eligibile*, Cajet. in hunc locum.

22

Another reaſon is grounded upon that Principle, [a] *Bonum ex cauſa integra, Malum ex partiali.* Any partial or particular defect, in *Object, End, Manner*, or other *Circumſtance*, is enough to make the whole action bad; but to make it good; there muſt be *an univerſal* [b] *concurrence* of all requiſite conditions in every of theſe reſpects: As a diſfigured *eye*, or *noſe*, or *lippe*, maketh the face *deformed*; but to make it *comely*, there is required the due proportion of every part. "And any one ſhort *Clauſe*, "or *Proviſo*, not legal, is ſufficient to *abate* the whole *Writ* or *Inſtrument*, "though in every other part abſolute, and without exception. The *Intention* then, be it granted never ſo good, is unſufficient to warrant an *Action* good, ſo long as it faileth either in *the object*, or *manner*, or any requiſite *circumſtance* whatſoever. [c] *Saul* pretended a good end, in ſparing the fat things of *Amalek*, that he might therewith *do ſacrifice to the Lord*: but God rejected both it and him, 1 *Sam.* 15. We can think no other, but that [d] *Uzzah* intended the ſafety of Gods Ark, when it *tottered in the Cart*, and he ſtretched out *his hand to ſtay it* from falling: but *God* interpreted it *a preſumption*, and puniſhed it, 2 *Sam* 6. Doubtleſs, [e] *Peter* meant no hurt to Chriſt, but rather good; when he *took him aſide*, and adviſed him to be good to himſelf, and to keep him out of danger: yet Chriſt rebuked him for it, and ſet him packing in the Devils name, *Get thee behinde me Satan*, Matth. 16.

[a] *Aquin. 1. ſecundæ, qu. 18. art. 4. ad 3. & qu. 19. art. 6. ad 1. ex Dionyſio c. 4. de Divin nomina.*

[b] *Non eſt actio bona ſimpliciter, niſi omnes bonitates concurrant: ſed quilibet defectus ſingularis cauſat malum.* Aquin. 1. 2. qu. 18. art. 4. ad 3.

[c] 1 Sam. 15. 20, &c.

[d] 2 Sam. 6. 6, 7.

[e] Mat 16. 22, 23.

But what will we ſay (and let that ſtand for a third reaſon) if our pretended *good intention* prove indeed no good intention? And certainly, be it as fair and glorious, as we could be content to imagine it; ſuch it will prove to be, if it ſet us upon any ſinfull or unwarranted means: indeed no *good* intention, but a *bad*. For, granted it muſt be, that

that the *Intention* of any end doth *virtually* include the *means*: as in a Syllogiſme, *the Premiſes* do *the Concluſion*. No more then can the choice of *ill means* proceed from a *good intention*; than can a *falſe Concluſion* be inferred from *true Premiſes*: and that is impoſſible. "From which "ground it is, that the [a] *Fathers*, and other *Divines* do oftentimes argue "from *the intention* to the *Action*, and from the goodneſs of the one, to "the goodneſs of both: to that purpoſe applying thoſe ſpeeches of our "Saviour, in the twelfth, and in the ſixth of *Matthew*, [b] *Either make the* "*tree good, and his fruit good, or elſe make the tree corrupt, and his fruit* "*corrupt*; And, [c] *If thine eye be ſingle, thy whole body ſhall be full of light:* "*but if thine eye be evil, thy whole body ſhall be full of darkneſs.* The light of the body is the *eye*; and of the work the *intention*. No marvel, when the *eye* is evil, if the whole *body* be *dark*; and when the *intention* is evil, if the whole work be *naught*. That which deceiveth moſt men in judging of *good or bad intentions*, is, that they take *the end* and *the intention* for one and the ſame thing: betwixt which two there is a ſpacious difference. For *the end*, is the thing *propter quid*, *for which*, we work, that whereat we aim in working, and ſo hath *rationem cauſæ finalis*: but *the intention* is the cauſe *à qua*, *from which* we work, that which ſetteth us on working; and ſo hath *rationem cauſæ efficientis*. "Now between theſe "two kinds of cauſes, *the final* and *the efficient*, there is not only a great "difference, but even a repugnancy; in ſuch ſort, as that it is impoſſible "they ſhould at any time *coincidere*, which ſome other kinds of cauſes may do. It is therefore an errour to think, that if *the end* be good *the intention* of that end muſt needs be good: for there may as well be [d] a bad *intention* of a good *end*, as a bad *deſire* of a good *object*. Whatſoever *the end* be we intend, it is certain, that *intention* cannot be good, which putteth us upon the choice of evil *means*.

[a] *Greg. lib. 28. Moral. cap. 13. Euſeb. Emiſſ. hom 26.* and others.
[b] Mat. 12. 33.
[c] Mat. 6. 22.
[d] *Sed videte ne forte non ſit ver* oculus *ſimplex, qui fallatur.* Bern. de præcept. & diſpenſat.

22

Methinks the *Church of Rome* ſhould bluſh, (if her forehead died red with the blood of God's Saints, were capable of any tincture of ſhame) at the diſcovery of her manifold impoſtures, in counterfeiting of *Reliques*, in coyning of *Miracles*, in compiling of *Legends*, in gelding of good Authors by *expurgatory indexes*; in juggling with Magiſtrates by lewd *equivocations*, &c. Practices warrantable by no pretence. Yet in their account but [a] *piæ fraudes*; for ſo they term them, no leſs *ridiculouſly* than falſly: for the one word contradicteth the other. But what do I ſpeak of theſe, but petty things, in compariſon of thoſe her lowder Impieties? breaking *covenants* of truce and *peace*; diſſolving of *lawfull*, and diſpenſing for *unlawfull* marriages; aſſoyling Subjects from their *Oaths* and *Allegiance*; plotting *Treaſons*, and practiſing *Rebellions*; excommunicating and dethroning *Kings*; arbitrary diſpoſing of *Kingdoms*; ſtabbing and murthering of *Princes*; warranting unjuſt *invaſions*; and blowing up *Parliament* houſes. For all which, and divers other foul attempts, their *Catholick* defence is the advancement (forſooth) of *the Catholick Cauſe*: Like his in the Poet, [b] *Quocunq; modo rem*, is their Reſolution: by right, or wrong, [c] *the State* of the *Papacy* muſt be upheld. That is their *unum neceſſarium*: and *if heaven* favour not, rather then fail, help muſt be had from *hell*, to keep Antichriſt in his throne.

[a] *Sancta Hypocriſis*, was *Dominicus* his word.
[b] Horat. lib. 1. Epiſt. 1.
[c] *Gaudeo, ſive, per veritatem, ſive per occaſionem, Romanæ Eccleſiæ dignitatem extolli* Joſeph. Stephanus de Oſc. pe. in Epiſt. ad lect.

But to let them paſs, and touch neerer home. There are (God knoweth, many *Ignorants* abroad in the world: ſome of them ſo unreaſonable, as to think they have *non-plus't* any reprover; if being admoniſhed of ſomething ill done, they have but returned this poor reply, *Is it not better to do ſo, than to do worſe?* but alas, what neceſſity of doing either *ſo*, or

25

or *worſe*; when Gods law bindeth thee from both? "[a] *He that ſaid, Do*
"*not commit adultery*; *ſaid alſo, Do not kill*: and he that ſaid, *Do not ſteal*;
"ſaid alſo, *Do not lye*. If then thou *lye*, or *kill*, or do any other ſin;
"though thou thinkeſt thereby to avoid *ſtealth*, or *adultery*, or ſome of
"ther ſin: *yet thou art become a tranſgreſſor of the Law*, and by *offending*
"*in one point* of it, *guilty of all*. It is but a poor choice, when a man is
"deſperately reſolved to caſt himſelf away; whether he ſhould rather
"*hang*, or *drown*, or *ſtab*, or *pine* himſelf to death: there may be more
"horrour, more pain, more lingring, in one than another; but they all
"come to one period, and determine in the ſame point; *death* is the
"iſſue of them all. And it can be but a ſlender comfort for a man, that
"will needs thruſt himſelf into the mouth of hell by ſinning wilfully, that
"he is damned rather for *lying*, than for *ſtealing*, or *whoring*, or *killing*,
"or ſome greater crime: *Damnation* is the wages of them all. *Murther*
"can but hang a man; and (without favour) *Petty Larceny* will hang a
"man too. The *greateſt* ſins can but damn a man; and (without Gods
"mercy) the *ſmalleſt* will damn a man too. But what? will ſome reply:
In caſe *two ſins* be propounded, may I not do the *leſſer*, to avoid the
greater; otherwiſe muſt I not of neceſſity do *the greater*? The anſwer is
ſhort and eaſie: If two ſins be propounded, do *neither*. *E malis minimum*, holdeth as you heard (and yet not alwaies neither) in *evils of Pain*:
But that is no Rule for *evils of ſin*. Here the ſafer Rule is, *E malis nullum*.
And the reaſon is ſound, from *the Principle* we have in hand. If we may
not *do any evil*, to procure a *poſitive good*; certainly [b] much leſs may we
do one evil, to avoid or *prevent another*.

[a] James 2. 10, 11.

[b] *Eâdem doctrinâ quâ borremus facere mala ut eveniant bona, borrere debemus facere mala ut evitemus pejora. Evitare enim pejora, multò minus bonum eſt, quam evenire bonum.* Cajetan. hic.

26

But what if both cannot be avoided, but that one muſt needs be done?
In ſuch a ſtraight may I not chooſe the leſſer? To *thee*; I ſay again as before, *Chooſe neither*. To *the Caſe*, I anſwer, It is no Caſe: becauſe, as it
is put, it is a caſe *impoſſible*. For, *Nemo anguſtiatur ad peccandum*: *the Caſe* cannot be ſuppoſed, wherein a man ſhould be ſo *ſtraitned*, as he could
not come off fairly without ſinning. A man by raſhneſs, or fear, or frailty, may foully entangle himſelf; and through the powerfull engagements of ſin drive himſelf into very *narrow ſtraits*, or be ſo driven by the
fault or injury of others: yet there cannot be any ſuch *ſtraits*, as ſhould
enforce *a neceſſity of ſinning*; but that ſtill there is one path or other out
of them without ſin. "The *perplexity* that ſeemeth to be in *the things*, is
'rather in the [a] *men* who puzzle and loſe themſelves in *the Labyrinths* of
'ſin, becauſe they care not to heed *the clue* that would lead them out, if
'it were well followed. Say, a man through heat of bloud make *a wicked vow* to kill his brother: here he hath by his own raſhneſs brought
himſelf into a ſeeming *ſtraight*, that either he muſt commit a *murther*, or
break a *vow*; either of which ſeemeth to be a great ſin, the one againſt
the fifth, the other againſt *the third* commandement. But here is in very
deed no ſtrait or *perplexity* at all: Here is a fair open courſe for him without ſin. He may break *his vow*; and there's an end. "Neither is this the
'choice of *the leſſer ſin*; but only the [b] looſening of *the leſſer bond*: the
'bond of *charity* being greater than the bond of a *promiſe*; and there being good reaſon that (in terms of *inconſiſtency*, when both cannot ſtand)
'the leſſer bond ſhould yield to the greater. But is it not a ſin for a man
'to break a vow? Yes, where it may be kept *ſalvis charitate & juſtitia*,
'there the breach is a ſin: but in the caſe propoſed, it is no ſin. As Chriſt
'ſaith in the point of *ſwearing*, ſo it may be ſaid in the point of *breach of*
'*vow* [c] ἐν τῷ πονηρῷ ἐστιν. Never was any breach of *vow*, but it was *peccatum*,

'or

[a] *Non enim datur perplexio ex parte rerum: ſed contingere poteſt ex parte hominis ut ſcientis evadere, nec videntis aditum evadendi abſque aliquo peccato.* Cajet. hic. See the Gloſſe on diſt. 13. *item adverſus*, where he proveth againſt *Gratian* that there can be no perplexity.

[b] *Non docet eligere minus peccatum, ſed ſolutionem minoris nexûs.* Cajetanus hic, ſpeaking of the Councel of *Toledo*. See c. 29. q. 4. per tot.

[c] Mat 5. 37.

'or *ex peccato*: the breaking is either it self *formally* a sin: or it argueth at leaſt a *former* ſin, in *the making*. So as the ſin, in the caſe alledged, was before, in *making* ſuch an unlawful vow; and for that ſin the party muſt repent; but *the breaking* of it now it is made, is no new *ſin*; ('Ra-'ther it is a neceſſary *duty*, and a branch of that *repentance* which is due 'for the former raſhneſs in making it) becauſe a hurtful vow is, (and 'that *virtute præcepti*) rather to be broken than kept. The [a] *Ægyptian Midwives*, not by their own fault, but by *Pharaohs* tyrannous command, are driven into a narrow ſtrait, enforcing a ſeeming neceſſity of ſin: for either they muſt deſtroy the Hebrew Children, and ſo ſin by *Murther*; or elſe they muſt deviſe ſome handſome ſhift to carry it cleanly from the Kings knowledge, and ſo ſin by *lying*. And ſo they did; they choſe rather to *lye* than to *kill*, as indeed in the compariſon it is by much *the leſſer ſin*. But the very truth is, they ſhould have done neither: they ſhould flatly have refuſed the Kings commandement, though with hazard of their lives; and have reſolved rather to *ſuffer any* evil, than to *do any*. "And ſo 'Lot ſhould have done: he ſhould rather have adventured his 'own life, and theirs too, in protecting *the chaſtity* of his Daughters, and '*the ſafety* of his Gueſts; then have * offered the expoſal of his *Daughters* 'to the luſts of the beaſtly *Sodomites*; though it were to redeem his '*gueſts* from the abuſe of fouler and more abominable filthineſs. Abſolutely, there cannot be a Caſe imagined, wherein it ſhould be impoſſible to avoid one ſin, unleſs by the committing of another. The *Caſe which* of all other cometh neareſt to a *Perplexity*, is that of an *erroneous conſcience*. 'Becauſe of a double bond; the bond of *Gods Law*, which to '[f] tranſgreſs, is a ſin: and the bond of *particular conſcience*, which alſo to '[g] tranſgreſs, is a ſin. Whereupon there ſeeemeth to follow an inevita-'ble neceſſity of ſinning: when *Gods Law* requireth one thing, and *parti-'cular conſcience* dictateth the flat contrary: for in ſuch a caſe, a man muſt 'either obey *Gods Law*, and ſo ſin againſt *his own conſcience*; or obey *his* '*own conſcience*, and ſo ſin againſt *Gods Law*. But neither in this caſe is 'their any *perplexity* at all in *the things* themſelves: that which there is, 'is through the default of *the man* only, whoſe judgement being errone-'ous miſ-leadeth his conſcience, and ſo caſteth him upon a neceſſity of 'ſinning. But yet *the neceſſity* is no ſimple and abſolute, and unavoydable, 'and perpetual neceſſity: for it is only *a neceſſity, ex hypotheſi*, and for a 'time, and continueth but *ſtantis tale errore*. And ſtill there is a way out betwixt thoſe ſins, and that without a third: and that way is *deponere erroneam conſcientiam*. He muſt rectifie his judgement, and reform the error of his Conſcience, and then all is well. There is no perplexity, no neceſſity, no obligation, no expediency; which ſhould either *enforce*, or *perſwade* us to any ſin, The reſolution is damnable, *Let us do evil that good may come*.

[a] Exod. 1. 16 &c.

[c] See *Auguſt. contra mendac.* cap. 19.

* Gen. 19. 8. *Perturbatio animi fuit, non conſilium.* Hiſt. Scholaſt. in Gen. cap. 52.

[f] Sin is the tranſgreſſion of the Law, 1 Joh. 3. 4.

[g] Whatſoever is not of faith, is ſin. Rom. 14. 23.

Omne quod ſit contra conſcientiam adificat ad gehennam. c. 28. q. 1. Omnes ſec. Ex his.

I muſt take leave, before I paſs from this point, to make two *inſtances*; and to meaſure out from the *Rule* of my Text an anſwer to them both. They are ſuch, as I would deſire you of this place to take due and ſpecial conſideration of. I deſire to deal *plainly*; and I hope it ſhall be (by Gods bleſſing upon it) *effectually*, for your good, and the Churches peace One inſtance ſhall be in a ſin of *Commiſſion*; and the other in a ſin of *Omiſſion*. 28

The ſin of *Commiſſion* wherein I would inſtance, is indeed a ſin *beyond Commiſſion*: it is the uſurping of the Magiſtrates Office without a Commiſſion. The *Queſtion is*; Whether the zealous intention of a good end 29

may not *warrant* it good, or at leaſt excuſe it from being evil, and a ſin? I need not frame a *Caſe* for the illuſtation of this *inſtance*: the inconſiderate forwardneſs of ſome hath made it to my hand. You may read it in the disfigured *windows* and *walls* of this Church: *Pictures* and *Statua's*, and *Images*; and for their ſakes the *windows* and *walls* wherein they ſtood, have been heretofore, and of late pulled down, and broken in pieces and defaced: without *the Command*, or ſo much as leave, of thoſe who have power to reform things amiſs in that kind. Charity bindeth us to think the beſt of thoſe that have done it: that is, they did it out of a forward (though *miſgoverned*) *zeal*; intending therein *Gods glory* in the farther ſuppreſſion of *Idolatry*, by taking away theſe (as they ſuppoſed) likely *occaſions* of it. Now in ſuch a caſe as this, *the Queſtion* is, Whether the *intention* of ſuch an end can juſtifie ſuch a *deed*? And the fact of [1]Num.25.7,8. [1] *Phinehes, Num.* 25. (who for a much like end, for the ſtaying of the people from Idolatry, executed vengeance upon *Zimri* and *Cosbi*, being but a private man, and no Magiſtrate) ſeemeth to make for it.

But my Text ruleth it otherwiſe. If it be *evil*, it is not to be done, no 29 not for the preventing of *Idolatry*. I paſs by ſome conſiderations otherwiſe of good moment; as namely *firſt*, whether *Statua's* and *Pictures* may 1 not be permitted in Chriſtian Churches, for the *adorning* of Gods Houſe, and for *civil* and *hiſtorical* uſes, not only lawfully and decently, but even *profitably*? I muſt confeſs, "I never heard ſubſtantial reaſon given, why 'they might not: at the leaſt, ſo long as there is no apparent danger of 'ſuperſtition. And *ſecondly*, whether things either in their firſt *erection*, 2 'or by ſucceeding *abuſe* ſuperſtitious may not be profitably continued, if 'the *Superſtition* be aboliſhed? Otherwiſe, not Pictures only, and Croſ-'ſes, and Images; but moſt of our *Hoſpitals*, and *Schools*, and *Colledges*, 'and *Churches* too muſt down: and ſo the hatred of *Idolatry* ſhould but 'uſher in licentious *Sacriledge*, contrary to that paſſage of our Apoſtle in [2]Rom.2.22. 'the next Chapter before this, [2] *Thou that abhorreſt Idols, committeſt thou Sa-* 3 'criledge? And *thirdly*, whether theſe forward ones have not bewrayed 'ſomewhat their own ſelf-guiltineſs in this Act, at leaſt for the *manner* of 'it, in doing it ſecretly, and in the dark? A man ſhould not *dare* to do 'that, which he would not willingly either be *ſeen*, when it is *doing*; or 4 'own being *done*. To paſs by theſe; conſider no more but this one thing only, into what dangerous and unſufferable abſurdities a man might run, if he ſhould but follow theſe mens grounds. *Erranti nullus terminus*: Errour knoweth no ſtay; and *a falſe Principle* once received, multiplieth into a [b] thouſand *abſurd concluſions*. It is good for men to go upon ſure grounds, elſe they may run and wander *in infinitum*. A little *error* at the firſt, if there be way given to it, will increaſe beyond belief "As a ſmall 'ſpark may fire a large City, and a ['] *clond* no bigger than a *mans hand*, in 'ſhort ſpace over-ſpread the face of the whole Heavens. For grant, for the ſuppreſſion of *Idolatry*, in caſe *the Magiſtrate* will not do his office, that it is lawful for a *private man* to take upon him to reform what he thinketh amiſs, and to do the part and office of *a Magiſtrate* (which muſt needs have been their ground, if they had any, for this action:) there can be no ſufficient cauſe given, why, by the ſame reaſon, and upon the ſame grounds, a private man may not take upon him to eſtabliſh *Laws*, raiſe *Powers*, adminiſter *Juſtice*, execute *Malefactors*, or do any other thing *the Magiſtrate* ſhould do; in caſe the Magiſtrate ſlack to do his duty in any of the premiſes. Which if it were once granted, (as granted it muſt be, if theſe mens fact be juſtifiable:) every wiſe man ſeeth, the end could be

[b] Ἐνδὲ ἀπείρου διϊστᾶσθαι, πάντα συμβαίνει.

['] 2 Kings 18. 44,45.

no

no other but vaſt *Anarchy* and confuſion both in *Church* and *Common weale* whereupon muſt unavoidably follow the ſpeedy ſubverſion both of *Religion* and *State*. If things be amiſs, and *the Magiſtrate* help it not; *private men* may *lament* it, and, as occaſion ſerveth, and their condition and calling permitteth, ſoberly and diſcreetly *put* the Magiſtrate *in mind of it*: But they may not make themſelves Magiſtrates to *reform it*.

And as to the act of *Phinehes*: though I rather think he did; yet what if he did not well in ſo doing? It is a thing we are not certain of: and we muſt have certainer grounds for what we do, then uncertain examples. *Secondly*, what if *Phinehes* had the Magiſtrates authority to enable him to that attempt? It is not altogether improbable (to my apprehenſion) from the fifth verſe of the Chapter, where the ſtory is laid down, *Num.* 25. 5. eſpecially parallel'd with another ſtory of much like circumſtances, *Exod.* 32. 27. that as there the *Levites*, ſo here *Phinehes* drew the Sword in execution of the expreſs command of *Moſes* the ſupreme Magiſtrate. If neither thus, nor ſo; yet *Thirdly*, (which cutteth off all plea, and is the moſt common anſwer ordinarily given by *Divines* to this and the like inſtances drawn from ſome *ſingular actions* of Gods *worthies*;) *Men* of *Heroical* ſpirits and gifts, ſuch as were *David*, *Samſon*, *Ehud*, *Moſes*, *Elias* and ſome others, eſpecially at ſuch times as they were employed in ſome ſpecial ſervice for the good of Gods Church, were exempt from the *common rules* of life: and did many things (as we are to preſume) not without the [a] *ſecret motion and direction* of Gods holy and powerfull Spirit, which were therefore good in them (that *ſecret direction* being to them *loco ſpecialis mandati*, like that to [b] *Abraham* for ſacrificing his Son) but not ſafe, or lawfull for us to imitate. *Opera liberi ſpiritûs*, [c] ſay Divines *non ſunt exigenda ad regulas communes nec trahenda in exemplum vitæ*. The extraordinary *Heroical acts* of Gods *Worthies* are not to be meaſured by *the common rules* of life, nor to become *exemplary* unto others. Of which nature was [d] *David*'s ſingle combat with *Goliah*; and [e] *Samſons* pulling down the houſe upon himſelf and the *Philiſtines*; "And [f] *Moſes* ſlaying the *Egyptian*; and [g] *Ehud*'s ſtabbing of King *Eglon*; and [h] *Eliah*'s calling down for fire from Heaven upon the Captains and their fifties, and divers others recorded in the Scripture. Of which laſt fact we have our bleſſed Saviours judgment in *Luk.* 9. that it was done by the extraordinary and peculiar inſtinct of God's Spirit, but it is not to be imitated by others, without [i] *particular certain aſſurance* of the like inſtinct. Where when *the Diſciples* would have called down for fire from Heaven upon the *Samaritans*, and alledged *Elias* for their precedent; [k] *Lord, wilt thou that we command fire to come down from heaven and conſume them, as* Elias *did*? His anſwer was with a kind of indignation (as both his [l] *geſture* and *ſpeeches ſhew*) *Neſcitis cujus ſpiritûs eſtis*; *You know not what manner of ſpirit you are of*. *Elias* was indued with *an extraordinary ſpirit*, in the freedom whereof he did what he then did: but it is not for you or others to propoſe *his example*, unleſs you can demonſtrate *his ſpirit*. And if *Phinehes* Act alſo was (as moſt [m] think it was) ſuch as theſe: it can no more juſtifie the uſurpation of Magiſtracy; "Then *David*'s act can bloudy Duels, or *Samſons* ſelf murther, or *Moſes*'s ſecret ſlaughter, or *Ehuds* King-killing, or *Eliah*'s private revenge. I have ſtood the longer upon the diſcovery of this ſin, that men might take right judgement of it; and not think it either *warrantable* or *excuſeable* by any pretenſion of *zeal*, or of whatſoever other good: and that both ſuch as have gone too far this way in their practice already for the time paſt, may acknowledge their

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[a] *Nec Samſon aliter excuſatur, quod ſeipſum cum hoſtibus ruinâ domûs oppreſſit, niſi quod latenter Spiritus hoc juſſerat, qui per illum miracula facinbat.* Aug. lib. 1. de Civ. Dei. cap. 21. *Si defenditur non fuiſſe peccatum, privatum habuiſſe consilium inhabitanter credendus eſt.* Bern. de prec. & diſpenſat.
[b] Gen. 22. 2.
[c] Chytr. in Gen. 1. and in Exod. 32.
[d] 1 Sam. 17.
[e] Judg. 10. 30.
[f] Exod. 2. 12.
[g] Judg. 3. 5, &c
[h] 2 King. 1. 10, 12.
[i] *Imitandi ab aliis exprimi nec poſſunt, nec debent, niſi eâdem τῶν ἁγίων Spiritûs excitentur.* Chytr. in Exod. 2.
[k] Luke 9. 52.
[l] σχῆμα & ἀναγνωσις.
[m] *De Phinees autem dicendum eſt, quòd ex inſpiratione divina, zelo Dei commotus, hoc fecit.* Aqui. 2. 2. qu. 60. art. 6. ad 2. & Theologi paſſim.

their own over-ſight, and be ſorry for it; and others ſeeing their *errour* may for the time to come forbear ſuch *outrages*, and keep themſelves within the due bounds of *Chriſtian ſobriety*, and their *particular Callings*. And thus much of the former inſtance, in a matter of *Commiſſion*. I am to give you another in a matter of *Omiſſion*.

31 Every *Omiſſion* of a neceſſary duty is ſimply *evil*, as a ſin. But *affirmative* duties are but ſometimes neceſſary; becauſe they do not *obligare ad ſemper*: as, being many, it is impoſſible they ſhould. And many times *duties* otherwiſe neceſſary, in caſe of *Superiour reaſon* and duties, ceaſe to be neceſſary *pro hic & nunc*: and then to omit them, is not to do evil. Among other neceſſary duties this is one, for a *Miniſter* furniſhed with gifts and abilities for it, to acquaint *Gods people* with all material *needfull truths*, as he can have convenient occaſion thereunto. And (ſuch conveniency ſuppoſed) not to do this, is * *ſimply evil*. Now then, to make *the Caſe* and *the Queſtion*. *The Caſe* thus: A Miniſter hath juſt opportunity to preach in a Congregation, not his own: where he ſeeth or generally heareth ſome *errour* in judgement, or ouragious ſin in practice, to be continued in with too publick allowance: He hath *liberty* to make choice of his *Text* and Theme, and leiſure to provide in ſome meaſure for it; and his conſcience telleth him, he cannot *pro hic & nunc* direct his ſpeech with greater ſervice to Gods Church, then againſt thoſe *errours* or *ſins*. He ſeeth on the other ſide ſome withdrawments: his *diſcretion* may perhaps be called in queſtion, for medling where he needed not; he ſhall poſſibly *loſe* the *good opinion* of ſome, with whom he hath held fair correſpondence hitherto; he ſhall preſerve his own *peace* the better, if he turn his ſpeech another way. This is *the Caſe*. The *Queſtion* is, Whether theſe latter conſiderations, and the good that may come thereby, be ſufficient to warrant unto him the omiſſion of that neceſſary duty?

The *rule* of my Text reſolveth it *negatively*: they are not ſufficient. The duty being neceſſary, *pro hic & nunc*, it is ſimply evil to omit it; and therefore it may not be omitted for any other good. I deny not, but a Miniſter may with good diſcretion *conceal many truths* from his flock; at leaſt the opening and amplifying of them: if they be not ſuch as are *needfull* for them to know, either for the eſtabliſhment of *Faith*, or practice of *Life*; as not only many nice *School-points* and Concluſions are, but alſo many *genealogies*, and *Levitical rites*, and other things even in the Scriptures themſelves. Nay more, a Miniſter not only in *diſcretion* may, but is even in *Conſcience* bound, at leaſt in the publick exerciſe of his Miniſtry, to conceal *ſome particular truths* from his Auditory; yea though they be ſuch as are needfull for the practice of *life*, and for the ſetling of mens *Conſciences*: if they be ſuch withall, as are not fit to be publickly ſpoken of; as are many *Reſolutions* of *Caſes* appertaining to the *ſeventh* Commandement (*Thou ſhalt not commit Adultery*;) and ſome alſo appertaining to the *eighth* (*thou ſhalt not ſteal.*) Our men [a] juſtly condemn the *Popiſh Caſuiſts*, for their too much liberty in this kind in their Writings: whereby they reduce *vices* into an *Art*, under colour of *reproving* them; [c] and convey into the minds of [b] corrupt men, *Notions* of ſuch [c] prodigious *filthineſs*, and artificial *Legier-du-main*, as perhaps otherwiſe they would never have dreamed on, or thirſted after. The looſe [c] writings of the unchaſte *Poets* are but [c] dull tutors of Luſt, compared with [c] the authorized *Tomes* of our ſevere *Romiſh* Votaries. There be enormous ſins of this rank, which a modeſt man would be aſhamed ſo much as to name eſpecially in publick. Now of theſe, only *the generalities* would be

* *Sacerdos debitor eſt, ut veritatem quam audivit à Deo liberè prædicet.* 11. qu. 3. noli timere. Ex Chryſoſt.

32

[a] Moulin. *Buckler of Faith*, part. 2. ſect. 1. and not only ours, but ſome of their own too: See *Eſſpencum ad Tit. cap.* 1.

[b] *In quibus plus proficit vitiorum ignoratio, quàm cognitio virtutis.* Juſtin. lib. 2. Hiſt. cap. 2.

[c] *Quis veterum Poëtarum plus obſcœnitatis, impuritatis & flagitiorum, profeſſus eſt, quàm docet* Pœnitentiale Burchardi?--*Quot ſunt qui ignorarent multa quæ ibi leguntur, niſi ex ipſo didiciſſent?* I. R. in confut. fab. Burdon p. 305.

Qui Principum, ſacerdotum, negotiatorum, ac præcipuè mulierum vitia in concionibus ſuis inſectentur: quæ ſæpiùs ita depingunt, ut obſcœnitatem doceant. Eraſm. in Adag. λόγος ὀπτὴν ἐπαίνους.

be touched in the *publick*; *the ſpecialities* not unfolded, but in the *private* exerciſe of our Miniſtry: nor yet that promiſcuouſly to every one that ſhould out of curioſity deſire ſatisfaction in them; but only to ſuch men, (and that but only ſo far) as they may concern in point of *conſcience*, and of *practice*. Beſides theſe, there are other *Caſes* many, in which it may be more convenient to *conceal*, than to *teach* ſome divine truths at ſome *times*, and in ſome *places*.

But yet in *the Caſe* here propoſed, if it be a truth *queſtioned*, about which God's people are much *diſtracted* in their opinions; much miſtaken by ſome through error in judgement: much abuſed by ſinfull, eſpecially publick practice, occaſioning *Scandals* and offences among brethren; likely to be overwhelmed with *cuſtom*, or *multitude* of thoſe that think or do againſt it; and be otherwiſe of material importance: I take it, *the Omiſſion* of it upon ſeaſonable opportunity, is a grievous ſin, and not colourable by any pretence. Beloved, the Miniſter is not to come into the Pulpit, as a *Fencer* upon the Stage, to play his prize, and to make a fair [a] *flouriſh* againſt ſin. (Here he could have it, and there he could have it, but hath it no where) but rather as a *Captain* into *the Field*, to bend his forces ſpecially againſt *the ſtrongeſt* Troops of the Enemy; and to ſquander, and break thorow the thickeſt ranks; and to drive at *the* [b] *foreſt*. It is not enough for a *Prophet* [c] to *cry aloud, and to lift up his voice like a trumpet, and to tell Judah and Iſrael of ſins, and of tranſgreſſions* at large: but if he would whet them up to the battel, he muſt give a more [d] *certain ſound*; he muſt tell *Judah* of *her* ſins, and *Iſrael* of *her* tranſgreſſions. If there be in *Damaſcus*, or *Moab*, or *Ammon*, or *Tyrus*, or *Judah*, or *Iſrael*; [e] three tranſgreſſions, or four, more eminent than the reſt: it is fit, they that are ſent to *Damaſcus*, and *Moab*, and *Ammon*, and *Tyrus*, and *Judah*, and *Iſrael*, ſhould make them hear of *three* or *four*, more than all the reſt. *Sins* and *Errours*, when they begin to get head and heart, muſt be handled roughly. *Silence* in ſuch a caſe is a kind of *flattery*: and it is [f] almoſt all one, when ſin grows outragious, to hold our peace at them; and to cry *Peace, Peace* unto them. Our Apoſtle in *Act.* 20. would not have held himſelf ſufficiently diſcharged from the guilt of other mens *blood*, if he had ſhunned (as occaſion was offered) to have declared unto them [g] πᾶσαν τὴν βουλὴν τοῦ Θεοῦ, even the whole councel of God.

33

[a] ἴσως πυκτικῶς, ὡς ἐν ἀέρι δέρων. 1 Cor. 9. 26.
[b] *Fight neither with ſmall nor great, ſave only with the King of Iſrael.* 2 King. 22. 31.
[c] Eſay 58. 1.
[d] *If the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battel?* 1 Cor. 14. 8.
[e] Amos 1. & 2.
[f] *Prout idem eſt, fidem nulle aſſerere & negare.* Fulg. l. 1 ad Thraſim. c. 1. *Sicut incauta locutio in errorem pertrahit, ita indiſcretum ſilentium in errore relinquit.* Greg. in Mor.
[g] Acts 20. 26, 27.

In my Application of this *Inſtance* and *Caſe*, blame me not, If I do it with ſome reference to my ſelf. Being heretofore by appointment, as now again I was, to provide my ſelf for this place againſt ſuch a meeting as this is; as in my conſcience I then thought it needfull for me, I delivered my *mind*, (and I dare ſay, the *Truth* too, for ſubſtance) ſomething freely, touching the *Ceremonies* and *Conſtitutions* of our Church. And I have now alſo with like freedom, ſhewed the unlawfulneſs of the late diſorderly attempts in this Town; and that from the ground of my preſent Text. I was then blamed for that; I think unjuſtly; (for I do not yet ſee what I ſhould retract of that I then delivered:) and it is not unlikely, I ſhall be blamed againſt for this, unleſs I prevent it. You have heard now already, both heretofore, that to *judge* any mans heart, and at this time, that to *ſlander* any truth, are (without repentance) ſins juſtly damnable: κέλμα ἑκάτερον, they that offend either in the one, or the other; their *damnation is juſt*. To preſerve therefore both you from the *ſin*, and my ſelf from the *blame*, conſider I pray you, with reaſon and charity, what I ſhall ſay.

34

You that are our hearers, know not with what hearts we ſpeak unto you: that

that is only known to our own hearts; and to [a] *God who is greater than our hearts, and knoweth all things.* That which you are to look at, and to regard, is, with what [b] *truth* we ſpeak unto you. So long as what we preach is true, and agreeable to *Gods Word*, and *right reaſon*: you are not, upon I know not what light ſurmizes, or ſuſpicions, to judge with what ſpirits or with what diſpoſitions of heart we preach. Whether we [c] *preach Chriſt of envy*, and *ſtrife*, or of *good will*; whether *ſincerely*, or of *Contention*; whether in *pretence*, or in *truth*; it is our own good, or hurt: we muſt anſwer for that; and at our peril be it, if we do not look to that. But what is that to you? *Notwithſtanding every way*, ſo long as it is *Chriſt*, and his truth which are *preached*, it is your part therein to rejoyce. "*If an*[d] *Angel from Heaven*, ſhould preach any untruth unto you, ἀνάθεμα, *Let* 'him be accurſed: but if the very Devil of hell ſhould preach the truth, he 'muſt be heard, and believed and obeyed. So long as [e] *Scribes and Pha-* 'riſees hold them to *Moſes's* Text and Doctrine, let them be as damned [f] 'Hypocrites as *Scribes* and *Phariſees* can be: yet *all whatſoever they bid you* 'obſerve, *that* you are *to obſerve and do.*

Let me then demand: Did I deliver any *untruth?* It had been well done then to have ſhewn it, that I might have *acknowledged*, and *retracted* it. Did I ſpeak nothing but the truth? with what conſcience then could any that heard me, ſay, as yet I heard ſome did; that I preached *factiouſly*, That I came to *caſt bones* among them, That I might have choſen a *fitter Text*, That I might have had as much *thanks* to have kept away? For *Faction*, I hate it: my deſire and aim, next after the good of your ſouls, was, above all, *the Peace* of the Church, and *the Unity* of Brethren.

1 For *caſting bones* (if that muſt needs be the phraſe) they were caſt in theſe parts long before my coming by that great enemy to peace and unity, and buſie ſower of diſcord, *the Devil*: otherwiſe I ſhould not have found at my firſt coming ſuch *ſnarling* about them, and ſuch [g] *biting and devouring one another*, as I did. My endeavour was rather to have gathered up *the bones*, and to have taken away the matter of difference, (I mean, *the errour* in judgement about, and *inconformity* in practice unto, *the lawful ceremonies* of the Church) that ſo if it had been poſſible all might have been quiet, without *deſpiſing* or *judging* one another for theſe things: For

3 *thanks*, I hold not that worth the anſwering: alas, it is a poor *aim* for Gods Miniſter, to preach for *thanks.*

4 For the choyce of my Text and Argument; both then and now: how is it not unequal, that men, who plead (ſo as none more) for *liberty* and *plainneſs* in reproving ſin, ſhould not allow thoſe that come amongſt them, that *liberty* and *plainneſs* againſt themſelves and their own ſins? I dare appeal to your ſelves. Have you never been taught, that it is the Miniſters duty, as to oppoſe againſt all *errors* and *ſins* in the general, ſo to bend himſelf (as neer as he can) eſpecially againſt the apparent *errors* and *ſins* of his preſent auditory? And do you not believe it is ſo? Why then might I not; nay how ought I not, bend my ſpeech, both then againſt a common *errour* of ſundry in theſe parts in point of *Ceremony*, and *now* againſt the late *petulancy*, (or at leaſt *overſight*) of ſome miſ-guided ones? "The *noiſe* of theſe things a- 'broad; and *the ſcandal* taken thereat by ſuch as hear of them; and *the* 'ill *fruits* of them at home in breeding jealouſies, and cheriſhing con- 'tentions among neighbours: cannot but ſtir us up, if we be ſenſible (as 'every good member ſhould be) of the damage and loſs *the Church* ac- 'quireth by them, to put you in mind and to admoniſh you (as opportu- 'nities invite us) both privately and publickly. Is it not time, trow ye,

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[a] 1 Joh. 3. 20.

[b] εἰ ἔχει ταῦτα ὕτω. Acts 17. 11. *Non requiritur quis, vel qualis prædicet; ſed quid prædicet.* Diſtinct. 19. Secundum. πάντως γὰρ ὃ τῶν ἐναντίων, ὅταν ἀντὶ ἀληθείας, ἀλλὰ πίστεως ἀλήθεια λέγηται ψεῦδος. Plat. in Charmide.

[c] Phil. 1. 15, 16, 17, 18.

[d] Gal. 1. 8, 9.

[e] Mat. 23. 23.

[f] *Woe unto you Scribes and Phariſees, Hypocrites*, Mat. 23. 13, 14, &c.

[g] Gal. 5. 15.

to thruſt in the ſickle, when *the fields look white unto the harveſt?* Is it not time our *Pulpits* ſhould a little *eccho* of theſe things, when all *the Countrey* far and near ringeth of them?

For my own part; however others cenſure me, I am ſure, *my own heart* telleth me, I could not have diſcharged my Conſcience; if, being called to this place, I ſhould have balked what either *then* or *now* I have delivered. My Conſcience prompting me, all circumſtances conſidered, that theſe things were *pro hîc & nunc* neceſſary to be delivered; rather than any other: If for any outward inferiour reſpect I ſhould have paſſed them over with ſilence; I think I ſhould have much ſwerved from *the Rule* of my Text, and have done a great *evil*, that ſome ſmall *good* might come of it. But many thouſand times better were it for me, that all *the world* ſhould *cenſure* me for ſpeaking what they think I ſhould not; than that my own *heart* ſhould *condemn* me for not ſpeaking what it telleth me I ſhould. And thus much of things *ſimply evil.*

I ſhould proceed to apply this Rule, *We muſt not do evil, that good may come*; unto evils, not ſimply, but *accidentally* ſuch: and that both in the general, and alſo in ſome few ſpecials of greateſt uſe; namely, unto evils which become ſuch through *Conſcience*, *Scandal* or *Compariſon*. In my choice of the Scripture, I aimed at all this: and had gathered much of my proviſion for it. But *the Caſes* being many and weighty; I foreſaw I could not go onward with my firſt project, without much wronging one or both: either *the things* themſelves, if I ſhould *contract* my ſpeech to the ſcanting of *time*; or *you*, if I ſhould *lengthen* it to the weight of *the matter*. And therefore I reſolved here to make an end, and to give place (as fit it is) to the buſineſs whereabout we meet. *The Total* of what I have ſaid, and ſhould ſay, is in effect but this: No pretention of a *good end*, of a *good meaning*, of a *good event*, of *any good* whatſoever; either can ſufficiently *warrant* any ſinful action to be done, or *juſtifie* it being done: or ſufficiently excuſe *the Omiſſion* of any neceſſary duty, when it is neceſſary. Conſider what I ſay, and the Lord give you underſtanding in all things. Now to God the Father, Son, and Holy Spirit, &c.

35

A D

AD CLERUM.

The Third Sermon.

At a Viſitation at *Boſton, Lincoln*, 13 *March*, 1620.

1 COR. XII. 7.

But the manifeſtation of the Spirit is given to every man, to profit withall.

IN the *Firſt Verſe* of this Chapter S. *Paul* propoſeth to himſelf an *Argument*, which he proſecuteth the whole Chapter through, and (after a profitable *digreſſion* into the praiſe of *Charity* in the next Chapter) reſumeth again at the 14. Chapter, ſpending alſo that whole Chapter therein: and it is concerning *ſpiritual gifts*, ([a] *Now concerning ſpiritual gifts, brethren, I would not have you ignorant*, &c.) Theſe gracious *gifts* of the holy Spirit of God, beſtowed on them for *the edification* of the Church; *the Corinthians* (by making them the [b] fuel either of their *pride*, in deſpiſing thoſe that were *inferiour* to themſelves; or of their *envy*, in malicing thoſe that excelled therein) abuſed to the maintenance of *Schiſm*, and *Faction*, and *Emulation* in the Church For the remedying of which evils, *the Apoſtle* entreth upon *the Argument*: diſcourſing fully of *the variety* of theſe *ſpiritual gifts*, and who is the *Author* of them, and for what *end* they were given, and in what *manner* they ſhould be imployed; omitting nothing that was needfull to be ſpoken anent this ſubject. 1

In this part of the Chapter, entreating both before and after this verſe of the wondrous great, yet ſweet and uſeful, *variety* of theſe *ſpiritual gifts*: he ſheweth that howſoever *manifold* they are either for *kind* or *degree*, ſo as they may differ in *the material* and *formal*; yet they do all agree both in *the ſame efficient* and *the ſame final* cauſe. In the ſame *efficient cauſe*, which is *God* the *Lord* by his *Spirit*, *ver.* 4, 6. [*Now there are diverſities of gifts, but* 2

[a] Verſe 1. [b] ἐκ τῶν εἰπόντων χλευασθῆναι δυνηθείς ἐφίστατο — ἵστε γὰρ τὰ μείζονα ἔχοντες, ἐπαίροντο καὶ ἐπὶ τὰ ἐλάττονα κατεπέμποντο. οὗτοι δὲ ἂν πάλιν ἐλάγχανον, εἰ πῶς τὰ μείζονα ἔσχον εἰς θέαν. Chryſoſt. in 1. Cor. hom. 29.

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the ſame Spirit; and there are differences of adminiſtrations, but the ſame Lord; and there are diverſities of operations, but it is the ſame God which worketh all in all.] And in the ſame *final cauſe*; which is the advancement of Gods *glory*, in the propagation of his *Goſpel*, and the edification of his *Church*; in this verſe. [*But the manifeſtation of the Spirit is given to every man to profit withall.*]

3 1 By occaſion of which words, we may enquire into the *nature*, *convenience*, and *uſe* of theſe gifts. Firſt, their *nature* in *themſelves*, and in their 2 *original*; what they are, and whence: they are the works of Gods Spirit in us, [*the manifeſtation of the Spirit.*] Secondly, their *conveyance* unto us; how we come to have them, and to have property in them: it is 3 by gift; [*It is given to every man.*] Thirdly, their *uſe* and *end*; why they were given us, and what we are to do with them: they muſt be employed to the good of our *Brethren* and of *the Church*; it is given to every man [*to profit withall.*] Of theſe briefly, and in their order; and with ſpecial reference ever to us that are of *the Clergy*.

4 By *manifeſtation of the Spirit* here our Apoſtle underſtandeth none other thing, then he doth by *the adjective* word πνευματικὰ in the firſt, and by *the ſubſtantive* word χαρίσματα in the laſt verſe of the Chapter. Both which put together, do ſignifie thoſe *ſpiritual gifts* and *graces* whereby God enableth men (and ſpecially *Church men*) to the duties of their *particular Callings* for the *general good*. Such as are thoſe *particulars*, which are named in
[c] Ver. 8—10. the next following verſes, [c] the word of *Wiſdome*, the word of *Knowledg*, *Faith*, the gifts of *healing*, working of *miracles*, *propheſie*, diſcerning of *ſpirits*, divers kinds of *tongues*, interpretation of *tongues*. All which, and all other of like nature and uſe, becauſe they are wrought by that one
[d] Verſe 11. and *ſelf-ſame* [d] *Spirit*, which divideth to every *one ſeverally as he will*; are
[e] Verſe 1. therefore called [e] πνευματικὰ, *Spirituall gifts*: and here φανέρωσις τοῦ πνεύματος, *the manifeſtation of the Spirit*.

5 1 The word [*Spirit*] though in Scripture it have many other ſignifications yet in this place I conceive to be underſtood directly of *the Holy Ghoſt*, the *third Perſon* in the ever-bleſſed *Trinity*. For *Firſt*, in verſe 3. that
[f] Verſe 1. which is called *the Spirit of God* in the former part, is in the latter part called the *Holy Ghoſt*: [f *I give you to underſtand, that no man ſpeaking by the ſpirit of God, calleth Jeſus accurſed; and that no man can ſay that Jeſus is* 2 *the Lord, but by the Holy Ghoſt.*] Again, that *variety* of gifts, which in
[g] Verſe 4. 6. ver. 4. is ſaid to proceed from *the* [g] *ſame Spirit*, is ſaid likewiſe in ver. 5. to proceed from *the ſame Lord*, and in ver 6. to proceed from the ſame *God*: and therefore ſuch a *Spirit* is meant, as is alſo *Lord* and *God*; and that is only *the Holy Ghoſt*. And again, in thoſe words, in ver. 11. [h *All* 3
[h] Verſe 11. *theſe worketh that one and the ſelf-ſame Spirit, divided to every man ſeverally as he will*;] The Apoſtle aſcribeth to this *Spirit* the *collation* and diſtribution of ſuch *gifts* according to *the free power* of his own *will* and pleaſure: which *free power* belongeth to none but *God* alone, [i] *Who hath ſet*
[i] Verſe 28. *the members every one in the body, as it hath pleaſed him.*

6 Which yet ought not to be ſo underſtood of the Perſon of *the Spirit*; as if *the Father*, and *the Son*, had no part or fellowſhip in this buſineſs. For all the *Actions* and operations of *the Divine Perſons*, (thoſe only excepted which are of *intrinſecal* and mutual *relation*) are the joynt and undivided works of the whole *three Perſons*: according to the common known *Maxim*, conſtantly and uniformly received in the Catholick Church, *Opera Trinitatis ad extra ſunt indiviſa.* And as to this particular, concerning *gifts* the Scriptures are clear. Wherein, as they are aſcribed

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to God *the holy Ghoſt* in this Chapter; ſo they are elſewhere aſcribed unto God *the Father*, (k) [*Every good gift and every perfect giving is from above, from the Father of Lights*, Jam. 1.]; and elſewhere to God *the Son*, (l) [*Unto every one of us is given grace, according to the meaſure of the gift of Chriſt*: Eph. 4.] Yea, and it may be, that for this very reaſon in *the three verſes* next before my text, theſe *three words* are uſed; *Spirit* in ver. 4; *Lord*, in ver. 5; and *God* in ver. 6. to give us intimation, that (m) theſe *ſpiritual gifts* proceed equally and undividedly from the whole *three perſons*; from *God the Father*, and from his *Son Jeſus Chriſt* our *Lord*, and from the eternal *Spirit* of them both *the Holy Ghoſt*, as from one entire, indiviſible, and coeſſential Agent.

(k) Jam. 1 17.
(l) Epheſ. 4.7
(m) *Re gratia & donum diviſum : t per perſonas Patris, & Filii & Sp. Sancti : ſed indiſcreta unitatis & naturæ trium unum opus intelligatur.* Ambroſ. in 1 Cor. 7. c. 61.

But for that we are *groſs* of underſtanding, and unable to conceive the diſtinct *Trinity of Perſons* in *the Unity of the Godhead*, otherwiſe than by apprehending ſome diſtinction of their *operations* and offices to us-ward: it hath pleaſed the wiſdome of God in the holy *Scriptures*, (which being *written* for our *ſakes*, were to be fitted to our *capacities*) ſo far to *condeſcend* to our weakneſs and dulneſs, as to *attribute* ſome of thoſe great and common works to *one perſon*, and ſome *to another*, after a more *ſpecial* manner than unto the reſt; although indeed and in truth none of *the three perſons* had more or leſs to do than other in any of thoſe great and common works. This manner of ſpeaking Divines uſe to call (n) *Appropriation*. By which appropriation, as *Power* is aſcribed to *the Father*, and *Wiſdome* to *the Son*; ſo is *Goodneſs* to *the Holy Ghoſt*. And therefore, as the Work of *Creation* wherein is ſpecially ſeen the mighty *power* of God, is appropriated to *the Father*; and the work of *Redemption*, wherein is ſpecially ſeen *the wiſdome* of God, to *the Son*: and ſo the works of *ſanctification*, and the infuſion of *habitual graces*, whereby *the good things* of God are communicated unto us is appropriated unto *the Holy Goſt*. And for this cauſe, *the gifts* thus communicated unto us from God, are called πνευματικὰ, *ſpiritual gifts*, and φανέρωσις τοῦ πνεύματος, *the manifeſtation of the Spirit*.

7

(n) V. Aquin. 1. qu 39. 7.

We ſee now, why *ſpirit*? but then; why *manifeſtation*? The word, as moſt other *verbals* of that form, may be underſtood either in *the active* or *paſſive* ſignification. And it is not material, whether of the two waies we take it in this place: both being true; and neither *improper*. For theſe *ſpiritual gifts* are *the manifeſtation* of the ſpirit *Actively*: becauſe by theſe the Spirit *manifeſteth* the will of God unto the Church; theſe being *the Inſtruments* and means of conveying the knowledge of ſalvation unto the people of God. And they are *the manifeſtation* of the ſpirit *Paſſively* too: becauſe where any of theſe *gifts*, eſpecially in any eminent ſort, appeared in any perſon, it was a *manifeſt* evidence that the *Spirit* of God wrought in him. As we read in *Acts* 10. that they of the Circumciſion were aſtoniſhed (o) *when they ſaw, that on the Gentiles alſo was poured out the gift of the Holy Ghoſt*. If it be demanded, But how did that appear? it followeth in the next verſe, [*For they heard them ſpeak with tongues*, &c.] The ſpiritual *Gift* then is a (p) *manifeſtation* of *the Spirit*, as every other ſenſible *effect is a manifeſtation* of its proper *cauſe*.

8

(o) Act 10. 45, 46.
(p) *Id eſt, donum ſpiritus, quo dono ſpiritus ſuam in homine præſentiam declarat. Metonymia effecti.* Piſcat. in ſchol. hic.

We are now yet farther to know, that *the Gifts* and graces wrought in us by the holy *Spirit of God*, are of *two* ſorts. The Scriptures ſometimes *diſtinguiſh* them by the different terms of χάρις and χαρίσματα: although thoſe words are ſometimes again uſed *indifferently* and promiſcuouſly, either for other. They are commonly known in *the Schools*, and differenced by the names of (q) *Gratiæ gratum facientes*, & *Gratiæ gratis datæ*. Which *termes* though they be

9

(q) Aquin. 1. 2 q. 111. 1.

not very *proper*, (for the one of them may be affirmed of the other; whereas the *members* of every good distinction ought to be *opposite*:) yet because they have been long *received*, (and *change* of terms, though happily for the better, hath by experience been found for the most part *unhappy* in the event, in multiplying unnecessary book-quarrels;) we may retain them profitably, and without prejudice. Those former, which they call *Gratum facientes*, are the graces of *Sanctification*; whereby the person that hath them, is enabled to do acceptable service to *God*, in the duties of his *General Calling*: these latter, which they call *Gratis datas*, are the Graces of *Edification*; whereby the person that hath them is enabled to do profitable service to *the Church* of God in the duties of his *particular Calling*. Those are given *Nobis, & Nobis*; both *to us*, and *for us*, that is [r] chiefly for our own good: these *Nobis, sed Nostris*; *to us* indeed, but *for others*, that is, chiefly for the good of our Brethren. Those are given us [s] *ad salutem*, for the saving of our Souls: these *ad lucrum*, for the winning of other mens Souls. Those proceed from *the special* love of God to *the Person*; and may therefore be called *personal*, or *special*: these proceed from *the General* love of God to his *Church*, (or yet more general to *humane societies*:) and may therefore be rather called *Ecclesiastical* or *General* Gifts or Graces.

[r] *Duplex est operatio sancti spiritus; operatur enim in nobis aliud propter nos, aliud propter proximos.* Bern. in parvis Ser. 55.

[s] *Geminæ operationis experimentum: Unius, quâ nos primâ initiis virtutibus solidat, ad salutem: alterius, quâ foris quoq; muneribus ornat, ad lucrum. Illas nobis, hæc nostris accepimus.* Bernard. in Cant. Ser. 18.

10 Of the first sort are *Faith*, *Hope*, *Charity*, *Repentance*, *Patience*, *Humility*, and all those other holy graces and [t] *fruits of the Spirit*, which accompany Salvation: Wrought by the blessed and powerful operation of *the holy Spirit* of God, after a most *effectual*, but unconceivable manner, *regenerating*, and renewing, and seasoning, and sanctifying the hearts of his *Chosen*. But yet these are not *the Gifts* so much spoken of in this Chapter: and namely in my Text: Every branch whereof excludeth them. Of those

[t] Gal. 5. 22.

1 *graces* of sanctification *first*; we may have indeed *probable* inducements to perswade us, that they are, or are not, in this or that man: But *hypocrisie* may make such a semblance, that we may think we see *spirit* in a man, in whom yet there is nothing but *flesh*: and *infirmities* may cast such a *fogge*, that we can discern nothing but *flesh* in a man, in whom yet there is *spirit*. But *the gifts* here spoken of do incurr into the *senses*, and give us *evident* and infallible assurance of *the spirit* that wrought them: here is φανέρωσις, a *manifestation of the spirit*. Again, *Secondly*, those *Graces* of sanctification are

2 [u] 1 Cor. 7. 7. not communicated by *distribution*, [u] *Alius sic, alius verò sic*;) *Faith* to one, *Charity* to another, *Repentance* to another: but where they are given, they are given all at once and *together*, as it were strung upon one *thread*, and linked into one *chain*. But *the Gifts* here spoken of are *distributed* as it were by *doal*, and divided severally as it pleased God, shared out into several portions, and *given to every man* some, *to none* all; for [x] *to one is given by the Spirit the word of Wisdome, to another the word of Knowledge, &c. Thirdly*, those *Graces* of sanctification, though they may and ought to be exercised to the benefit of *others*, who by the [y] *shining of our light*, and the *sight of our good works*, may be provoked to *glorifie God* by walking in the same paths: yet, that is but *utilitas emergens*, and not *finis proprius*; a good *use* made of them upon the *bye*, but not the *main* proper and direct *end* of them, for which they were chiefly given. But *the Gifts* here spoken of, were given directly for this end, and so intended by the giver, to be imployed for *the benefit* of others, and for *the edifying* of the Church; they were given *to profit withal*.

[x] Verse 8.

3 [y] Mat. 5. 16.

11 It then remaineth, to understand this Text and Chapter of that other and later kind of *spiritual Gifts*: Those Graces of *Edification*, (or *Gratiæ*

gratis

gratis datæ) whereby men are enabled in their ſeveral *Callings*, according to the quality and meaſure of *the graces* they have received, to be profitable members of *the publick body*, either in Church or Common-wealth. Under which appellation, (the very firſt natural powers and *faculties* of the Soul only excepted, which flowing *à principiis ſpecici*, are in all men the ſame and like;) I comprehend all other *ſecondary endowments*, and abilities whatſoever of the *reaſonable Soul*, which are capable of *the degrees* of more and leſs, and of better and worſe; together with all *ſubſidiary helps* any way conducing to the excerciſe of any of them. Whether they be firſt, *ſupernatural graces*, given by immediate and extraordinary infuſion from God: ſuch as were the gifts of *tongues* and of *miracles*, and of *healings*, and of *propheſie* properly ſo called, and many other like; which were frequent in the infancy of *the Church*, and when this *Epiſtle* was written, according as the neceſſity of thoſe primitive times conſidered, *God* ſaw it expedient for his Church. Or whether they be, *Secondly*, ſuch as Philoſophers call *Natural diſpoſitions*: ſuch as are promptneſs of *Wit*, quickneſs of *Conceit*, faſtneſs of *Memory*, clearneſs of *Underſtanding*, ſoundneſs of *Judgment*, readineſs of *Speech*, and other like; which flow immediately *à principiis Individui*, from the individual condition, conſtitution, and temperature of particular perſons. Or, whether they be, *Thirdly*, ſuch as Philoſophers call intellectual habits: which is, when thoſe natural diſpoſitions are ſo improved, and perfected by *Education*, *Art*, *Induſtry*, *Obſervation*, or *Experience*, that men become thereby skilfull *Linguiſts*, ſubtle *Diſputers*, copious *Orators*, profound *Divines*, powerful *Preachers*, expert *Lawyers*, *Phyſicians*, *Hiſtorians*, *Stateſmen*, *Commanders*, *Artiſans*, or excellent in any Science, Profeſſion, or faculty whatſoever. To which we may add, in the *fourth* place, all *outward* ſubſervient *helps* whatſoever, which may any way further or facilitate the exerciſe of any of the former *graces*, *diſpoſitions*, or *habits*: ſuch as are health, ſtrength, beauty, and all thoſe other *Bona Corporis*; as alſo *Bona Fortunæ*, Honour, Wealth, Nobility, Reputation, and the reſt. All of theſe, even thoſe among them which ſeem moſt of all to have their foundation in *Nature*, or perfection from *Art*, may in ſome ſort be called *ſpiritual gifts*: in as much as the *ſpirit of God* is the firſt and principal *worker* of them. *Nature*, *Art*, *Induſtry*, and all other ſubſidiary furtherances, being but *ſecond Agents* under him; and as *means* ordained, or as *inſtruments* uſed by him, for the accompliſhing of thoſe *ends* he hath appointed.

1 2 3 4

And now have we found out the juſt latitude of the *ſpiritual gifts* ſpoken of in this Chapter, and of the *manifeſtation of the Spirit* in my Text. From whence not to paſs without ſome obſervable *Inferences* for our Edification: We may here *firſt* behold, and admire, and magnifie the ſingular *love*, and *care*, and *providence* of God for and over his Church. For *the building* up whereof, he hath not only furniſhed it with fit *materials*, men endowed with the faculties of *underſtanding*, *reaſon*, *will*, *memory*, *affections*; not only lent them *tooles* out of his own rich ſtore-houſe, his holy *Word*, and ſacred *Ordinances*: but, as ſometimes he filled (z) *Bezaleel* and *Aholiab* with skill and wiſdome for the building of the material *Tabernacle*; ſo he hath alſo from time to time raiſed up ſerviceable *Men*, and enabled them with a large meaſure of all needfull *gifts* and graces to ſet forward the building, and to give it both ſtrength and beauty. A *Body*, if it had not difference and variety of *members*, were rather a *lump*, then a *Body*; or if having ſuch members, there were yet no *vital ſpirits* within to enable them to their proper offices,

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(z) Exod. 35. 30 &c. 6

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it were rather a *Corps* than a *Body*; but the *vigour* that is in every part to do its office, is a certain evidence and *manifestation* of a *Spirit* of life within, and that maketh it a *living Organical* body. So those active *gifts*, and graces, and abilities, which are to be found in *the members* of *the mystical body* of Christ, I know not whether of greater *variety* or *use*) are a strong manifestation, that there is a powerfull *Spirit of God* within, that knitteth the whole body together, and worketh *all in all*, and *all in every part* of the body.

13 *Secondly*, though we have just cause to lay it to heart, when men of eminent *gifts* and *place* in the Church are taken from us, and to lament in theirs, our *own*, and the *Churches* loss: yet we should possess our Souls in *patience*, and sustain our selves with this comfort, that it is the same *God* that still hath *care* over his *Church*; and it is the same *Head Jesus Christ*, that still hath *influence* into his members; and it is the same blessed *Spirit of God*, and of *Christ*, that still *actuateth* and *animateth* this great *mystical Body*. And therefore we may not doubt, but this *Spirit*, as he hath hitherto done from the beginning, so will still *manifest* himself from time to time, unto the end of the world; in *raising up instruments* for the service of his Church, and *furnishing* them with gifts in some good measure meet for the same; more or less, according as he shall see it expedient for her, in her several different estates and conditions: giving [a] *some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, till we all meet in the unity of the Faith, and of the knowledg of the Son of God, unto a perfect man, unto the measure of the stature of the fulnes of Christ.* He hath promised long since, who was never yet touched with breach of promise, that he would [b] *be with his Apostles* (and their successors) *alwaies unto the end of the World.*

[a] Eph. 4. 11. 13.

[b] Mat. 28. 20.

14 *Thirdly*, where the Spirit of God hath *manifested it self* to any man by the distribution of *gifts*, it is but reason, that man should *manifest the Spirit* that is in him, by exercising those *gifts* in some lawful Calling. And so this *manifestation of the Spirit* in my Text, imposeth upon every man *the Necessity of a Calling*. Our Apostle in the seventh of this Epistle, joyneth these two together, a *Gift*, and a *Calling*; as things that may not be severed: [c] *As God hath distributed to every man, as the Lord hath called every one.* Where the *end* of a thing is the *use*, there the difference cannot be great, whether we *abuse* it, or but *conceal* it. The [d] *unprofitable Servant*, that *wrapped up his Masters Talent in a napkin*, could not have received a much heavier doom, had he *misspent* it. O then *up* and *be doing*: [e] *Why stand ye all the day idle?* Do not say, because you heard no *voice*, that therefore no man hath called you: those very *gifts* you have received, are a *Real Call*, pursuing you with continual restless importunity, till you have disposed your selves in some honest course of life or other, wherein you may be profitable to *humane society*, by the exercising of some or other of those *gifts*. All *the members* of *the body* have their proper and distinct *offices*, according as they have their proper and distinct *faculties*; and from those *offices* they have also their proper and distinct *names*. As then in *the body*, that is indeed no *member*, which cannot call it self by any other name, than by the common name of a *member*: so in *the Church*, he that cannot style himself by any other name than a *Christian*, doth indeed but usurp that too. If thou sayest, thou art *of the body*: I demand then, What is thy *office* in the Body? If thou hast no *office* in the Body, then thou art at the best but *Tumor præter naturam* (as Physicians call them) a *Scab*, or *Botch*, or *Wenne*, or some other monstrous and unnatural

[c] 1 Cor. 7. 17.

[d] Mat. 25. 30.

[e] Mat. 20. 6.

unnatural *excreſcency* upon the body; but certainly thou art no true part and *member* of the body. And if thou art no *part* of *the body*, how dareſt thou make challenge to *the head*, by miſ-calling thy ſelf *Chriſtian*? If thou haſt a *Gift*, get a *Calling*.

Fourthly, We of *the Clergy*, though we may not ingroſs *the Spirit* unto our ſelves, as if none were *ſpiritual perſons* but our ſelves: yet the voyce of the World hath long given us the Name of *Spirituality* after a peculiar ſort; as if we were *ſpiritual perſons* in ſome different ſingular reſpect from other men. And that not altogether without ground, both for *the name*, and *thing*. The very *name* ſeemeth to be thus uſed by S. *Paul* in the 14 Chapter following, where at ver. 37. he maketh a *Prophet* and a *Spiritual man* all one, (and by *Propheſying*, in that whole Chapter he moſt what meaneth *Preaching*:) [f] *If any man think himſelf to be a Prophet, either ſpiritual, let him acknowledge*, &c. But howſoever it be for the *Title*, the *thing* it ſelf hath very ſufficient ground from that form of ſpeech which was uſed by our bleſſed Saviour, when he conferred the *Miniſterial power* upon his Diſciples; and is ſtill uſed in our *Church* at the collation of Holy Orders, [g] *Accipite Spiritum Sanctum, Receive the Holy Ghoſt*. Since then at our admiſſion into *holy Orders* we receive a *ſpiritual power* by the impoſition of hands, which others have not; we may thenceforth be juſtly ſtyled *Spiritual perſons*. The thing for which I note it, is, that we ſhould therefore endeavour our ſelves [h] ἀναζωπυρεῖν, ſo to ſtir up thoſe *ſpiritual gifts* that are in us; as that by the eminency thereof above that which is in ordinary *temporal men*, we may ſhew our ſelves to be indeed, what we are in name, *Spiritual perſons*. If we be of *the Spiritualty*, there would be in us another gates *manifeſtation of the Spirit*, then is ordinarily to be found in the *Temporalty*. God forbid, I ſhould cenſure all them for intruders into *the Miniſtry*, that are not *gifted* for the Pulpit. The ſevereſt cenſurers of *Non preaching Miniſters*, if they had lived in the beginning of *the Reformation*, muſt have been content, as the times then ſtood, to have admitted of ſome thouſands of *Non-preaching Miniſters*, or elſe have denied many Pariſhes and Congregations in *England* the benefit of ſo much as bare *reading*. And I take this to be a ſafe *Rule*: Whatſoever thing the help of any circumſtances can make lawful at any time, that thing may not be condemned as univerſally, and *de toto genere*, unlawfull. I judge no mans *conſcience* then, or *calling*, who is in *the Miniſtry*; be his gifts never ſo ſlender; I dare not deny him the benefit of his *Clergy*, if he can but *read*: if his own heart condemn him not, neither do I. But yet this I ſay; As the times now are, wherein *learning* aboundeth even unto *wantonneſs*; and wherein the world is full of queſtions, and controverſies, and novelties, and niceties in *Religion*; and wherein moſt of our *Gentry*, very *Women* and all (by the advantage of long *Peace*, and the cuſtomes of modern *Education*, together with the help of a multitude of *Engliſh Books* and tranſlations) are able to look through the ignorance of a *Clergy-man*, and cenſure it if he be tripping in any point of *Hiſtory*, *Coſmography*, Moral or Natural *Philoſophy*, *Divinity*, or the *Arts*; yea, and to chaſtiſe his very *method* and *phraſe*, if he ſpeak looſly, or impertinently, or but improperly, and if every thing be not *point-viſe*: I ſay, as theſe times are, I would not have a *Clergy-man* content himſelf with every *mediocrity* of gifts; but by his prayers care and induſtry improve thoſe he hath, ſo as he may be able upon good occaſion to [i] *impart a ſpiritual gift* to the people of God, *whereby they may be eſtabliſhed*; and to *ſpeak* with ſuch underſtanding, and ſufficiency, and pertinency (eſpecially when he hath juſt *warning*, and a convenient

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[f] 1 Cor. 14. 37.

[g] Joh. 20. 22.

[h] 2 Tim. 1. 6.

[i] Rom. 1. 11.

convenient *time* to prepare himſelf,) in ſome good meaſure of proportion to the quickneſs and *ripeneſs* of theſe preſent times, as they that love not his *Coat*, may yet approve his *labours*, and not find any thing therein, whereat juſtly to quarrel: [k] *Shewing in his Doctrine* (as our Apoſtle writeth to *Titus*) *uncorruptneſs, gravity, ſincerity, ſound ſpeech that cannot be condemned, that he that is of the contrary part may be aſhamed, having no evil thing to ſay of him.* They that are called *ſpiritual perſons*, ſhould ſtrive to anſwer that name by a more than ordinary *manifeſtation* of ſpiritual gifts. And thus much ſhall ſuffice us to have ſpoken concerning the *name and nature* of theſe *ſpiritual gifts*, by occaſion of the title here given them, *The manifeſtation of the Spirit.*

[k] Tit. 2. 7, 8.

Conſider we next, and in the *ſecond* place, the *conveyance* of theſe gifts over unto us; how we come to have a *property* in them, and by what right we can call them *ours*. The *Conveyance* is by deed of *gift*; the manifeſtation of the Spirit *is given to every man*. Underſtand it not to be ſo much intended here, that every particular man hath *the manifeſtation of the Spirit*, (though that may alſo be true in ſome ſenſe; as that *every man* that hath the manifeſtation of the Spirit, hath it *given* him, and *given* him withall to this end, that he may do good with it. Like as when we ſay, *Every man* learneth to read before he learn to write; it is no part of our meaning to ſignifie each particular perſon ſo to do, (for there be many that learn neither of both;) but we only intend to ſhew *the received order* of the things to be ſuch, as that every man that learneth *both*, learneth that *firſt*. As we conceive his meaning, who directing us the way, to ſuch or ſuch a place, ſhould tell us, *Every man rideth* this way; and as we conceive of that ſpeech of the Ruler of the Feaſt in the Goſpel, [l] *Every man at the beginning ſetteth forth good Wine, and then after that which is worſe*; though there be many thouſand men in the world that never rode that way, or had occaſion to ſet forth any *Wine* at all, either better or worſe: very ſo, ought we to conceive the meaning of the univerſal particle, *Every man*, both in this, and in many other like ſpeeches in the Scriptures; with [m] due *limitations* according to the tenour and purpoſe of the thing ſpoken of. It mattereth not then, as to the intent of this preſent ſpeech (be it *true*, be it *falſe* otherwiſe,) whether *every man* have received a *ſpiritual gift*, or no: only thus much is directly intended that [n] every man who hath *received* ſuch a *gift*, hath *received* it *by way of gift*. All ſpiritual *graces*, all thoſe *diſpoſitions*, *habits*, and *abilities* of the underſtanding part, from which the Church of God may receive *edification* in any kind, together with all the ſecondary and inferiour *helps* that any way may conduce thereunto; they are all the good *gifts* of God. *The manifeſtation of the Spirit is given to every man.*

[l] John 2. 12.

[m] Τὸ καθόλου reſtringendum eſt ad præſentem hypotheſin. Piſcat. ſchol. in Luc. 20. 38. *Inſtances, ſee* John 11. 7. Rom. 5. 18, &c.

[n] *Unicuique datur*] intelligi, *Unicuique cui datur.* Piſcat. in ſchol. hic.

17 The *variety*, both of *the gifts* meet for ſeveral *Offices*, and of the *Offices* wherein to imploy thoſe *gifts*, is wonderful; and no leſs wonderful *the diſtribution* of both *gifts* and *offices*. But all that [o] *variety* is derived from one and the ſame fountain, the holy *Spirit* of God: and all thoſe *diſtributions* paſs unto us by one and the ſame way, of moſt free and liberal donation. Have all the Word of *Wiſdome*? Have all the Word of *Knowledge*? Have all *Faith*? Have all *Propheſy*? or other ſpiritual grace? No; they had not: but [p] *to one the Word of Wiſdom, the Word of Knowledge to another*, and to others other gifts. There is both *variety* you ſee, and *diſtribution* of theſe graces. But yet there is the *ſame Author* of them, and *the ſame manner* of communicating them: For *to one* [q] *is given by the Spirit the Word of Wiſdom; to another the Word of Knowledg by the ſame Spirit,*

[o] εἰ γὰρ ἐν τῇ δόσει διαφορὰ ἀλλ' οὐκ ἐν τῇ δόσει διαφορά; ἀπὸ γὰρ τῆς αὐτῆς πηγῆς καὶ οὐ καινῶς ἀρυόμεθα. Chryſoſt. in 1 Cor. hom. 29.

[p] 1 Cor. 12. 8, &c.

[q] Ibid.

rit, and to others, other graces; but they are all from *the ſame Spirit*, and they are all *given*. And as *the gifts*, ſo *the offices* too. To that queſtion in ver. 29. [r] *Are all Apoſtles? Are all Prophets? Are all Teachers?* Anſwer may be made, as before, negatively, No; they are not: but *ſome* Apoſtles, and *ſome* Prophets, and *ſome* Teachers. There is the like *variety*, and *diſtribution*, as before: but with all, *the ſame Donor*, and *the ſame donation*, as before. For [s] *he gave ſome Apoſtles, and ſome Prophets, and ſome Paſtors and Teachers*: Epheſ. 4. And [t] *God hath ſet ſome in the Church; firſt, Apoſtles; ſecondarily, Prophets; thirdly, Teachers*, &c. beneath at ver. 28. Both *gifts* and *offices*, as they are *à Deo*, for the Author: ſo they are *ex dono*, for the manner, from *God*, and by way of *gift*. If we had no other, the very *names* they carry, like the ſuperſcription upon *Cæſar's penny*, were a ſufficient proof, from whom we firſt had them. When we call them χαρίσματα, *Gratias gratis datas*, *gifts* and *graces*, and *manifeſtations of the Spirit*; do we not by the uſe of thoſe very names confeſs *the receipt*? For what more free than *gift*? and what leſs of *debt* or *deſert* than *grace*? Heathen men indeed called the beſt of their perfections, ἕξεις, *Habits*: but Saint *James* hath taught us Chriſtians a fitter name for ours, [u] *bona gifts*. They ſay they had them, and looked no farther: but we muſt know, as that we *have* them, ſo as well how we *came by* them. And therefore this Apoſtle above at *chap.* 4. joyneth *the having* and *the receipt* together; as if he would have us behold them *uno intuitu*, and at once. [x] *Quid habes, quod non accepiſti? What haſt thou, that thou haſt not received?*

[r] Verſe 29.

[s] Epheſ. 4. 11.

[t] 1 Cor. 12. 28.

[u] Jam. 1. 17.

[x] 1 Cor. 4. 7.

Poſſibly thou wilt alledge thy excellent *natural parts*; theſe were not given, but thou *broughteſt* them into the world with thee: or thou wilt vouch what thou haſt attained to by *Art* and *Induſtry*; and theſe were not given thee, but thou haſt *won* them *proprio Marte*, and therefore well deſerveſt to *wear* them. Deceive not thy ſelf: it is neither ſo, nor ſo. Our Apoſtle in the place now laſt mentioned, cutteth off all ſuch challenges. [y] *Quis te diſcrevit? who made thee to differ from another?* Say there were (as there is not) ſuch a *difference* in and from *Nature* as thou conceiveſt; yet ſtill in *the laſt reſolution* there muſt be a *receipt* acknowledged: for even [z] *Nature* it ſelf in the laſt reſolution is of *Grace*; for God gave thee that. Or, ſay there were (as there is not) ſuch a *difference* of *deſert*, as thou pretendeſt: yet ſtill, that were to be acknowledged as a *gift* too: for God gave thee that [a] *power* whatſoever it was, whereby thou haſt *attained* to whatſoever thou haſt. But the truth is; *the difference* that is in men in regard of theſe *gifts* and abilities, ariſeth neither from the *power* of *Nature*, nor from *the merit* of *labour*; otherwiſe than as God is pleaſed to uſe theſe as *ſecond cauſes* under him: but it cometh meerly from the good *will* and *pleaſure* of that free *ſpirit*, which bloweth where, and when, and how he liſteth; [b] *dividing his Graces to every man ſeverally as he will*, (at the eleventh) and [c] *as it hath pleaſed him*, (at verſe 18. of this Chapter.) *Nature* is a neceſſary agent, and, if not either *hindred* by ſome inferiour *impediment*, or *over ruled* by ſome higher *power*, worketh alwayes alike, and produceth the ſame effects in all individuals of the ſame kind: and how is it poſſible ſhe ſhould *make* a difference, that *knoweth none*. And as for *Deſert*; there is indeed no ſuch thing: and therefore it can work nothing. For can God be a *debtor* to any man? or hath any man [d] *given to him firſt, that it might be recompenſed him again*? As a lump of [e] *Clay* lieth before the *Potter*; ſo is all mankind in the hand of God. *The Potter* at his pleaſure out of that [f] *Lump* frameth *veſſels* of all ſorts, of different *ſhape*, *proportion*, *ſtrength*, *fineneſs*, *capacity*, as he thinketh good, unto the ſeveral *uſes* for which

18

[y] 1 Cor. 4. 7.

[z] —*Cum illius ſit gratia, quod creatus es.* Hieron. Epiſt. 139. *Attendamus gratiam Dei non ſolùm quâ fecit nos.* Aug. in Pſal. 144.

[a] Deut. 8. 18. Εἰ μὴ ἀλλὰ τῆς τύχης ἐστὶ, θεὸς τὰ σὰ τῷ γ' ἰδίῳ. *dictum Agamemnonis ad Achillem apud* Homer Iliad. a.

[b] 1 Cor. 12. 11.

[c] Ibid. 18.

[d] Rom. 11. 35.

[e] Iſay. 64. 8.

[f] Rom. 9. 21.

he intendeth them. So *God*, after *the good pleasure* of his own will, out of *mankind*, as out of an untoward *lump* of Clay, (all of the same piece, equal in *nature* and *desert*,) maketh up *Vessels* for the use of his Sanctuary: by fitting several men with several *gifts*, more or less, greater or meaner, better or worse, according to the difference of those *offices* and employments for which he intended them. It is not *the Clay*, but *the Potter*, that maketh the difference there: neither is it any thing in *man*, but *the Spirit of God*, that maketh the difference here. Whatsoever *spiritual abilities* we have, we have them of *gift* and by *grace*. The manifestation of the spirit *is given to every man*.

19 A point of very fruitful consideration for men of all sorts; whether they be of greater, or of meaner gifts. And *first*, all of us *generally* may hence take *two* profitable directions: *the one*, if we have any *useful* gifts, whom to *thank* for them; the *other*, if we want any *needful* gifts, where to *seek* for them. Whatsoever *manifestation of the Spirit* thou hast, it is given thee: and to whom can thy *thanks* for it be due, but to *the giver*? Sacrifice not to *thine own nets*, either of *Nature*, or *Endeavour*; as if these *Abilities* were the manifestation of *thine own spirit*: but enlarge thy heart to magnifie the goodness and bounty of him who is [h] *Pater spirituum*, the Father of the spirits of all flesh, and hath wrought those *graces* in thee by communicating *his spirit* unto thee. If thou shinest as a *star* in the firmament of the *Church* whether of a greater or lesser *magnitude*, (as [i] *one star differeth from another in glory*;) remember thou shinest but by a *borrowed light* from him who is [k] *Pater luminum*, the Father and Fountain of all lights, as *the Sun* in the firmament. *from whom descendeth every good gift, and every perfect giving*. Whatsoever *Grace* thou hast, it is *given* thee: therefore be *thankfull to the giver*.

[g] Hab. 1. 16.
[h] Heb. 12. 9.
[i] 2 Cor. 15. 41.
[k] Jam. 1. 17.

22 But if thou *wantest* any *grace*, or *measure* of grace, which seemeth *needfull* for thee in that station and calling, wherein God hath set thee: herein is a *second* direction for thee, where to *seek* it, even from his hands, who alone can *give* it. [l] *if any man lack wisdome* (saith S. *James*) *let him ask of God, that giveth to all men liberally; and it shall be given him.* A large, and liberal promise; but yet a promise most *certain*, and full of comfortable assurance; provided, it be understood aright, *viz.* with these *two* necessary *Limitations*: if God shall see it *expedient*; and, if he *pray* for it as he *ought*. Thou mayest *pray* with an humble and upright affection, and put to thy best *endeavours* withall; and yet not obtain *the gift* thou prayest for: because, being *a common Grace*, and not of absolute necessity for Salvation, it may be in the wisdom of God (who best knoweth what is best and when) not *expedient* for thee, or not for his Church, at that time, and in that manner, or measure. Necessary Graces, such as are those of *sanctification*, pray for them *absolutely*, and thou shalt *absolutely receive* them, there needeth no conditional clause of *Expediency* in thy prayers for them; because they can never be inexpedient. But *these may*: and therefore as thou oughtest not to *pray* for them, but with all *subjection* of thy desires to his *most holy* and *most wise* appointments; so thou oughtest to take a *denyal* from him, not *only contentedly*, but even *thankfully*, as a gracious fruit of his love unto thee, and a certain sign *of the inexpediency* of the thing desired.

[l] James 1. 5.

23 But if it be *expedient*; it will not yet come for asking, unless it be asked *aright*. [m] *But let him pray in Faith*, saith Saint *James*: Whoso doth not, *let not that man think to receive any thing of the Lord*. Now that no man only prayeth *in Faith*, who looketh to receive the thing he prayeth for, upon such *terms*, as God hath *promised* to give it: for *Faith* ever looketh to *the promise*. And *God* hath not made us any *promise of the End* other than conditional; *viz.*

[m] Jam. 1. 6, 7.

upon

upon our conſcionable *uſe* of the appointed means. And *the means* which he hath ordained both for *the obtaining*, and *the improving* of ſpiritual *gifts*, are, *ſtudy*, and *induſtry*, and diligent *meditation*. We muſt not now look, as in *the infancy* of the Church, to have *the teats put into our mouths*, and to receive *ſpiritual graces* by immediate *infuſion*: That *Manna*, as [n] one ſaith, was for the *Wilderneſſe*. But now *the Church* is *poſſeſſed* of the Land, and *grown* to years of better ſtrength; we muſt *plow*, and *ſow*, and *eat* of the fruit of the Land, in *the ſweat* of our faces: and now he that [o] *will not labour*, he may thank himſelf if he have not to *eat*. He prayeth but with an *overly* deſire, and not from *the deep* of his heart, that will not bend his *endeavours* withall to obtain what he deſireth: or rather indeed he *prayeth not* at all. You may call it *wiſhing* and *woulding* (and we have Proverbs againſt *wiſhers* and *woulders*;) rather than *Praying*. *Salomon* accounteth the idle mans *prayer* no better, and it thriveth accordingly with him: [p] *The ſoul of the ſluggard luſteth, and hath nothing*, Prov. 13.

[n] *Hoskins* Serm. on Luk 12. 48.
[o] 2 Theſſ. 3. 10
[p] Prov. 13. 4.

22

To make all ſure then, here is your courſe. Wreſtle with God by your fervent *prayers*; and wreſtle with him too by your faithfull *endeavours*; and he will not for his *goodneſs* ſake, and for his *promiſe* ſake he cannot, diſmiſs you without a bleſſing. But omit *either*, and *the other* is loſt labour. *Prayer* without ſtudy, is *preſumption*; and *ſtudy* without prayer, *Atheiſm*: the one *bootleſs*; the other *fruitleſs*. You take your books *in vain* into your hand, if you turn them over, and never look *higher*: and you take Gods Name *in vain* within your lips, if you cry *Da Domine*, and never ſtir *farther*. The Ship is then like to be ſteered with beſt certainty and ſucceſs; when there is *Oculus ad cœlum, manus ad clavum*: when *the Pilot* is careful of both, to have his *eye* upon *the compaſs*, and his *hand* at *the Stern*. Remember, theſe abilities you *pray* or *ſtudy* for, are *the gifts* of God: and as not to be had ordinarily *without labour*, (for God is a God of *order*, and worketh not ordinarily, but by ordinary means;) ſo not to be had meerly *for the labour*; for then ſhould it not be ſo much a *gift*, as a *purchaſe*. It was *Simon Magus* his errour, to think that [q] *the gift of God might be purchaſed with Money*: and it hath a ſpice of his ſin, and ſo may go for a kind of *Simony*, for a man to think theſe *ſpiritual gifts* of God may be *purchaſed* with *labour*. You may *riſe up* early, and *go to bed* late, and *ſtudy* hard, and *read* much, and *devour* the fat and the marrow of the beſt Authors, and when you have all done, unleſs God give a bleſſing unto your endeavours, be as thin and meagre in regard of true and uſefull *learning*, as *Pharaohs* [r] *lean Kine* were after they had eaten the *fat* ones. It is God [s] *that both miniſtreth ſeed to the ſower, and multiplieth the ſeed ſowen*: the *Principal*, and the *Increaſe*, are both his. If then we expect any *gift*, or the increaſe of any *gift* from him; neither of which we can have without him: let us not be behind, either with our beſt *endeavours* to uſe the means he hath appointed, or with our faithful *prayers* to crave *his bleſſing* upon thoſe means. Theſe *inſtructions* are *general*; and concern us *all*, whatſoever our *gifts* be.

[q] Acts 8. 20.
[r] Gen. 41. 21.
[s] 2 Cor. 9. 10.

I muſt now turn my ſpeech more particularly to you, to whom God hath vouchſafed *the manifeſtation* of his Spirit in a larger proportion then unto many of your brethren: giving unto you, as unto his *firſt-born*, a [t] *double Portion* of his Spirit, as [u] *Eliſha* had of *Elias*'s; or perhaps dealing with you yet more liberally, as *Joſeph* did with *Benjamin*, whoſe *meſs* (though he were the youngeſt) he appointed to be [x] *five times* as much as any of his brethrens. It is needful that you of all others ſhould be eſt-ſoons put in remembrance, that thoſe eminent manifeſtations *of the Spirit* you have, were *given* you. *Firſt*, it will be a good help to take down that [y] *ſwelling*, which, as an

23

[t] Deut. 21. 17.
[u] 4 Kings. 2. 9
[x] Gen. 43. 34
[y] *Scientia inflat.* 1 Cor. 8. 1

* *Magna & rara virtus profectò est, ut magna licèt optrantem, magnum te sciat.* Bern. in Cant. Ser. 13.

Apostеme in *the body* through rankness of *blood*, is so apt to ingender in the *soul* through abundance of *knowledge*; and to let out some of the corruption. It is * a very hard thing *Multum sapere*, and not *altum sapere*; to know much, and not to know it *too much*; to *excell* others in *gifts*, and not *perk* above them in *self-conceit*. S. *Paul*, who [z] *in all* other *things was* sufficiently *instructed*, *as well to bound, as to suffer need*, was yet put very hard to it, when he was to try the mastery with this temptation, which arose from *the* [a] *abundance of revelations*. If you find an *aptness* then in your selves, (and there is in your selves, as of your selves such an *aptness*, as to no one thing more,) *to be exalted above measure* in your own conceipts; boastingly to make *ostentation* of your own sufficiencies; with a kind of unbecoming compassion to cast *scorn* upon your meaner brethren; and upon every light provocation to fly out into those *terms of defiance* [b *I have no need of thee*; and, *I have no need of thee*:] to dispel this *windy humour* I know not a more soveraign *remedy*, then to *chew* upon this meditation; that all *the Abilities* and perfections you have, were *given* you, by one who was no way so bound to you, but he might have *given* them as well to the meanest of your brethren as to you, and that without any wrong to you, if it had so pleased him. You may take *the Receipt* from him, who himself had had some experience of *the Infirmity*: even Saint *Paul* in the fourth of this Epistle, [c *What hast thou, that thou hast not received? and if thou hast received it, why dost thou boast as if thou hadst not received it?*]

[z] Phil. 4. 12.
[a] 2 Cor. 12. 7.
[b] Hic ver. 21.
[c] 1 Cor. 4. 7.

24 *Secondly*, Every wise and conscionable man should advisedly weigh his own *Gifts*, and make them his *Rule* to work by: not thinking he doth enough, if he do what Law compelleth him to do, or if he do as much as other *neighbours* do. Indeed, where Laws *bound* us by *Negative* Precepts [*Hitherto thou mayest go, but further thou shalt not,*] we must *obey*, and we may not exceed those bounds. But where the Laws do barely *enjoyn* us to do *somewhat*, lest, having no *Law* to compel us, we should do just *nothing*; it can be no *transgression* of the Law, to do more. Whosoever therefore of you have received *more* or *greater gifts* then many others have; you must know your selves *bound* to do so much more *good* with them, and to stand *chargeable* with so much the deeper *account* for them [d] *Crescunt dona, crescunt rationes*. When you shall come to make up your *accounts*; your *receipts* will be looked into: and if you have received *ten* talents, or *five*, for your meaner brothers *one*; when but *one* shall be required from him, you shall be answerable for *ten* or *five*. For it is an equitable course, that [e] *to whom much is given, of him much should be required*. And at that great day, if you cannot make your *accounts* straight with your *receipts*, you shall certainly find that most true in this sense, which *Salomon* spake in another, [f] *Qui apponit scientiam, opponit dolorem*: the more and greater your *gifts* are, unless your *thankfulness* for them, and your *diligence* with them rise to some good like *proportion* thereunto; the greater shall be your *condemnation*, the more your *stripes*.

[d] Gregor.
[e] Luc. 12. 48.
[f] Eccles. 1. 18.

25 But *thirdly*; though your *Graces* must be so to *your selves*, yet beware you do not make them *Rules to others*. A thing I the rather note, because the fault is so frequent in *practice*, and yet very rarely observed, and more rarely reprehended. *God* hath endowed a man with good abilities and parts in some kind or other; I instance but in one gift only for examples sake, *viz.* an *ability* to inlarge himself in *prayer* readily, and with fit *expressions* upon any present occasion. Being in *the Ministry*, or other *Calling*, he is careful to exercise his *gifts* by praying with his *family*, praying with the *sick*, praying with other *company* upon such other occasions as may fall out. He thinketh

and

(and he thinketh well,) that if he ſhould do otherwiſe or leſs than he doth, he ſhould not be able to diſcharge himſelf from the guilt of *unfaithfulneſs*, in not *employing the talent* he hath received to the beſt *advantage*, when *the exerciſe* of it might redound to the glory of *the giver*. Hitherto he is in the right: ſo long as he maketh his *gift* a *Rule* but to *himſelf*. But now, if this man ſhall ſtretch out this *Rule* unto all his *brethren* in the ſame Calling, by *impoſing* upon them a neceſſity of doing the like; if he ſhall *expect* or *exact* from them, that they ſhould alſo be able to commend unto God the neceſſities of their *families*, or the ſtate of a *ſick* perſon, or the like, by *extemporary prayer*; but eſpecially if he ſhall *judge* or *cenſure* them, that dare not adventure ſo to do, of *intruſion* into, or of *unfaithfulneſs* in their *Callings*: he committeth a great fault, and well deſerving a ſharp reprehenſion. For what is this elſe, but to lay heavier *burdens* upon *mens ſhoulders*, then they can ſtand under? to make our ſelves *judges* of other mens *conſciences*, and our abilities *Rules* of their *Actions*: yea, and even to lay an imputation upon our *Maſter*, with that *ungracious ſervant* in the Goſpel, as if he were [g] *an hard man, reaping where he hath not ſown, and gathering where he hath not ſtrewed*, and *requiring* much where he hath given little, and like *Pharaoh's* task maſters, exacting *the* [h] *full tale* of bricks without ſufficient allowance of *materials*? Shall he that hath a *thouſand* a year, count him that hath but a *hundred*, a Churl if he do not *ſpend* as much in his houſe weekly, keep as plentiful a *table*, and bear as much in every *common charge*, as himſelf? No leſs unreaſonable is he that would bind his brother of *inferiour gifts* to the ſame frequency and method in *preaching*, to the ſame readineſs and copiouſneſs in *praying*, to the ſame neceſſity and meaſure in the performance of other *duties*; whereunto, according to thoſe *gifts* he findeth in himſelf, he findeth himſelf bound. *The manifeſtation of the Spirit is given to every man*: let no man be ſo ſevere to his brother, as to look he ſhould *manifeſt* more of *the Spirit* then he hath *received*.

[g] Mat. 25. 24.

[h] Exod. 5. 18.

Now as for you to whom God hath dealt theſe *ſpiritual gifts*, with a more ſparing hand; the freedome of Gods diſtribution may be a fruitful meditation for you alſo. *Firſt*, thou haſt no reaſon, whoſoever thou art, to grudge at the ſcantneſs of *thy gifts*, or to repine at *the Giver*. How little ſoever God hath *given* thee, it is more then he [i] *owed* thee. If the diſtribution of *the Spirit* were a matter of *juſtice* or of *debt*; God, we know, is no [k] *accepter of perſons*, and he would have given to thee, as to another. But being, as it is, a matter of *gift*, not of *debt*; nor of *juſtice*, but of *grace*: take that is thine thankfully, and be content withal; [l] *He hath done thee no wrong*: *may he not do as he will, with his own*? *Secondly*, ſince the manifeſtation of *the Spirit* is a matter of *free gift*: thou haſt no cauſe to *envy* thy Brother, whoſe portion is greater. Why ſhould [m] *thy eye* be therefore *evil* againſt him, *becauſe God* hath been ſo *good unto him*? Shall *the foot* envy the hand, or *the ear* the eye; becauſe *the foot* cannot work, nor *the ear* ſee; If the [n] whole body were *hand*, where were the going? and if the whole were *eye*, where were *the hearing*? or if the whole were any one *member*, where were *the body*? If *the hand* can *work*, which *the foot* cannot; yet *the foot* can *go*, which *the hand* cannot: and if *the eye* can *ſee*, which *the ear* cannot; yet *the ear* can *harken*, which *the eye* cannot. And, if thy brother haye *ſome abilities*, which thou haſt not; thou art not ſo bare, but thou haſt *other ſome* again, which he hath not. Say, thine be meaner: yet *the meaneſt* member, as it hath his [o] *neceſſary office*, ſo it is not deſtitute of his *proper comelineſs* in the Body. *Thirdly*, if thy *gifts* be *mean*, thou haſt this comfort withal, that thy *accounts* will be ſo much *the eaſier*. Merchants that

26

1

[i] Ἐννόησον ὅτι χάρισμά ἐστι, καὶ οὐκ ὀφειλή, καὶ μισθὸν τῷ μυθῶσι τοῦτο οὐ λυ. Chryſoſt. in 1 Cor. hom. 29

2

[k] Act. 10. 34. [l] Mat. 20. 13 15 [m] Mat. 20. 15.

[n] Hic Verſe 17--19.

[o] Hic Verſe 22, 23.

3

that have *the greateſt* dealings, are not ever *the ſafeſt* men. And how happy a thing had it been for many men in *the world*, if they had had leſs of *other mens goods* in their hands! *The leſs* thou haſt *received*, *the leſs* thou haſt to *anſwer* for. If God have *given* thee but *one* ſingle talent, he will not require *five*: nor if *five*, *ten*. *Fourthly*, in the meanneſs of thy *gifts* thou mayſt read thy ſelfe a daily lecture of *humility*: and *humility* alone is a thing of more value, than all *the perfections* that are in the world beſides, without it. This think: that God, who diſpoſeth [p] *all things for the beſt* to thoſe that are his, would have given thee other and greater gifts, if he had ſeen it ſo *expedient* for thee. That therefore he hath *holden* his hand, and *with-holden* thoſe things from thee: conceive it done, either for thy *former unworthyneſs*, and that ſhould make thee *humble*; or for thy *future good*, and that ſhould make thee alſo *thankful*. *Laſtly*, remember what *the Preacher* ſaith in *Eccleſ.* 10. [[q] *If the Iron be blunt, then he muſt put to the more ſtrength.*] Many men that are *well left* by their friends and full of *money*; becauſe they think they ſhall never ſee *the bottome* of it, take no care by any employment to encreaſe it, but ſpend on uppon the *ſtock*, without either fear or wit, they care not *what*, or *how*, till they be *ſunk* to nothing before they be aware: whereas on the contrary, induſtrious men that have but *little* to begin withall, yet by their care and providence, and pains-taking, get up wonderfully. It is almoſt incredible, what *induſtry*, and *diligence*, and *exerciſe*, and holy [r] *emulation* (which our Apoſtle commendeth in the laſt verſe of this Chapter,) are able to effect, for *the bettering* and *increaſing* of our *ſpiritual gifts*: provided ever we joyn with theſe hearty *prayers* unto, and faithful *dependance* upon *God*, for his bleſſing thereupon. I know no ſo lawful [s] *uſury*, as of thoſe ſpiritual *talents*; nor do I know any ſo *unprofitable uſury*, or that multiplieth ſo faſt as this doth: your *uſe upon uſe*, that doubleth *the principal* in ſeven yeares, is nothing to it. Oh then [t] caſt in thy *talent* into the *bank*; make thy *returnes* as ſpeedy, and as many as thou canſt, loſe not a *market*, or a *tide*, if it be poſſible: [u] *be inſtant in ſeaſon, and out of ſeaſon*; omit no opportunity to *take in*, and *put off* all thou canſt get: ſo, though thy *beginnings* be but ſmall, thy *latter end* ſhall wonderfully encreaſe. By this means, thou ſhalt not only profit *thy ſelf*, in *the encreaſe* of thy *gifts* unto thy ſelfe: but (which no other *uſury* doth beſides) thou ſhalt alſo profit *others*, by *communicating* of thy *gifts* unto them. Which is *the proper end* for which they were beſtowed; and of which we are next to ſpeak. The manifeſtation of the Spirit is given to every man *to profit withal*.

To *profit* whom? it may be, *Himſelfe*. It is true; [x] *If thou art wiſe, thou ſhalt be wiſe for thy ſelfe*, ſaid *Salomon*; and *Salomon* knew what belonged to *wiſdome* as well as another. For, [y] *Qui ſibi nequam, cui bonus?* He that is not *good to himſelfe*, it is but a chance that he is *good to any body* elſe. When we ſeem to *pity* a man by ſaying he is no mans *foe* but *his own*, or he is worſt to *himſelfe*; we do indeed but *ſflout* him, and in effect call him a *fool*, and a *prodigal*. Such a fool is every one, that *guiding* the feet of *others* into the the way of peace, *himſelfe treadeth* the paths that lead unto deſtruction; and that [z] *preaching* repentance unto others *himſelfe* becometh a *Caſtaway*. He that hath a *gift* then, he ſhould do well to look to *his own*, as well as to the profit of *others*: and as unto *doctrine*, ſo as well and firſt to [a] *take heed* unto *himſelfe*: that ſo doing he may ſave himſelfe, as well as thoſe that hear him.

This then is to be done; but this is not all that is to be done.

In

[p] Rom 8.28.

[q] Eccl. 10.10. *Maximum mediocris ingenii ſubſidium, diligentia.* Sen. in Controv.

[r] Ζηλῶτε ver. 31. hic.

[s] σὺν τόκῳ. Mat. 25.27.

[t] Luk. 19.23.

[u] 2 Tim. 4.2.

27

[x] Prov. 9.12.

[y] Syrac. 14.5.

[z] 1 Cor. 9.27.

[a] 1 Tim. 4.16.

In [b] *Wiſdome* we cannot do *leſs*; but in *Charity* we are bound to do *more* than thus with our *gifts*. If our *own profit* only had been intended, τὸ συμφέρον would haue ſerved the turn as well: but the word here is πρὸς τὸ συμφέρον, which importeth ſuch a kind of *profit* as redoundeth to [c] *community*, ſuch as before in the 10. Chapter he profeſſeth himſelfe to have ſought after, [d] *Not ſeeking mine own profit*, (he meaneth, not *only* his own,) *but the profit of many, that they may be ſaved.*] We noted it already, as the main and eſſential *difference* between thoſe graces of *ſanctification*, and theſe graces of *edification*: that thoſe, though they would be made *profitable unto others* alſo, yet were principally *intended* for *the proper good* of the owner but theſe, though they would be uſed for *the owners good* alſo, yet were principally *intended* for *the profit of others*. You ſee then, what a ſtrong obligation lyeth upon every man that hath *received* the Spirit, *conferre aliquid in publicum*, to caſt his *gifts* into the common *treaſury* of *the Church*, to imploy his good parts and *ſpiritual graces* ſo, as they may ſome way or other be *profitable* to his brethren and fellow-ſervants in *Church* and *Common wealth*. It is an old received Canon, *Beneficium propter officium*. No man ſetteth a *Steward* over his houſe, only to receive his *rents*, and then to keep *the monies* in his hand, and make no *proviſion* out of it for Hines and ſervants: but it is the [e] office of *a good and wiſe Steward* to give every of the *houſehold* his appointed *portion* at the appointed *ſeaſons*. And who ſo receiveth a ſpiritual gift, *ipſo facto* taketh upon him *the office*, and is bound to *the duties* of a *Steward*; [f] *As every man hath received the gift, even ſo miniſter the ſame one unto another, as good ſtewards of the manifold graces of God*, 1 *Pet.* 4. It was not only for orders ſake, and for the *beautifying* of his Church, (though that alſo) that god *gave* [g] *ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers*: but alſo, and eſpecially, for more neceſſary and profitable uſes; *for the perfecting of the ſaints, for the work of the Miniſtry, for the edifying of the body of Chriſt*, *Epheſ.* 4. 11, 12. *The members* of the body, are not every one for it *ſelfe*, but every one for *other*, and all for *the whole*. *The ſtomach* eateth, not to fill *it ſelfe*, but to nouriſh *the body*; *the eye* ſeeth, not to pleaſe *it ſelfe*, but to eſpie for *the body*; *the foot* moveth, not to exerciſe *it ſelfe*, but to carry *the body*; *the hand* worketh, not to help it ſelfe, but to maintain *the body*; *every* [h] *joynt ſupplieth ſomething* according to the *effectuall working* in the meaſure of every part, for the fit joyning together and compacting, and *encreaſing* of the body to the edifying it ſelfe in *love*. [i] *Now ye are the body of Chriſt, and members in particular.*

[b] *Sunt qui ſcire volunt, ut ædificent, & charitas eſt: ſunt qui ſcire volunt ut ædificentur, & prudentia eſt.* Bern. in Cant. Serm. 36.

[c] *Utilitatem ſc. Eccleſiæ.* Piſc. in Schol. hic.

[d] 1 Cor. 10. 33.

[e] Luk. 12. 42.

[f] 1 Pet. 4. 10.

[g] Eph. 4. 11, 12.

[h] Eph. 4. 16.

[i] Hic Vet. 27.

Now this *neceſſity* of employing *ſpiritual gifts* to the good and profit of *others*, ariſeth firſt from the will and *the intent* of the *Giver*: my Text ſheweth plainly what that intent was; The manifeſtation of the Spirit was therefore given to every man, that he might *profit withal*. Certainly, as [k] *Nature* doth not, ſo much leſs doth the God of Nature, make any thing to no purpoſe, or barely for *ſhew*; but for *uſe*: and *the uſe*, for which all theſe things were made and given, is [l] *edification*. He that hath an *eſtate* made over to him *in truſt* and for *uſes*, hath in equity therein no eſtate at all, if he turn *the commodities* of the thing ſome other way, and not to thoſe *ſpecial uſes* for which he was ſo eſtated in it. So he that employeth not his *ſpiritual gift* to the uſe for which it was given, to the [m] *profit* of the Church; he hath *de jure* forfeited to the *giver*. And we have ſometimes known him *de facto* to take the forfeiture; as from *the unprofitable ſervant* in the Goſpel, [n] *Take the talent from him.*] We have ſometimes ſeen the experiment of it. Men of excelent parts, by ſlackning their

29

[k] *Deus & Natura nihil faciunt fruſtra.*

[l] 1 Cor. 14. 26.

[m] *In communem utilitatem collatum eſt.* Eraſm. in paraphr. hic.

[n] Mat. 25. 28. See *Hieron. in Agg.* 2. 9.

zeal

zeale, to have loſt their very *gifts*; and by neglecting *the uſe*, to have loſt *the Principal*; finding a ſenſible decay in thoſe powers, which they were
[a] Jam 1. 15. ſlothful to bring into *act*. It is a juſt thing with the [a] *Father of Lights*, when he hath lighted any man a *candle*, by beſtowing *ſpiritual gifts*, upon him; and lent him a *candleſtick* too whereon to ſet it, by providing him a ſtay in the Church: if that man ſhall then [b] *hide his candle under a*
[b] Mat. 5. 15. *buſhel*, and envy the light and comfort of it to them that are in the houſe; either to remove his candleſtick, or to put out his candle in obſcurity.

30 As *the intent* of *the Giver*, ſo *ſecondly*, *the nature* and quality of the *gift* calleth upon us for employment. It is not with theſe *ſpiritual gifts*, as with moſt other things, which when they are imparted, are empared, and leſſened by communicating. Here is no place for that allegation of the Virgins, [t] *Ne non ſufficiat*: *Leſt there be not enough for you and for us.* Theſe *graces* are of the number of thoſe things, that communicate themſelves by *multiplication*, not *Diviſion*; and by diffuſion, without waſte. As *the ſeal* maketh impreſſion in *the wax*, and as *fire* conveyeth heat into *Iron*, and as one *candle* tindeth a thouſand: all without loſs of *figure*, *heat*, or *light*. Had ever any man leſs *knowledge*, or *wit*, or *learning*, by teaching of others? had he not rather more? [u] *The more wiſe the Preacher was, the more he taught the People Knowledge*, ſaith *Salomon*, *Eccleſ.* 12. and certainly the more he *taught* them knowledge, the more his own *wiſdome* increaſed. As *the* [x] *Widows oyl* increaſed, not in *the veſſel*, but by *powring out*; and as *the* [y] *barly bread* in the Goſpel multiplied, not in *the whole loaf*, but by *breaking* and diſtributing; and as *the* [z] *grain* bringeth increaſe, not when it lyeth on a *heap* in the garner, but by *ſcattering* upon the land: ſo are theſe *ſpiritual graces* beſt improved, not by [x] *keeping* them together, but by *diſtributing* them abroad. *Tutius in credito quam in ſudario*: the talent gathereth nothing in *the napkin*, unleſs it be *ruſt* and *canker*; but travelling in *the bank*, beſides *the good* it doth as it paſſeth to and fro, it ever [y] returneth home with *increaſe*.

[q] Mat. 25. 9.
[r] Eccl. 12. 9
[s] 1 King. 4. 4.
[t] Joh. 6. 11.
[u] 2 Cor. 9. 10.
[x] *Abſcondone minuitur, & communicatione multiplicatur* Caſſiod in Epiſt.
[y] *Quo in plures diffunditur eo redundantior manet* (forte leg. manat.) *& in ſuum fontem recurrit. In ſe enim reſluit ubertas prudentiæ; & quo pluribus fluxerit, eo exercitius fit omne quod remanet.* Ambr. 2. Offic. 15.

31 *Thirdly*, our own *unſufficiency* to all offices, and the *need* we have of *other mens gifts*, muſt enforce us to lend them the help and comfort of *ours*. God hath ſo diſtributed the variety of his gifts with ſingular wiſdom, that there is no man ſo *mean*, but his ſervice may be uſeful to *the greateſt*: nor any man ſo *eminent*, but he may ſometimes ſtand in need of *the meaneſt* of his brethren: of purpoſe, that whileſt each hath *need* of other, each ſhould *help*, none ſhould *deſpiſe* other. As in a [z] *building*, the ſtones help one another, every lower ſtone *ſupporting* the higher from falling to the *ground*, and every higher ſtone *ſaving* the lower from taking *wet*; and as in *the body*, every member [a] *lendeth ſome ſupply* to the reſt, and again *receiveth* ſupply from them: ſo in the ſpiritual *building*, and myſtical *body* of the Church, God hath ſo *tempered* the parts, each having his *uſe*, and each his *defects*; [b] *that there ſhould be no Schiſm in the body, but that the members ſhould have the ſame care one for another.* Such a *conſent* there ſhould be in *the parts*, as was between the [c] *blind* and *lame* man in the Epigram: mutually covenanting *the Blind* to carry *the Lame*, and *the Lame* to direct *the Blind*; that ſo *the Blind* might find his way by the others *eyes*, and *the Lame* walk therein upon the others *legs*. When a man is once come to that *all ſufficiency* in himſelf, as he may truly ſay to the reſt of his brethren, [d] *I ſtand in no need of you*: let him then keep his gifts to *himſelf*: but let him in the mean time remember, he muſt employ them to the advantage of his *maſter*, and to the benefit of his *brother*. [*The manifeſtation of the ſpirit is given to every man to profit withal.*]

[z] *Societas noſtra lapidum fornicationi ſimillima eſt: quæ caſura, niſi invicem obſtarent, hoc uno ſuſtinetur.* Senec. Epiſt. 95.
[a] Epheſ. 4. 6.
[b] Hic V. 24, 25
[c] Anthol. l. 4.
[d] Hic Ver. 21.

Surely

Surely then those men, *first* of all, run a course strangely exorbitant; who instead of employing them to *the profit*, bend those *gifts* they have received, (whether *spiritual* or *temporal*) to the ruine and destruction of their brethren. Instead of winning *souls* to *Heaven*; with busie and cursed diligence [c] *compassing Sea and Land*, to draw *Proselytes* to *the Devil*: and instead of raising up seed to their elder brother *Christ*, seeking to make their brethren (if it were possible) *ten times more the Children of Hell than themselves*. Abusing their Power to oppression, their wealth to luxury, their strength to drunkenness, their wit to Scoffing, Atheism, Prophaneness; *their learning* to the maintenance of Heresie, Idolatry, Schism, Novelty. If there be a fearful woe due to those that [f] use not their gifts profitably; what woes may we think shall over take them, that so ungraciously abuse them? 32

[c] Mat. 23. 15.

[f] Mat. 25. 30. *Intelligatur pœna intervertoris in pœna pigri.* Aug. in Psal. 99.

But to leave these wretches: be perswaded in the second place, all you, whom God hath made Stewards over his household, and blessed your basket and your store, to [g] *bring forth of your treasures things both new and old*; manifest the *Spirit* God hath given you so as may be most for the profit of your brethren. The Spirit of God when he gave you wisdome, and knowledge, intended not so much the wisdome and the knowledge themselves, as the manifestation of them, or as it is in the next verse [h] *the Word of Wisdome and the Word of Knowledge*: as Christ also promised his Apostles, to give them [i] *Os & sapientiam, a mouth and wisdome.* Alas what is wisdome without a mouth? but as a pot of treasure hid in the ground, which no man is the better for: [k] *Wisdome that is hid, and a treasure that is not seen, what profit is in them both?* O then, do not knit up your Masters talent in a [l] Napkin, smother not his light under a [m] bushel; pinch not his servants of their due [n] provision; pot not up the [o] Manna you have gathered till it stink and the worms consume it: but above all, squander not away your rich portions by riotous living. Let not either *sloth*, or *envy*, or *pride*, or pretended *modesty*, or any other thing hinder you, from labouring to discharge faithfully that *trust* and *duty* which God expecteth, which the necessity of the Church challengeth, which the measure of your *gifts* promiseth, which the condition of your *calling* exacteth from you. Remember *the manifestation* of the Spirit was given you *to profit withal.* 33

[g] Mat. 13. 52.

[h] Hic. Ver. 8.

[i] Luke 21. 15.

[k] Syrac. 20. 35

[l] Luc. 19. 20.

[m] Mat. 5. 15.

[n] Luc. 12. 42--46.

[o] Exod. 16. 20

Thirdly, since *the end* of all *gifts is to profit*: aim most at those *gifts that will profit most*; and endeavour so to frame those you have in the exercise of them, as they may be likeliest to bring *profit* to those *that* shall pertake of them. [p] *Covet earnestly the best gifts*, saith my Apostle at the last verse of this Chapter: and you have his Comment upon that Text in the first verse of the fourteenth Chapter, [q] *Covet spiritual Gifts* μᾶλλον δὲ ἵνα προφητεύητε *but rather that ye may prophecy.* And by *prophecying*, he meaneth [r] *the Instruction* of the Church, and people of *God* in the needful doctrines of *Faith* towards *God*, *Repentance* from dead works, and new and *holy Obedience. It is one Stratagem* of the Arch enemy of mankind, (and when we know his *wiles*, we may the better be able *to defeat him*,) by busying men of great and useful parts *in by matters*, and things *of lesser* consequence to divert them from following that *unum necessarium*, that which should be the main in all our endeavours, *the beating down of sin*, *the planting of Faith* and the *reformation of manners.* *Controversies*, I confess, are necessary, *the tongues* necessary, *Histories* necessary, *Philosophy and the Arts* necessary, other *Knowledge* of all sorts necessary in the *Church*: for *Truth* must be maintained, *Scripture-phrases* opened, *Heresie* confuted, the mouthes of *Adversaries* stopped, *Schisms* and *Novelties* suppressed. But when all is 34

[p] Hic Ver. 31.

[q] 1 Cor. 14. 1.

[r] *Prophetas interpretes dicit Scripturarum.* Ambr. in 1 Cor. c. 63. *Prophetia i. e. donum interpretandi Scripturas.* Piscat. schol. in 1 Cor. 14. 22. *Mysti, cum sensum ad salutem auditorum explanantes.* Eras. in Paraphr. ad 1 Cor. 14.

done, *Poſitive* and *Practique Divinity* is it muſt bring us to Heaven: that is it muſt poiſe our *judgements*, ſettle our *conſciences*, direct our *lives*, mortifie our *corruptions*, encreaſe our *graces*, ſtrengthen our *comforts*, ſave our *ſouls*. *Hoc opus, hoc ſtudium*: there is no *ſtudy* to this, none ſo well worth the labour as this, none that can bring ſo much *profit* to others, nor therefore ſo much *glory* to God, nor therefore ſo much *comfort* to our own hearts, as this. [f] *This is a faithful ſaying, and theſe things I will that thou affirm conſtantly* (ſaith S. *Paul* to *Titus*) *that they which have believed in God might be careful to maintain good works: theſe things are good and profitable unto men.* You cannot do more *good* unto the Church of God, you cannot more *profit* the people of God, by your *gifts*; then by preſſing effectually theſe two great points, *Faith*, and *good Works*. Theſe are good and profiable unto men.

[f] 1 Tim. 3. 8.

35 I might here add other *Inferences* from this point, as namely, ſince *the manifeſtation of the Spirit* is given to every one of us, chiefly *for this end*, that we may *profit* the people with it, that therefore *fourthly*, in our preaching we ſhould rather ſeek to *profit* our hearers, though perhaps with ſharp and unwelcome reproofs, then to *pleaſe* them by flattering them in evil: and that *Fifthly*, we ſhould more deſire to bring *profit* unto them, then to gain *applauſe* unto our ſelves: and ſundry other more beſides theſe. But I will neither add any *more*, nor proſecute theſe any *farther* at this time, but give place to other buſineſs. God the Father of *Lights*, and of *Spirits*, endow every one of us, in our Places and Callings, with a competent meaſure of ſuch *Graces*, as in his wiſdome and goodneſs he ſhall ſee needful and *expedient* for us, and ſo direct our *hearts*, and *tongues*, and *endeavours* in the *exerciſe* and *manifeſtation* thereof, that by his good bleſſing upon our labours we may be enabled to advance his *Glory*, propagate his Truth, benefit his *Church*, diſcharge a good *Conſcience* in the mean time, and at the laſt make our *account* with comfort at the appearing of our Lord Jeſus Chriſt. To whom, &c.

A D

AD CLERUM.

The Fourth Sermon.

At a Metropolitical Viſitation at *Grantham*, *Lincoln*, 22 *Auguſt* 1634.

ROM. XIV. 23.

—— For, whatſoever is not of Faith, is ſin.

ONE remarkable *difference* (among many other between *good* and *Evil*, is this: that there muſt be a concurrence of all requiſite conditions to make a thing *good*; whereas to make a thing *evil*, a ſingle defect in any one condition alone will ſuffice. *Bonum ex cauſa integra, Malum ex partiali.* If we propoſe not to our ſelves a right *end*, or if we pitch not upon proper and convenient *means* for the attaining of that *end*, or if we purſue not theſe *means* in a due *manner*, or if we obſerve not exactly every material *circumſtance* in the whole purſuit; if we fail but in any *one point*, the action, though it ſhould be in every other reſpect ſuch as it ought to be, by that *one defect* becometh *wholly ſinfull*. Nay more, not only a true and *real*, but even a ſuppoſed and *imaginary defect*, the bare opinion of unlawfulneſs, is able to vitiate the moſt juſtifiable act, and to turn it into ſin. [*I know there is nothing unclean of it ſelf: but to him that eſteemeth any thing to be unclean, to him it is unclean*, at the 14 verſe of this Chapter] Nay yet more, not only a *ſetled opinion* that the thing we do is unlawful but the very ſuſpenſion of our judgement, and the *doubtfulneſs of our minds*, whether we may lawfully do it or no, maketh it ſometimes *unlawful* to be done

(of us,) and, if we do it, ſinfull. [*He that* but *doubteth, is damned if he eat; becauſe he eateth not of faith:*] in the former part of this verſe. *The ground* whereof, the Apoſtle delivereth in a ſhort and full *Aphoriſm*; and concludeth the whole Chapter with it in the words of the Text, [*For, whatſoever is not of Faith, is ſin.*]

2 Many excellent Inſtructions there are, ſcattered throughout the whole Chapter, moſt of them concerning the right uſe of that *Liberty* we have unto things of *indifferent nature* well worthy our Chriſtian conſideration, if we had time and leiſure for them. But this *laſt Rule* alone will find us work enough: and therefore omitting the reſt, we will (by Gods aſſiſtance with your patience) preſently fall in hand with this, and intend it wholly; in *the Explication* firſt, and then in *the Application* of it. For by how much it is of more profitable and *univerſal uſe* for the regulating of *the common offices* of life: by ſo much is *the miſchief* greater if it be, and accordingly *our care* ought to be ſo much the greater that it be not, either miſunderſtood, or miſapplyed. *Quod non ex fide, peccatum:* that is the rule. *Whatſoever is not of faith, is ſin.* In *the Explication* of which words, there would be little difficulty, had not the ambiguity of the word *Faith* occaſioned difference of interpretations, and ſo left a way open to ſome miſapprehenſions. *Faith* is *verbum πολύσημον*, as moſt other words are. There be that have [b] reckoned up more than *twenty* ſeveral ſignifications of it in the Scriptures. But I find *three* eſpecially looked at by thoſe, who either purpoſely or occaſionally have had to do with this *Text*: each of which we ſhall examine in their Order.

[b] *Marlorat. in Enchirid.*

3 *Firſt* and moſt uſually, eſpecially in the Apoſtolical writings, the word *Faith* is uſed to ſignifie that *Theological vertue*, or *gracious habit*, whereby we embrace with our minds and affections the Lord *Jeſus Chriſt*, as the only begotten Son of God, and alone Saviour of the World, caſting our ſelves wholly upon *the mercy* of God through his *merits*, for remiſſion and everlaſting Salvation. [a] It is that which is commonly called a *lively* or [c] *juſtifying faith*: whereunto are aſcribed in holy Writ thoſe many gracious effects, of [c] *purifying* the heart, [d] *adoption*, [e] *juſtification*, [f] *life*, [g] *joy*, [c h] *peace*, [i] *ſalvation*, &c. Not as to their proper and primary *cauſe*; but [c] as to *the inſtrument*, whereby we apprehend and apply *Chriſt*, whoſe [c] *merits* and *ſpirit* are the true *cauſes* of all thoſe bleſſed *effects*. And in this notion many of our *later Divines* ſeem to underſtand it in our preſent *Text*. whileſt they alledge it for the confirmation of this Poſition, that, *All the works* (even the beſt works) of *Unbelievers are ſins.*

[a] Acts 15. 9.
[d] Joh. 1. 12. & Galat. 4. 26.
[e] Rom. 3. 28. & 5. 1.
[f] Hab. 2. 4. & Gal. 2. 20.
[g] Rom. 15. 13. 1 Pet. 1. 8.
[h] Rom. 5. 1.
[i] Acts 16. 34. Epheſ. 1. 8.

4 A poſition condemned indeed by *the Trent Council*, and that under a *curſe*; taking it (as I ſuppoſe) in a wrong conſtruction; but not worthy of ſo heavy a cenſure, if it be rightly underſtood; according to *the doctrine* of our Church in *the thirteenth Article* of her Confeſſion, and according to the tenour of thoſe *Scriptures* whereon that doctrine is grounded, *Viz. Mat.* 12. 33. *Rom.* 8. 8. *Tit.* 1. 15. *Heb.* 11. 6, &c. Howbeit I take it (with ſubjection of judgement) that that *Concluſion*, what *truth* ſoever it may have *in it ſelf*, hath yet no direct *foundation* in this *Text*. The Verb πιστεύω *to believe*, and the Noun πίστις, *faith or belief*, are both of them found ſundry times in this Chapter: yet ſeem not to ſignifie in any place thereof, either the Verb *the Act*, or the Noun *the habit*, of this *ſaving* or *juſtifying Faith*, of which we now ſpeak. But being oppoſed every where, and namely in this laſt verſe unto *doubtfulneſs* of judgement concerning *the lawfulneſs* of ſome indifferent things; muſt therefore needs be underſtood of ſuch a *perſwaſion* of judgement concerning ſuch *lawfulneſs*

[k] *Si quis dixerit, opera omnia quæ ante juſtificationem fiunt, verè eſſe peccata, Anathema ſit.* Con. Trident. Seſſ. 6. Can. 7.

as

as is oppoſite to ſuch *doubting*. Which kind of *Faith* may be found in a meer *heathen man*: who never having heard the leaſt ſyllable of *the miſtery of Salvation* by Chriſt, may yet be aſſured out of clear evidence of *reaſon*, that many of the things he doth are ſuch as he may and ought to do. And as it may be found in a meer *heathen man*, ſo it may be wanting in a *true believer*: who ſtedfaſtly reſting upon the blood of Chriſt for his eternal redemption, may yet through the ſtrength of *temptation*, ſway of paſſion, or other *diſtemper* or *ſubreption* incident to humane frailty, do ſome *particular act* or *acts*, of *the lawfulneſs* whereof he is not ſufficiently perſwaded. The Apoſtle then here ſpeaking of ſuch a *Faith* as may be both found in an *unbeleiver*, and alſo wanting in a true *beleiver*, it appeareth that by *Faith* he meaneth not that *juſtifying Faith*, which maketh a true *believer* to differ from an *unbeliever*; but the word muſt be underſtood in ſome other notion.

Yet thus much I may add withal in the behalfe of thoſe worthy men that have alledged this Scripture for the purpoſe aforeſaid, to *excuſe* them from the imputation of having (at leaſt *wilfully*) handled the Word of God deceitfully. 'First, that *the thing* it ſelfe being true, and 'the *words* 'alſo ſounding ſo much that way, might eaſily induce them to conceive 'that to be the very meaning. And common equity will not that 'men ſhould be preſently condemned, if they ſhall ſometimes confirm 'a point from a place of Scripture not altogether pertinent, if yet they 'think it to be ſo: eſpecially ſo long as the *ſubſtance* of what they write 'is according to the *analogy* of *Faith and Godlineſs*.' *Secondly*, that albeit 'theſe words in their moſt proper and immediate ſenſe will not ne'ceſſarily enforce that *Concluſion*: yet it may ſeem deducible therefrom 'with the help of ſome *topical arguments*, and by more *remote inferences*; 'as ſome learned men have endeavoured to ſhew, not altogether improbably. And *thirdly*, that they who interpret *this Text* as aforeſaid, are neither ſingular nor novel therein; but walk in the ſame path, which ſome of *the ancient Fathers* have trod before them. *The* [1] *Rhemiſts* themſelves confeſs it of S. *Auguſtine*: to whome they might have added alſo [m] S. *Proſper*, and (whoſe authority alone is enough to ſtop their mouths for ever) [n] *Leo* Biſhop of *Rome*, who have all cited theſe words for the ſelfeſame purpoſe.

But we are content, for the reaſons already ſhewn, to let it paſs as a *collection impertinent*: and that I ſuppoſe is the worſt that can be made of it. There is a *ſecond acception* of the word *Faith*: put either for *the whole ſyſteme* of that truth which *God* hath been pleaſed to reveal to his Church in the Scriptures of the old and new Teſtament, or ſome part thereof: or elſe (*κατ' ἐξοχὴν*) for the *aſſent* of the mind thereunto. In which ſignification ſome conceiving the words of this Text to be meant do hence infer *a falſe* and dangerous *concluſion*; which yet they would obtrude upon the Chriſtian Church as an undoubted principle of truth, That [o] *men are bound for every particular action they do, to have direction and warrant from the written word of God*, or elſe they ſin in the doing of it. For (ſay they) *faith* muſt be grounded upon *the word of God* [p] *Faith cometh by hearing, and hearing by the word of God*, Rom. 10.) Where there is [q] *no Word* then, there can be no *Faith*: and then, by the Apoſtles doctrine, that which is done without *the Word* to warrant it, muſt needs be ſin, for *whatſoever is not of Faith is ſin*. This is their opinion, and thus they would infer it.

I know not any piece of *counterfeit Doctrine*, that hath paſſed ſo currently in

1 2 [1] *Though S. Auguſt. ſometimes applyeth it alſo to prove, that all the actions of infidels (meaning &c) be ſin* Rhem. annot. in Loc.

[m] *Et omne quod non eſt ex fide peccatum eſt: ut ſc. intelligat juſtitiam infidelium non eſſe juſtitiam: quia ſordet natura ſine gratia.* Proſper. in Epiſt. ad Ruſin Vid. etiam eundem contra Collat.

[n] *Extra Eccleſiam Catholicam nihil eſt integrum, nihil caſtum dicente Apoſtolo, Omne quod non, &c.* Leo ſerm. 2. de jejun. Pentec.

6 [o] T.C.l. 1. p. 59. &c. apud Hooker lib 2. [p] Rom. 10. 17 [q] T.C.l. .. 27 apud Hooker lib 2. Sect. 4.

7

in the world, with ſo little *ſuſpition* of falſhood, and ſo little open *contradiction*, as this hath done. One chief cauſe whereof I conjecture to be, for that it ſeemeth to make very much for *the honour* and *perfection* of Gods ſacred Law: the fulneſs and ſufficiency whereof none in the Chriſtian Church but *Papiſts*, or *Atheiſts*, will deny. In which reſpect, the very queſtioning of it now, will perhaps ſeem a *ſtrange novelty* to many, and occaſion their *miſcenſures*. But as *God* himſelf, ſo *the Holy Word of God* is ſo full of all requiſite perfection, that it needeth not to beg honour from an untruth. ([t] *Will you ſpeak wickedly for God? Or talk deceitfully for him?*) I hold it very needful therefore, both for the vindicating of my *Text* from a common abuſe, and for the arming of all my brethren as well of *the Clergy* as *Laity* againſt a common and plauſible *errour*, that neither they *teach* it, nor theſe *receive* it; briefly and clearly to ſhew, that the aforeſaid opinion, in ſuch ſort as ſome have *propoſed* it, and many have *underſtood* it, (for it is capable of a good interpretation, wherein it may be allowed,) *Firſt*, is utterly devoid of *Truth*; and *ſecondly*, draweth after it many dangerous *conſequents* and evil effects; and *thirdly*, hath no good warrant from my preſent *Text*.

[t] Job 13. 7.

The *Opinion* is, that to do any thing at all without direction from *the Scripture*, is unlawful and ſinful. Which if they would underſtand only of the ſubſtantials of *Gods worſhip*, and of the exerciſes of *ſpiritual and ſupernatural graces*, the aſſertion were true and ſound: but as they extend it to [u] *all the actions of common life* whatſoever, whether natural or civil, even ſo far as to the *taking up of a ſtraw*: ſo it is altogether falſe and indefenſible. I marvail what warrant they that ſo teach have from *the Scripture* for that very doctrine: or where they are commanded ſo to *believe* or *teach*. One of their chiefeſt refuges is *the Text* we now have in hand: but I ſhall anon drive them from this ſhelter. The other places uſually alledged ſpeak only, either of Divine and *Supernatural Truths* to be believed, or elſe of *works of grace or worſhip* to be performed, as of neceſſity unto Salvation: which is not to the point in iſſue. For it is freely confeſſed, that in things of ſuch nature *the Holy Scripture* is, and ſo we are to account it, a moſt *abſolute* and *ſufficient* direction. Upon which ground we heartily reject all *humane Traditions*, deviſed and intended as *ſupplements* to *the Doctrine of Faith* contained in *the Bible*, and annexed as *Codicils* to the Holy *Teſtament* of Chriſt, for to ſupply the defects thereof. The queſtion is wholly about things in their nature *indifferent*, ſuch as are the uſe of our *food*, *raiment*, and the like; about which *the common actions* of life are chiefly converſant: Whether in the choice and uſe of ſuch things we may not be ſometimes ſufficiently guided by the light of *reaſon* and the common rules of *diſcretion*: but that we muſt be able, (and are ſo bound to do, or elſe we *ſin*) for every thing we do in ſuch matters, to deduce our *warrant* from ſome place or other of *Scripture*.

[u] *I ſay, that the Word of God containeth whatſoever things can fall into any part of mans life.* T. C. lib. 1. p. 20. apud Hooker lib. 2. §. 1.

Before *the Scriptures* were written, it pleaſed God by *viſions*, and *dreams*, and other like *revelations*, immediately to make known his good pleaſure to the *Patriarchs* and *Prophets*, and by them unto the people: which kind of *Revelations* ſerved them to all the ſame intents and purpoſes, whereto the ſacred *Scriptures* now do us, *viz.* to inſtruct them what they ſhould believe and do for his better *ſervice*, and the furtherance of their own *Salvations*. Now as it were unreaſonable for any man to think, that they either had or did expect an *immediate revelation* from God every time they *ate*, or *drank*, or *bought*, or *ſold*, or did any other of *the common*

actions

actions of life, for the warranting of each of those particular actions to their consciences: no less unreasonable it is to think, that we should now expect the like *warrant* from *the Scriptures*, for the doing of the like actions. Without all doubt, *the Law of Nature*, and *the light of Reason*, was the *rule* whereby they were guided for the most part in such matters: which the wisdome of God would never have left in them or us, as a *principal relique* of his decayed *image* in us, if he had not meant, that we should make use of it, for *the direction* of our lives and actions thereby. Certainly, God never infused any *power* into any creature, whereof he intended not some *use*. Else what shall we say of *the Indies* and other barbarous Nations, to whom God never vouchsafed *the lively Oracles* of his written word? Must we think that they were left *a lawless people*, without any *Rule* at all whereby to order their *actions*? How then come they to be guilty of *transgression*? for where there is [t] *no Law*, there can be *no transgression*. Or how cometh it about that their *consciences* should at any time or in any case either [u] *accuse* them, or *excuse* them, if they had no *guide* nor *rule* to walk by? But if we must grant they had *a Rule*, (and there is no way, you see, but grant it we must;) then we must also of necessity grant that there is some *other Rule* for humane actions besides *the written word*: for that we presupposed these Nations to have wanted. Which *Rule* what other could it be, then *the Law of Nature* and of *right Reason*, imprinted [w] *in their hearts*! Which is as truly *the Law* and *Word of God*, as is that which is printed *in our Bibles*. So long as our *actions* are *warranted* either by the one or the other, we cannot be said to want *the warrant of Gods Word*: [x] *Nec differt, Scripturâ an ratione consistat*, saith *Tertullian*; it mattereth not much from whether of both we have our *direction*, so long as we have it from either.

[t] Rom. 4. 15.

[u] Rom. 2. 15.

[w] Rom. 2. 15.

[x] Tertul. de coron. milit. cap. 4.

You see then those men are in a great errour, who make the holy Scriptures *the sole rule* of all humane actions whatsoever. For the maintenance whereof, there was never yet produced any piece of an argument, either from *Reason*, or from *authority* of holy Writ, or from the *testimony* either of the ancient *Fathers* or of other classical *Divines* of later times; which may not be clearly and abundantly answered, to the satisfaction of any rational man not extreamly fore-possessed with prejudice. "They who 'think to salve the matter by this *mitigation*; that at least-wise our actions 'ought to be framed according to those *General rules of the Law of Nature*, 'which are here and there in the Scriptures dispersedly contained; (as 'viz. *That we should do as we should be done to*; *That all things be done decently, and orderly, and unto edification*; *That nothing be done against conscience*, and the like:) speak somewhat indeed to *the truth*, but little 'to *the purpose*. For they consider not, *First*, that these *general rules* are 1
'but *occasionally* and *incidentally* mentioned in Scripture; rather to mani- 'fest unto us a *former*, than to lay upon us a *new obligation*. *Secondly*, 2
'that those *Rules* had been of force for the ordering of mens actions, though 'the *Scripture* had never *expressed* them: and were of such force, before 'those *Scriptures* were written, wherein they are now *expressed*. For they 'bind not originally *quâ scripta*, but *quâ justa*; because they are *righteous*, 'not because they are *written*. *Thirdly*, that an action conformable to 3
'these general rules might not be condemned as *sinful*, although the doer 'thereof should look at those rules meerly as they are the dictates of *the* 'Law of nature; and should not be able to vouch his *warrant* for it from a- 'ny place of *Scripture*, neither should have at the time of the doing there- 'of any present thought or consideration of any such place. The contrary-

'where-

'whereunto, I permit to any mans reasonable judgement, if it be not 'desperately *rash* and *uncharitable* to affirm. *Lastly*, that if mens actions 'done agreeably to those rules are said to be *of faith*, precisely for this rea- 'son, because those rules are contained in *the word*: then it will follow, 'that before those *particular Scriptures* were written wherein any of those 'rules are first delivered, every action done according to those rules had 'been done *without faith*, (there being as yet no *Scripture* for it;) and 'consequently had been a sin. So that by this doctrine it had been a sin '(before the writing of [z] S. *Mathews Gospel*) for any man to have done to [z] Mat. 7. 12. 'others as he would they should do to him; and it had been a sin (before [1] 1 Cor. 14. 40. 'the writing of *the* [1] *former Epistle to the Corinthians*) for any man to have 'done any thing *decently* and *orderly*; supposing these *two rules* to be in 'those *two places* first mentioned: because (this supposed) there could 'then have been no warrant brought from *the Scriptures* for so do- ing.

11 'Well then, we see the former Opinion will by no means hold, neither 'in *the rigour* of it, nor yet in *the mitigation*. We are therefore to be- ware of it; and that so much the more heedfully, because of the *evil con- sequents* and effects that issue from it: to wit, a world of *superstitions*, un- charitable *censures*, bitter *contentions*, *contempt* of superiours, *perplexi- ties* of conscience. *First*, it filleth mens heads with many *superstitious* con- ceits, making them to cast *impurity* upon sundry things, which yet are *lawful* to as many as use them lawfully. For the taking away of *the indif- ference* of any thing that is indifferent, is in truth *Superstition*: whether either of the two wayes it be done, either by *requiring* it as *necessary*, or by *forbidding* it as *unlawful*. He that condemneth a thing as *utterly un- lawful*, which yet indeed is *indifferent*, and so lawful, is *guilty* of *super- stition*, as well as he that enjoyneth a thing as *absolutely necessary*, which yet indeed is but *indifferent*, and so arbitrary. They of *the Church of Rome*, and some in *our Church*, as they go upon quite contrary *grounds*, yet both *faile*; so they run into quite contrary *errours*, and both *supersti- tious*. They decline too much on *the left hand*, denying to the *holy Scri- pture* that *perfection* which of right it ought to have; of containing all things appertaining to that *supernatural doctrine* of faith and holiness which God hath revealed to his Church, for the attainment of everlasting salvation: whereupon they would impose upon Christian people, and that with an opinion of *necessity*, many things which the *Scriptures* require not: and that is a *Superstition*. These wry too much on *the right hand*, ascribing to the *holy Scripture* such a kind of *perfection* as it cannot have; of being the sole director of all *humane actions* whatsoever: whereupon they *forbid* unto Christian people, and that under the name of *sinne*, sun- dry things which the holy *Scripture* condemneth not: and that is a *super- stition* too.

12 From which *Superstition*, proceedeth in the second place *uncharitable censuring*: as evermore they that are the most *superstitious*, are the most *supercilious*. No such severe *censurers* of our blessed Saviours person and actions, as the *Superstitious* Scribes and Pharisees were. In this Chapter, the special fault, which the Apostle blameth in the *weak ones* (who were [b] Ver. 3, 4, 10, & 13. somewhat *superstitiously* affected,) was their *rash* and *uncharitable* [b] *judging* of their brethren. And common and daily experience among our selves sheweth how freely some men spend their *censures* upon so many of their brethren, as *without scruple* do any of those things, which they upon false grounds have superstitiously condemned as *utterly unlawful*.

And,

And then *thirdly*, as unjuſt *cenſurers* are commonly entertained with *ſcorn* and contumely; they that ſo liberally condemn their brethren of *prophaneneſs*, are by them again as freely flouted for their *preciſeneſs*: and ſo whiles both parties *pleaſe themſelves* in their own wayes, they ceaſe not mutually to *provoke* and ſcandalize and exaſperate the one the other, purſuing their private ſpleens ſo far, till they break out into *open contentions* and oppoſitions. Thus it ſtood in the *Roman Church*, when this Epiſtle was written. They [c] *judged* one another, and *deſpiſed* one another, to the great diſturbance of *the Churches Peace*: which gave occaſion to our Apoſtles whole diſcourſe in this Chapter. And how far the like *cenſurings* and *deſpiſings* have embittered *the ſpirits*, and whetted both *the tongues* and *pens* of learned men one againſt another in our own Church; the ſtirs that have been long ſince *raiſed*, and are ſtill *upheld* by the factious oppoſers againſt our *Eccleſiaſtical Conſtitutions*, *Government*, and *Ceremonies*, will not ſuffer us to be ignorant. Moſt of which ſtirs, I verily perſwade my ſelf, had been long ere this either wholly buried in ſilence, or at leaſtwiſe prettily well quieted, if *the weakneſs* and *danger* of the errour whereof we now ſpeak, had been more timely diſcovered, and * more *fully* and *frequently* made known to the world, than it hath been.

13

[c] Ver. 3.

* It is indeed fully handled by M. *Hooker* in his ſecond book of Eccleſ. Policy: but few men of that party will read his *works*, though written with ſingular learning, wiſdom, godlineſs and moderation.

Fourthly, let that doctrine be once admitted, and all *humane authority* will ſoon be *deſpiſed*. The commands of *Parents*, *Maſters*, and *Princes*, which many times require both *ſecrecy* and *expedition*, ſhall be taken into ſlow deliberation; and *the equity* of them ſifted by thoſe that are bound to *obey*, though they know no cauſe why, ſo long as they know no cauſe to the contrary. [d] *Delicata eſt obedientia, quæ tranſit in cauſæ genus deliberativum.* It is a *nice* obedience in [e] S. *Bernards* judgement; yea rather *troubleſome* and odious, that is over-curious in [f] *diſcuſſing* the commands of *ſuperiours*, boggling at every thing that is enjoyned, requiring *a why for every wherefore*, and unwilling to ſtir until the *lawfulneſs* and *expediency* of the thing commanded ſhall be demonſtrated by ſome manifeſt *reaſon*, or undoubted *authority* from the Scriptures.

14

[d] Pet. Bleſenſ. Epiſt. 131.

[e] *Delicata ſatis imo nimis moleſtia eſt iſta obedientia*, &c. Bern. de præcept. & diſpenſ.

[f] *Infirmæ prorſus voluntatis indicium eſt, ſtatuta ſeniorum ſtudioſius diſcutere; hærere ad ſingula quæ injunguntur; exigere de quibuſque rationem; & male ſuſpicari de omni præcepto cujus cauſa latuerit; nec unquam libenter ordire, niſi*, &c. Bern. Ibid.

Laſtly, the admitting of this doctrine would caſt ſuch a ſnare upon men of weak *judgements*, but tender *conſciences*, as they ſhould never be able to unwind themſelves thereout again. Mens *daily occaſions* for themſelves or friends, and *the neceſſities of common life*, require the doing of *a thouſand things* within the compaſs of a few dayes; for which it would puzzle the beſt *Textman* that liveth; readily to bethink himſelf of *a ſentence in the Bible*, clear enough to ſatisfie a ſcrupulous conſcience of *the lawfulneſs* and *expediency* of what he is about to do: for which, by harkening to the rules of *reaſon* and *diſcretion*, he might receive eaſie and ſpeedy reſolution. In which caſes, if he ſhould be bound to *ſuſpend* his reſolution, and delay to do that which his own *reaſon* would tell him were preſently needful to be done, until he could haply call to mind ſome *precept* or *example* of Scripture for his warrant: what *ſtops* would it make in the courſe of his whole life? what *languiſhings* in the duties of his calling? how would it fill him with *doubts* and irreſolutions, lead him into a maze of *uncertainties*, entangle him in a world of woful *perplexities*, and (without the great mercy of God, and better inſtruction) plunge him irrecoverably into the gulph of *deſpair*? Since the chief end of the publication of *the Goſpel*, is to [g] *comfort* the hearts, and to revive and refreſh the ſpirits of *Gods* people with [h] the glad tidings of *liberty* from the ſpirit of [i] *bondage* and [k] *fear*, and of gracious *acceptance* with their *God*; to anoint them with [l] *the oyl of gladneſs*, giving them *beauty for aſhes*, and inſtead of [m] *ſackcloth girding them with joy*: we may wel *ſuſpect* that *doctrine* not

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[g] Iſay 40. 1, 2.
[h] Iſay 61. 1-3.
[i] Rom. 8. 15.
[k] 2 Tim. 1. 7.
[l] Pſal. 45. 7.
[m] Pſal. 30. 11.

to be *Evangelical*, which thus ſetteth the conſciences of men upon *the rack*, tortureth them with continual *fears* and *perplexities*, and prepareth them thereby unto *belliſh deſpair*.

16 Theſe are the grievous *effects* and pernicious *conſequents* that will follow upon their opinion, who hold, that we muſt have warrant from the *Scripture* for every thing whatſoever we do: not only in *ſpiritual things*, (wherein alone it is abſolutely true) nor yet only in other *matters of weight*, though they be not ſpiritual, (for which perhaps there might be ſome colour) but alſo in the common affairs of life, even in the moſt ſleight and trivial things. Yet for that the Patrons of this opinion build themſelves as much upon the authority of this *preſent Text*, as upon any other paſſage of Scripture whatſoever (which is the reaſon why we have ſtood thus long upon the examination of it:) we are therefore in the next place to clear *the Text* from that their *miſ-interpretation*. The force of their collection ſtandeth thus (as you heard already:) that *faith* is ever grounded upon *the word* of God; and that therefore whatſoever action is not grounded upon the *word*, being it is not *of faith*, by the Apoſtles rule here, muſt needs be *a ſin*. Which collection could not be denied, if the word *Faith* were here taken in that ſenſe which they imagine, and wherein it is very uſually taken in the Scriptures; *viz.* for *the doctrine* of ſupernatural and divine revelation, or for the *belief* thereof: which doctrine we [a] willingly acknowledge to be compleatly contained in *the holy Scriptures* alone, and therefore dare not admit into our belief, as a branch of *divine ſupernatural truth*, any thing not therein contained. But there is a *third ſignification* of the word *Faith*, nothing ſo frequently found in the Scriptures as *the two* former; which yet appeareth both by the courſe of this *whole Chapter*, and by the conſent of the beſt and moſt approved *interpreters* as well ancient as modern, to have been properly intended by our Apoſtle in this place: namely that wherein it is put for a *certain perſwaſion of mind*, that what we do may lawfully be done. So that whatſoever *action* is done by us, with reaſonable aſſurance and *perſwaſion* of the lawfulneſs thereof in our own conſciences, is in our Apoſtles purpoſe ſo far forth *an action of Faith*: without any inquiring into *the means* whereby that *perſwaſion* was wrought in us; whether it were the light of our own *reaſon*, or *the authority* of ſome credible perſon, or the declaration of Gods *revealed will* in his written Word. And on the other ſide, whatſoever *action* is done, either *directly contrary* to the judgement and verdict of our own *conſciences*, or at leaſtwiſe *doubtingly* and before we are in ſome competent meaſure aſſured that we may *lawfully* do it: that is it which S. *Paul* here denieth to be *of faith*, and of which he pronounceth ſo peremptorily that it is (and that *eo nomine*) a ſin.

[a] See Articles of the Church of *England* Artic. 6.

17 About which uſe and ſignification of the word *Faith* we need not to trouble our ſelves to fetch it from a *trope*, either of [b] a *Metonymie* or [c] *Synecdoche*, as ſome do. For though (as I ſay) it do not ſo often occur in Scripture; yet it is indeed the primary and native ſignification of the word πίστις *Faith*, derived from the root πείθω *to perſwade*. Becauſe all kinds of *Faith* whatſoever, conſiſt in a kind of *perſwaſion*. You ſhall therefore find the words, πιστεύω which ſignifieth properly *to believe*, and ἀπιστῶ which ſignifieth properly *not to be perſwaded*, to be oppoſed as contrary either to other in [d] *John* 3. and *Acts* 14. and other places. To omit the frequent uſe of the words πίστις and *Fides*, in *Greek* and *Latine* Authors in this ſignification: obſerve but the paſſages of this very *Chapter*, and you will be ſatisfied in it. At the ſecond verſe, [e] πιστεύει ὅτι, *one believeth that be*

[b] *Heming.* in Rom. 14. 1.
[c] Piſcat. *ibid.*
[d] Joh 3. 36. & Acts 14. 1, 2.
[e] Hic Verſe 2.

he may eat all things: that is, he is verily *perſwaded* in his conſcience that he may as lawfully eat *fleſh* as *herbs*, any one kind of meat as any other, he maketh no doubt of it. Again at the fourteenth verſe, [s] πέπεισμαι, *I know and am perſwaded that there is nothing unclean of it ſelf.* That is, I ſtedfaſtly believe it as a moſt certain and undoubted truth Again at the two and twentieth verſe, [t] σὺ πίστιν ἔχεις; *Haſt thou faith? have it to thy ſelf before God:* that is, Art thou in thy conſcience *perſwaded* that thou maiſt lawfully partake any of the good creatures of God? Let that *perſwaſion* ſuffice thee for *the approving* of thine own heart in the ſight of God: but *trouble* not the Church, nor *offend* the weaker brother, by a needleſs and unſeaſonable oſtentation of that thy knowledge. Laſtly, in this three and twentieth verſe, [u] ὁ δὲ διακρινόμενος, *He that doubteth is damned if he eat, becauſe he eateth not of faith:* that is, he that is not yet fully *perſwaded* in his own mind, that it is *lawful* for him to eat ſome kinds of meats, (as namely, *ſwines fleſh*, or *bloudings*,) and yet is drawn againſt his own judgement to *eat* thereof becauſe he ſeeth others ſo to do, or becauſe he would be loath to undergo the taunts and jears of ſcorners, or out of any other poor reſpect: ſuch a man is *caſt and condemned* by the judgement of his own heart as a tranſgreſſor, becauſe he adventureth to do that which he doth not believe to be *lawful.* And then the Apoſtle proceeding *ab hypotheſi ad theſin*, immediately reduceth that particular caſe into a *general rule* in theſe words, *For whatſoever is not of faith, is ſin.* By the proceſs of which his diſcourſe, it may appear, that by *Faith* no other thing is here meant, than ſuch a *perſwaſion* of the mind and conſcience as we have now declared, and that the true purport and intent of theſe words is but thus much in effect: Whoſoever ſhall enterpriſe the doing of any thing, which he *verily believeth* to be unlawful, or at leaſtwiſe is not *reaſonably well perſwaded* of the lawfulneſs of it; let the thing be otherwiſe, and in it ſelf what it can be, *lawful* or *unlawful*, *indifferent* or *neceſſary*, *convenient* or *inconvenient*, it mattereth not: to him it is a ſin howſoever.

Which being the plain evident and undeniable purpoſe of theſe words, I ſhall not need to ſpend any more breath either in the farther *refutation* of ſuch concluſions as are *miſ-inferred* hence, which fall of themſelves; or in the farther *Explication* of the meaning of *the Text*, which already appeareth: but addreſs my ſelf rather to *the application* of it. Wherein, becauſe upon this great Principle may depend the reſolution of very many *Caſes of Conſcience*, which may trouble us in our Chriſtian and holy walking: it will not be unprofitable to proceed by reſolving ſome of the moſt material *doubts* and *queſtions*, among thoſe which have occurred unto my thoughts by occaſion of *this Text* in my meditations thereon,

Firſt, it may be demanded, *What power* the Conſcience hath to make a thing, otherwiſe good and *lawful*, to become *unlawful* and ſinful? and *whence* it hath that power? I anſwer, *Firſt*, that it is not in the power of any mans judgement or conſcience to alter *the natural condition* of any thing whatſoever, either in reſpect of *quality* or *degree*: but that ſtill every thing that was *good* remaineth *good*, and every thing that was *evil* remaineth *evil*; and that in the very ſame degree of good or evil as it was before, neither better nor worſe, any mans particular *judgement* or *opinion* thereof notwithſtanding. For the differences between *good* and *evil*, and the ſeveral *degrees* of both, ſpring from ſuch conditions as are *entrinſecal* to the things themſelves: which no [x] *Outward reſpects*, (and much leſs then *mens opinions*) can vary. He that eſteemeth any creature unclean, may

[s] Verſe 14.

[t] Verſe 22.

[u] Verſe 23.

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[x] *Reſpectus non mutant naturam rerum.*

defile *himself*, but he cannot bring impurity upon *that creature*, by such his estimation. *Secondly*, that [y] mens judgements may make that which is good in its *own nature*, (the natural goodness still remaining) become evil *to them* in the use: *essentially* good, and *quoad rem*; but *quoad hominem*, and *accidentally* evil. It is our Apostles own distinction in the fourteenth verse of this Chapter: *Nothing unclean of it self: but to him that esteemeth any thing to be unclean, unclean to him.* But then we must know withal, that it holdeth not the other way. Mens *judgements* or *opinions*, although they may make that which is good *in it self*, to become evil *to them*; yet they cannot make that which is evil *in it self*, to become good either *in it self*, or *to them*. If a man were verily perswaded, that it were evil *to ask his Father blessing*, that mis-perswasion would make it become evil *to him*: But if the same man should be as verily perswaded that it were good *to curse his Father*, or *to deny him relief* being an unbeliever; that *mis-perswasion* could not make either of them become good to him. Some that persecuted the Apostles were *perswaded* they [z] did God *good service* in it. It was Saint *Pauls* ease before his conversion, who [a] *verily thought in himself, that he ought to do many things contrary to the name of Jesus.* But those their *perswasions* would not serve to justifie those their *actions*. Saint *Paul* confesseth himself to have been [b] *a persecutor, and blasphemer, and and injurious* for so doing, although he followed the guidance of his own conscience therein: and to have stood in need of *mercy* for the remission of those wicked acts, though he did them *ignorantly*, and [c] out of *Zeal to the Law*. The reason of which difference is, that which I touched in the beginning, even because any *one defect* is enough to render an action *evil*; and consequently a defect in *the agent* may do it, though *the substance* of the action remain still (as it was) *good*: but *all conditions* must concur to make an action *good*; and consequently *a right intention* in the agent will not suffice thereunto, so long as *the substance* of the action remaineth still (as it was) *evil*. *Thirdly*, that *the Conscience* hath this power over mens wils and actions by virtue of that unchangeable *Law* of God, which he establisheth by an ordinance of *nature* in our first creation: that *the will* of every man (which is *the fountain* whence all our *actions* immediately flow) should conform it self to the judgement of *the practick understanding* or *conscience*, as to its proper and immediate *rule*, and yield it self to be guided thereby. So that if *the understanding* through Errour point out a wrong way, and *the will* follow it: the fault is chiefly in *the understanding* for mis-guiding *the will*. But if *the understanding* shew the right way, and *the will* take a wrong: then the fault is meerly in *the will*, for not following the guide which God hath set over it.

It may be demanded *secondly*, Whether or no in every particular thing we do, an *actual consideration* of the lawfulness and expediency thereof be so requisite, as that for want thereof we should sin in doing it? The reason of the doubt is, because otherwise how should it appear to be *of Faith*? and, *Whatsoever is not of Faith, is sin.* I answer, *First*; that in matters of weight, and worthy of consultation, it is very necessary that *the lawfulness* and *expediency* of them be first diligently examined, before they be enterprised. And *secondly*, that even in smaller matters the like examination is needful when there is any *apparent cause* of doubting. But *thirdly*, that in such small and trivial matters, as it much skilleth not whether we do them or no, or whether we do this rather than that, and wherein *no doubt* ariseth to trouble us; an *actual consideration* of their lawfulness or expediency is so far from being *requisite*, that it would rather be *trouble-*

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[y] *Opinio nostra nobis legem facit.* Ambr. de paradis.

[z] Joh. 16.2.

[a] Acts 26.9.

[b] 1 Tim. 1.13.

[c] Acts 23.3,4, & Phil. 3.6.

Ubi est suspicio, ibi discussio necessaria. Bernard, Ep. 7.

ſome and incommodious. True it is, that all *voluntary actions* are done with ſome *deliberation*, more or leſs: becauſe it is the nature of *the will* to conſult with *the underſtanding* in every act; elſe it ſhould be irrational and bruitiſh. Yet there are many things which we daily do, wherein the ſentence of *the underſtanding* is ſo quick and preſent, becauſe there is *no difficulty* in them; that they ſeem to be, (and are therefore ſometimes ſo termed) *actus indeliberati*: [e] ſuch as are to *ſit* down and to *riſe* up, to *pluck* a flower as we walk in a Garden, to *aſk* the time of the day, or the name of the next Town as we travel by the way, or whether we eat of this or that diſh at the Table [f] and the like. For the doing of every of which, it were a *ridiculous ſervility* to be impoſed upon men, if they ſhould be tyed to diſtrict examination of *the lawfulneſs* and *expediency* thereof. There is not in them *dignus vindice nodus*: and a mans *time* ought to be more precious unto him, than to be trifled away in ſuch *needleſs* and *minute* enquiries. It is even as if we ſhould tye a great learned man that is ready in his Latine tongue, to bethink himſelf firſt of ſome *Grammar rule or Example* for the declining and parſing of every word he were to ſpeak, before he ſhould adventure to utter a *Latine ſentence*. But, as ſuch a man is ſufficiently aſſured out of *the habit* of his learning, that he ſpeaketh *congruouſly* and with good *propriety*, though he have no preſent *actual* reference to his *Grammar rules*: ſo here an *habitual knowledge* of the nature and uſe of *indifferent things* is ſufficient to warrant to the conſcience *the lawfulneſs* of theſe *common actions* of life; ſo as they may be ſaid to be *of Faith*, though there be no farther *actual* or *particular* diſquiſition uſed about them. A very needful thing it is the whileſt, for Chriſtian men to endeavour to have a right *judgement* concerning indifferent things: without which it can ſcarcely be avoided, but that both their *Conſciences* will be full of *diſtracting ſcruples* within themſelves, and their *converſations* full of *unbrotherly carriage* towards others.

[d] *Ratio in rebus manifeſtis non inquirit, ſed ſtatim judicat.* Aquin. 1. 2. qu. 14. 4. ad 2.

[e] ἐκόλιος γὰρ πολλὰ περὶ τοιαῦτα, περὶ τοῦ διαναπαύεσθαι καὶ βαδίζειν· διὸν καθίζομεν, καὶ ἀνιστάμεθα, &c. Arist. 1. Mag. Moral. 18.

[f] εἰ δ' ἀεὶ βαλλόμεθα, εἰς ἄπειρον ἥξει. Arist. 2. Eth. 5.

It may be demanded *thirdly*, Since *Whatſoever is not of faith, is ſin*; What *meaſure* of Faith, or what degree of Perſwaſion is neceſſary for the warranting of our actions, ſo as leſs than that will not ſerve? I anſwer, that what is here demanded cannot be poſitively defined by any peremptory and immovable rules. There is moſt an end *a Latitude* in ſuch things as theſe are: which may be *ſtraitned* or *extended* more or leſs, according to the exigence of *preſent occaſions*, and as the different ſtate or quality of *particular buſineſs* ſhall require. There is a πληροφορία, *a fulneſs of perſwaſion*, ariſing from evident infallible and demonſtrative proofs, which is attainable for the performance of ſundry duties both of civil *Juſtice* and of *Religion*. And where it may be attained, it is to be *endeavoured* after, (though it be not of *abſolute neceſſity*:) for we cannot make our aſſurances too ſtrong. The Apoſtle uſeth that word at the fifth vers (ε *Let every man be fully perſwaded in his own mind*,) πληροφορείσθω: it is a metaphorical word, and ſeemeth to be borrowed from a Ship under [h] *full ſail*, that hath both *wind* and *tide* with it, to carry it with a ſtraight and ſpeedy courſe to the deſired point, and nothing to hinder it. But as men, when they are to purchaſe *Lands*, will deſire and propoſe to have as good *aſſurance* as by learned councel can be deviſed; but yet muſt be content to take ſuch *aſſurance* as *the ſellers* can make, or elſe they ſhall make but a few markets: ſo although we may deſire (*ex abundanti*) a *full aſſurance of faith* in every weighty action we ſhall enterpriſe; yet ordinarily and in moſt things we muſt content our ſelves to take up with a *conjectural, probable*, and *moral certainty*, or elſe we ſhall find very few things left for

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ε Verſe 5. *bis plenè certus ſit.* Heming.

[h] *Quaſi plenis velis feratur.* Piſcat. in Schol. ad Rom. 14. 5.

us to do. *Fides Logica* is not to be expected in all cases: in some, and those the most, *Fides Ethica* must serve the turn. Nay I say yet further, and I beseech you (brethren) to take notice of it as a matter of special use both for the *directing* and *quieting* of your consciences: that ordinarily and in most things we need no other *warrant* for what we do than this only, that there is not (to our knowledge) any law either of *Nature* or *Scripture* against them. As the Lawyers use to say of mens persons, *Quisque præsumitur esse bonus*, &c. The Law taketh every man for *a good man and true*, till his truth and honesty be legally disproved; and as our Saviour sometimes said, [i] *He that is not against us, is for us*: so in these matters we are to *believe* all things to be *lawful* for us to do, which cannot be shown by good evidence either of *Scripture* or *Reason* to be *unlawful*. Those men therefore go quite the wrong way to work, to the fearful *puzling* of their own and other mens *consciences*, who use to argue on this manner. [This I have no warrant to do; for *where is it commanded?*] Whereas they ought rather to argue thus, [This I have good warrant to do; for *where is it forbidden?*] Apply this now a little to those *Ceremonies*, that for *orders* sake, and to add the greater *solemnity* to sacred actions, are appointed in the Church; *Wearing* the Surplice, *bowing* at the Name of the Lord *Jesus*, *kneeling* at the Holy Communion, and the rest. Though I might say, and that truly, that these also are commanded even by divine authority *in genere*, that is to say, as they fall within the compass of *decent Ceremonies*, by vertue of that Grand Ecclesiastical Canon, ([k] *Let all things be done honestly and in order*;) and that even *in specie* too they are commanded by the authority of those *Governours* whom God hath set over us, and to whom we are bound in *Conscience*, and by vertue of Gods commandement, to yield *obedience*: Yet I waive all this for the present, because it is not so direct to the point in hand. Only I ask, Where are any of these things *forbidden*? if they be, let it be shewn: and that not by *weak collections*, and *remote consequences*, which are good for nothing but to engender *strifes*, and to multiply *disputes* without end; but by *direct* and *full evidence* either of *Scripture text* or *Reason*, which (for any thing I know) was never yet done, neither (as I verily believe) will ever be done. But if it cannot be shown that these things are *forbidden*; without any more adoe, the use of them is by that sufficiently *warranted*. He that will not allow of this *doctrine*, besides that he cherisheth *an errour* which will hardly suffer him to have *a quiet Conscience*: I yet see not how he can reconcile his opinion with those sundry passages of our Apostle, [[l] *Every Creature of God is good*, [m] *To the pure all things are pure*, [n] *I know nothing is of it self unclean*, [o] *All things are lawful*, &c.] From which passages we may with much safety conclude, that it is *lawful* for us to do all those things, concerning which there can be nothing brought of moment to prove them *unlawful*. Upon which ground alone if we do them, we do them upon such *a perswasion* of *faith* as is sufficient. Provided, that we have not neglected *to inform* our judgements the best we could for *the time past*; and that we are ever ready withall *to yield* our selves to better information, whensoever it shall be tendred unto us, *for the time to come*.

i Luk. 9. 50.

k 1 Cor. 14. 40

l 1 Tim. 4. 4.
m Tit. 1. 15.
n Rom. 14. 14.
o 1 Cor. 6. 12.

22 It may be demanded *fourthly*, Suppose a man would fain do something, of *the lawfulness* whereof he is not in his *Conscience* sufficiently resolved; whether he may in any case do it, notwithstanding *the reluctancy* of his Conscience, yea or no? As they write of [p] *Cyrus* that to make a passage for his Army, he cut the great River *Gyndes* into many smaller Channels, which

p Herodot. in Clio: Senec. 3. de Ira. 21.

in

in one entire ſtream was not paſſable: ſo to make a clear and diſtinct anſwer to this great queſtion, I muſt divide it into ſome leſſer ones. For there are ſundry things conſiderable in it; whether we reſpect *the Conſcience*, or *the Perſon* of the doer, or *the Action* to be done. As namely and eſpecially, in reſpect of *the conſcience*, whether the reluctancy thereof proceed from a ſetled and ſtedfaſt *reſolution*, or from ſome *doubtfulneſs* onely, or but from ſome *ſcruple*? And in reſpect of *the perſon*, whether he be *ſui juris* his own Maſter, and have power to diſpoſe of himſelf at his own choice in the things queſtioned; or he be *under the command*, and at the appointment of another? And in reſpect of *the Action* or thing to be done: whether it be a *neceſſary* thing, or an *unlawful* thing, or a thing *indifferent* and arbitrary? Any of which circumſtances may quite *alter the caſe*, and ſo beget *new queſtions*. But I ſhall reduce all to *three queſtions*: whereof the firſt ſhall concern *a reſolved* Conſcience, the ſecond *a doubtful* Conſcience, and the third *a ſcrupulous* Conſcience.

The *Firſt queſtion* then is, if the Conſcience be *firmly reſolved*, that the thing propoſed to be done is *unlawful*; whether it may then be done or no? Whereunto I anſwer in theſe two concluſions. *The firſt Concluſion*: If *the Conſcience* be firmly ſo reſolved, and that upon *a true ground* (that is to ſay, if the thing be indeed *unlawful*, and judged ſo to be) it may not in any caſe, or for any reſpect in the world, be done. There cannot be imagined a higher [q] *contempt of God*, than for a man to deſpiſe the power of *his own Conſcience*: which is the higheſt ſoveraignty under Heaven, as being Gods moſt *immediate deputy* for the ordering of his life and wayes. [r] Βροτὸς ἄνομα ἐνθύμια σοὶ, a heathen man could ſay. Wofull is the eſtate of thoſe men (unleſs they repent) who for filthy *lucre*, or vain *pleaſure*, or ſpiteful *malice*, or tottering *honour*, or lazy *eaſe*, or any other reigning *luſt*, dare lye, or ſwear, or cheat, or oppreſs, or commit filthineſs, or ſteal, or kill, or ſlander, or flatter, or betray, or do any thing that may advance their baſe ends: nothing at all regarding *the ſecret whiſperings*, or *murmurings*, no nor yet *the loud roarings*, and bellowings of their own Conſciences there-againſt. [t] *Stat contra ratio, & ſecretam gannit in aurem.* It doth ſo; but yet they turn *a deaf ear* to it, and deſpiſe it. Wonder not, if when they out of the terrours of their *troubled conſciences* ſhall *howl* and *roar* in the ears of the Almighty for *mercy*, or for ſome *mitigation* at leaſt of their torment; he then turn *a deaf ear* againſt them, and deſpiſe them. [u] *To him that knoweth to do good, and doth it not, to him it is ſin*, James 4. Sin not to be excuſed by any plea or colour: But how much more inexcuſably then is it ſin to him, that knoweth *the evil* he ſhould not do, and yet will do it? There is not a proner way to [w] *Hell*, than to ſin againſt *Conſcience*. [x] *Happy is he which condemneth not himſelf in that which he alloweth*: but moſt wretched is he that *alloweth* himſelf to *the practiſe* of that, which in his *judgement* he cannot but *condemn*. Neither maketh it any difference at all here, whether a man be otherwiſe *ſui juris* or not. For although there be a great reſpect due to the higher powers, *in doubtful caſes*, (as I ſhall touch anon) yet where the thing required is *ſimply unlawful*, and underſtood ſo to be, *inferiours* muſt abſolutely reſolve to *diſobey*, whatſoever come of it. Gods faithful ſervants have ever been moſt reſolute in ſuch exigents. [y] *We are not careful to anſwer thee in this matter*; (belike in a matter of *another nature* they would have taken care to have given the King a more *ſatisfactory*, at leaſt a more *reſpective anſwer*: but in this matter) *Be it known to thee, O King, that we will not ſerve thy gods.* [z] *Da veniam Imperator*, &c. You know whoſe anſwers they

23

[q] *Qui agit contra conſcientiam ea credit Deum aliquid prohibuiſſe, licèt erret, contemnit Deum.* Bonavent. 2. ſent. diſt. 39.

[r] *Menand.*

[t] *Perſ. Satyr. 5*

[u] Jam. 4. 17.

[w] *Quod ſit contra conſcientiam ædificat ad gehennam.* c. 28. qu. 1. Omnes Sect. ex his.

[x] Rom. 14. 22.

[y] Dan. 3. 16--18.

[z] c. 11 qu. 3. Qui reſiſtet. ex Auguſtino.

they were. If we be ſure God hath *forbidden* it, we ſin againſt our own *conſciences*, if we do it at the *command* of any mortal man whoſoever, or upon any wordly *inducement* whatſoever. That is *the firſt Concluſion.*

24 *The ſecond* is this. If a man be in his conſcience fully perſwaded that a thing is *evil* and *unlawful*, which yet in truth is not ſo, but *lawful*; the thing by him ſo judged *unlawful* cannot by him be done without ſin. Even *an erroneous conſcience* bindeth thus far, that a man cannot go againſt it, and be guiltleſs: becauſe *his practiſe* ſhould then run croſs to *his judgement*; and ſo the thing done could not be *of Faith*. For if his *reaſon* judge it to be *evil*, and yet he will do it, it argueth manifeſtly that he hath *a will* to do *evil*, and ſo becometh a tranſgreſſor of that *general Law* which bindeth all men to *eſchew all evil*. Yet in this caſe we muſt admit of ſome difference, according to the different nature of *the things*, and the different condition of *the perſons*. For if *the things* ſo judged *unlawful*, be in their own nature not *neceſſary*, but *indifferent*, ſo as they may either be done or left undone without ſin; and *the perſon* withall be *ſui Juris* in reſpect of ſuch things, no *ſuperiour power* having determined his *liberty* therein: then, although he may not *do* any of theſe things, by reaſon of the contrary *perſwaſion* of his conſcience, without ſin; yet he may without ſin *leave* them undone. As for example: Say a man ſhould hold it utterly unlawful (as ſome erroneouſly do) to play at *cards* or *dice*, or to lay *a wager*, or to caſt *lots* in trivial matters: if it be in truth lawful to do every of theſe things, (as I make no queſtion but it is, ſo they be done with *ſobriety* and with due *circumſtances*,) yet he that is otherwiſe *perſwaded* of them, cannot by reaſon of that *perſwaſion* do any of them without ſin. Yet, forſomuch as they are things no way *neceſſary*, but *indifferent*; both in their *nature*, and for their *uſe* alſo, no *ſuperiour power* having enjoyned any man to uſe them, therefore he that judgeth them *unlawful*, may abſtain from them *without ſin*, and ſo indeed he is in *conſcience* bound to do, ſo long as he continueth to be of that opinion. But now on the other ſide, if the things ſo miſ-judged to be *unlawful* be any way *neceſſary*; either in reſpect of their *own nature*, or by the injunction of *authority*: then the perſon is by that his errour brought into ſuch *a ſtrait* between two ſins, as he can by no poſſible means avoid both, ſo long as he perſiſteth in that his errour. For, both if he do the thing, he *goeth againſt the perſwaſion* of his Conſcience and that is a great ſin: and if he do it not, either he *omitteth* a neceſſary duty, or elſe *diſobeyeth* lawful authority; and to do either of both is a ſin too. Out of which ſnare ſince there is no way of eſcape but one, which is to rectifie his *judgement*, and to quit his pernicious *errour*: it concerneth every man therefore that unfeignedly deſireth to do his *duty* in the fear of God, and to keep *a good Conſcience*, not to be too ſtiffe in his preſent apprehenſions, but to examine well *the principles* and *grounds* of his opinions, ſtrongly ſuſpecting that *winde* that driveth him upon ſuch rocks, to be but *a blaſt* of his own fancy, rather than *a breathing* of the holy Spirit of truth. Once this is moſt certain, that whoſoever ſhall adventure to do any thing *repugnant* to the judgement of his own *Conſcience*, (be that judgement true or be it falſe,) ſhall commit a grievous ſin in ſo doing: *In is in ea ſtrat*, becauſe it cannot be *of Faith*, and *whatſoever is not of Faith, is ſin.*

25 That is now where the Conſcience apparently inclineth the one way. But ſay the ſcales *hang even*, ſo as a man cannot well reſolve whether way he

he should rather take? Now he is [a] in one mind, by and by in another; but constant in neither: right Saint *James* his ἀνὴρ δίψυχος, *a double minded man.* This is it we call *a doubting conscience*: concerning which, *the second question is*, what a man ought to do in case of *doubtfulness*. Perfect directions here, (as in most *deliberatives*) would require a large discourse: because there are so many considerable *circumstances* that may vary the case; especially in respect of *the cause* from which that *doubtfulness* of mind may spring. Many times it ariseth from meer *sickleness of mind*, or *weakness of judgement*; as the lightest things are soonest driven out of their place by the wind: Even as St. *James* saith, [c] *a double minded man is wavering in all his wayes*: and St. *Paul* speaketh of some, that were like [d] *children*, off and on, soon wherryed about with every *blast of doctrine*. Sometimes it proceedeth from *tenderness of Conscience*, which is indeed a very blessed and gracious thing: but yet (as *tender* things may soon *miscarry*, if they be not the more choicely handled,) very obnoxious through Sathans diligence and subtilty to be wrought upon to dangerous inconveniences. Sometimes it may proceed from *the probability* of those *reasons* that seem to stand on either side, betwixt which it is not easie to judge which are strongest: or from the differing judgements and *opinions* of *learned* and *godly* men thereabout, and from many other causes: But for some general resolution of *the Question*, (what is to be done where the conscience is *doubtful*?) I answer.

"*First*, that if the doubtfulness be not concerning *the lawfulness* of any 'of the things to be done, considered simply and in themselves, but of *the* 'expediency of them as they are compared one with another; (as when of 'two things proposed at once, whereof one *must*, and but *one* can be done, 'I am sufficiently *perswaded* of the lawfulness of either, but am *doubtfull* 'whether of the two rather to pitch upon;) in such a case, the party 'ought *first* to weigh the conveniencies and inconveniencies of both, 'as well and advisedly as he can, by *himself alone*; and to do that which 'then shall appear to him to be subject to the fewer and lesser *inconveni*-'*encies*. Or if the reasons seem so equally strong on both sides, that he can-'not *of himself* decide the doubt; then *secondly*, if the 'matter be *of weight*, 'and worth the while, he should do well to make his doubts known to 'some *prudent* and *pious* man: (especially to his own *spiritual Pastor*, if he 'be a man meetly qualified for it,) resolving to rest upon his *judgement*, and 'to follow his *direction*. Or if the matter be *of small moment*, he may 'then *thirdly* do whether of both he hath best liking to; (as the Apostle 'saith in one particular case, and it may be applied to many more, [f] *Let* 'him do what he will, he sinneth not:) resting his conscience upon this 'perswasion, that so long as he is unfeignedly desirous to do for the best, 'and hath not been negligent to use all [g] *requisite diligence* to inform him-'self aright; God will accept of his *good intention* therein, and pardon his 'errour, if he shall be mistaken in his choice.

But *secondly*, if the question be concerning the very *lawfulness* of the thing it self, whether it may be *lawfully* done, or no, and the conscience stand in doubt, because *reasons* seem to be probable both *pro* and *contra*, and there are *learned men* as well of the one *opinion* as of the other, &c. as we see it is (for instance) in the question of *Usury* and of *second marriage* after divorce, and in sundry other doubtful cases in *morall divinity*: in such a case the person (if he be *sui juris*) is certainly bound to [h] *forbear* the doing of that thing of the lawfulness whereof he so *doubteth*: and if he forbear it not, he sinneth. It is the very point the Apostle in this verse intendeth to teach; and

[a] --animo nunc huc, nunc fluctuat illuc. Virg. Æneid. 10.
[c] Jam. 1. 8.
1
[d] Ibid.
[d] Eph. 4. 14.
2
3
4
26
1
2
ἐυμβάλλεσθαι δὲ μεγαλαμβάνομεν εἰς τὰ μεγάλα, ἀπόντων ἡμῶν αὐτοῖς ὡς ἂν ἐγνοῦς διαγνῶναι. Arist. 3. Ethic. 4.
3
[f] 1 Cor. 7. 36.
[g] Non tibi imputabitur ad culpam, quod invitus ignorat. Aug. de nat. & grat.
27
[h] Nil faciendum, de quo dubites, sit necne rectè factum. Cic. l. 1. de Offic.

for the confirming whereof he voucheth *this Rule* of the Text: *He that doubteth*, ſaith he, *is damned if he eat*; *he is* ἐκκέκριται, condemned of his own conſcience: becauſe he doth that *willingly* whereof he doubteth, when he hath free *liberty* to let it alone, no *neceſſity* urging him thereunto. And the reaſon why he ought rather to *forbear* than to adventure the doing of that whereof he doubteth, is; becauſe in *doubtful caſes* Wiſdome would that the *ſafer part* ſhould be choſen. And that *part* is *ſafer*, which if we *chuſe*, we are ſure we ſhall *do well*; than that, which if we chuſe, we know not but we may *do ill*. As for example, in the inſtances now propoſed. If I doubt of the lawfulneſs of *Uſury*, or of *Marrying* after divorce, I am ſure that if I *marry* not, nor *let out* my money, I ſhall not ſin in ſo abſtaining: but if I ſhall do either of both *doubtingly*, I cannot be without ſome fear leſt I ſhould ſin in ſo doing; and ſo thoſe *actions* of mine being not done in *Faith*, muſt needs be *ſin*, even by the Rule of the Text, πᾶν ὃ οὐκ ἐκ πίστεως, *For whatſoever is not of Faith, is ſin.*

28 But then *thirdly*, if *the liberty* of the agent be determined by the command of ſome *ſuperior power* to whom he oweth *obedience*; ſo as he is not now *ſui juris ad hoc*, to do or not to do at his own choice, but to do what he is *commanded*: this one circumſtance quite altereth the whole caſe, and now he is bound in conſcience to do *the thing commanded*; his *doubtfulneſs* of mind whether that thing be *lawful* or no, notwithſtanding. To do that whereof he *doubteth*, where he hath *free liberty* to leave it undone, bringeth upon him (as we have already ſhewn) the guilt of *wilful tranſgreſſion*: but not ſo where he is otleſt not his own *liberty*. And where *lawful authority* preſcribeth *in alterutram partem*, there the liberty *ad utramque partem contradictionis* is taken away, from ſo many as are under that authority. If they that are over them have determined it *one way*; it is not thenceforth any more at their choice, whether they will take *that way*, or *the contrary*: but they muſt go the way that is appointed them without gainſaying or grudging. And if in the deed done at *the command* of one that is endued with lawful authority there be a *ſin*, it muſt go on his ſcore that requireth it wrongfully, not on his that doth but his duty in obeying. A Prince commandeth his *Subjects* to ſerve in his *Wars*: it may be the quarrel is *unjuſt*, it may be there may appear to the underſtanding of the ſubject great likelyhoods of ſuch *injuſtice*; yet may *the ſubject* for all that *fight* in the quarrel; yea he is bound in conſcience ſo to do: nay he is deep in diſloyalty and treaſon, if *he refuſe* the ſervice, whatſoever pretenſions he may make of *conſcience*, for ſuch refuſal. Neither need that fear trouble him, leſt he ſhould bring upon himſelf the guilt of *innocent blood*; for [h] *the blood* that is unrighteouſly ſhed in that quarrel, he muſt anſwer for that *ſet him on work*, not he that *ſpilt* it. And truly, it is a great wonder to me, that any man endued with underſtanding, and that is able in any meaſure to weigh the force of thoſe *precepts* and *reaſons* which bind *inferiors* to yield obedience to their *ſuperiors*, ſhould be otherwiſe-minded in caſes of like nature. Whatſoever is commanded us by thoſe whom God hath ſet over us, either in Church, Common-wealth, or Family, ([i] *quod tamen non ſit certum diſplicere Deo*, ſaith S. *Bern.*) which is not evidently contrary to *the Law* and will of God, ought to be of us received and *obeyed* no otherwiſe, than as if *God* himſelf had commanded it, becauſe God himſelf hath commanded us to [k] *obey the higher powers*, and to [l] *ſubmit our ſelves to their ordinances*. Say it be not well done of them to command it! *Sed enim quid hoc refert tuâ?* ſaith he; What is that to thee? Let them look to that whom it concerneth: *Tolle quod tuum eſt, & vade.*

[h] *Is damnum dat, qui jubet dare: ejus vero nulla culpa eſt, cui parere neceſſe ſit.* L. 169. Fide div. Reg. jur.

[i] *Bernard. de præcept. & diſp.*

[k] Rom. 13. 1.

[l] 1 Pet. 2. 13.

vade. Do thou what is thine own part faithfully, and never trouble thy ſelf further. *Ipſum quem pro Deo habemus, tanquam Deum in his quæ aperte non ſunt contra Deum, audire debemus*; *ernard* ſtill. Gods Vicegerents muſt be heard and *obeyed* in all things that are not manifeſtly contrary to *the revealed will* of God.

But the thing required is *againſt my conſcience*, may ſome ſay; and I may not go againſt my *conſcience*, for any mans pleaſure. Judge I pray you what perverſneſs is this, when the bleſſed Apoſtle commandeth thee [m] *to obey for conſcience ſake*, that thou ſhouldeſt *diſobey*, and that for *conſcience ſake* too: He chargeth thee upon thy conſcience to *be ſubject*; and thou pretendeſt thy conſcience to *free thee* from ſubjection. This by the way; now to the point. Thou ſayeſt, it is *againſt thy conſcience*: I ſay again, that (in the caſe whereof we now ſpeak, the caſe of *doubtfulneſs*) it is not againſt thy conſcience. For doubting properly is [n] *motus indifferens in utramque partem contradictionis*; when the mind is held [o] in ſuſpence between *two wayes*, uncertain whether of both to take to. When the ſcales hang even (as I ſaid before) and *in æquilibrio*, without any notable propenſion or inclination to the one ſide more than to the other. And ſurely where things hang thus *even*, if *the weight of Authority* will not caſt the ſcale either way: we may well ſuppoſe, that either *the authority* is made very *light*, or elſe there is a great fault in *the beam*. Know (brethren) the *gainſaying conſcience* is one thing, and the *doubting conſcience* another. That which is done *repugnante conſcientiâ*, the conſcience of the doer flatly *gainſaying it*, that is indeed *againſt a mans conſcience*, (the conſcience having already paſſed *a definitive ſentence* the one way:) and no reſpect or circumſtance whatſoever can free it from ſin. But that which is done *dubitante conſcientiâ*, the conſcience of the doer only doubting of it and no more; that is in truth no more *againſt a mans conſcience* than *with* it, (the conſcience as yet not having paſſed *a definitive ſentence* either way:) and ſuch an action may either be *a ſin*, or *no ſin*; according to thoſe qualifications which it may receive from other reſpects and circumſtances. If the conſcience have already paſſed *a judgement* upon a thing, and *condemned* it as ſimply unlawful; in that caſe it is true that a man ought not by any means to do that thing, no not at *the command* of any Magiſtrate, no not although his *conſcience* have pronounced a wrong *ſentence*, and erred in that judgement: for then he ſhould do it, *repugnante conſcientiâ*, he ſhould go directly againſt his own *conſcience*, which he ought not to do whatſoever come of it. In ſuch a caſe certainly he may not obey *the Magiſtrate*: yet let him know thus much withal, that he ſinneth too in *diſobeying* the Magiſtrate; from which ſin the following of *the judgement* of his own *conſcience* cannot acquit him. And this is that fearful perplexity whereof I ſpake, whereinto many a man caſteth himſelf by his own *errour* and *obſtinacy*, that he can neither go *with* his conſcience, nor *againſt* it, but he ſhall ſin. And who can help it, if a man will needs cheriſh *an errour*, and perſiſt in it? But now if *the conſcience* be only *doubtful* whether a thing be *lawful* or no, but have not as yet paſſed a *peremptory judgement* againſt it, (yea although it rather incline to think it [p] *unlawful*:) in that caſe if the Magiſtrate ſhall *command* it to be done, the Subject with a good conſcience may do it, nay he cannot with a good conſcience refuſe to do it, though it be *dubitante conſcientiâ*.

But you will yet ſay, that in doubtful caſes *the ſafer part* is to be choſen. So ſay I too; and am content *that rule* ſhould decide *this queſtion*: only

29

[m] Rom. 13. 5.

[n] *Iſidor.*
[o] *Dubius, incertus quaſi duarum viarum. Iſid. 10. Etym.* διακρίνομαι.

[p] *Plus eſt ſtandum præcepto prælati, quàm conſcientiæ. Bonav. 2. ſent. diſtinct. 39.*

30

let it be rightly applied. Thou thinkeſt it *ſafer*, where thou doubteſt of the unlawfulneſs, *to forbear* than *to do*: as for example, if thou doubteſt whether it be lawful *to kneel* at the Communion, it is ſafeſt in thy opinion therefore for thee *not to kneel*. So ſhould I think too, if thou wert left meerly to thine own *liberty*. But thou doſt not conſider how thou art caught in thine own net, and how the edge of thine own weapon may be turned upon thee point-blank not to be avoided, thus. If Authority command thee *to kneel*, which whether it be lawful for thee to do, or not, *thou doubteſt*; it cannot chooſe but thou muſt needs *doubt* alſo, whether thou mayeſt lawfully *diſobey* or not. Now then here apply thine own Rule, *In dubiis pars tutior*, and ſee what will come of it. Judge, ſince thou canſt not but *doubt* in both caſes, whether it be not *the ſafer* of the two, *to obey* doubtingly, than to *diſobey doubtingly*. 1 Gregor. *Tene certum, demitte incertum*, is S. *Gregory* his rule: where there is *a certainty*, and *an uncertainty*, let the uncertainty go, and hold to that which is certain. Now *the general* is *certain*, that thou art to obey *the Magiſtrate* in all things not contrary to the will of God; but *the particular* is *uncertain*, whether the thing now commanded thee by *the Magiſtrate* be contrary to the will of God: (I ſay uncertain *to thee*, becauſe thou *doubteſt* of it.) Deal *ſafely* therefore, and hold thee to that which is *certain*, and obey.

31 But thou wilt yet alledge, that *the Apoſtle* here condemneth the doing of any thing, not only with a *gainſaying*, but even with *a doubting* conſcience; becauſe *doubting* alſo is contrary to *faith*; and *he that doubteth is* even for that *condemned, if he eat*. Oh beware of miſ-applying *Scripture!* it is a thing eaſily done, but not ſo eaſily anſwered. I know not any one gap that hath let in more and more dangerous errors into the Church, than this: that men take *the words* of the ſacred Text fitted to *particular occaſions*, and to the condition of the *times* wherein they were written; and then *apply* them to themſelves and others as they find them, without due reſpect had to *the differences* that be between thoſe *times* and *caſes*, and the preſent. Sundry things ſpoken in Scripture agreeably to that *infancy* of the Church, would ſort very ill with the Church in her fulneſs of *ſtrength* and *ſtature*: and ſundry directions very expedient in times of *perſecution*, and when believers lived mingled with *Infidels*, would be very unſeaſonably urged where the Church is in a *peaceable* and *flouriſhing* eſtate, enjoying the *favour* and living under *the protection* of gracious and religious Princes. Thus *the Conſtitutions* that the Apoſtles made concerning *Deacons* and *Widows* in thoſe primitive times, are with much importunity, but very importunely withal, urged by *the Diſciplinarians*: And ſundry other like things I might inſtance in of this kind, worthy the diſcovery, but that I fear to grow tedious. Briefly then, the Apoſtles whole diſcourſe in this Chapter, and ſo whereſoever elſe he toucheth upon the point of *Scandals*, is to be underſtood only in that caſe where men are left *to their own liberty* in the uſe of indifferent things: the *Romans*, *Corinthians*, and others to whom S. *Paul* wrote about theſe matters, being not *limited* any way in the exerciſe of their *liberty* therein by any overruling *authority*. But where the Magiſtrates have interpoſed, and thought good upon mature advice to *impoſe Laws* upon thoſe that are under them, whereby their *liberty* is (not *infringed*, as ſome unjuſtly complain, in the *inward judgement*, but onely) *limited* in the *outward exerciſe* of it: there the Apoſtolical directions will not hold in the ſame *abſolute manner*, as they were delivered to thoſe whom they then concerned; but only in *the equity* of them, ſo far forth as the caſes are alike, and with ſuch meet *quali-*

fications

fications and *mitigations*, as the difference of the cases otherwise doth require. So that a man ought not out of private fancy, or meerly because he would not be observed for not doing as others do, or for any the like weak respects, to do that thing of the *lawfulness* whereof he is not *competently perswaded*, where it is *free* for him to do otherwise: which was the case of these *weak ones* among the *Romans*, for whose sakes principally the Apostle gave these directions. But the *authority* of the Magistrate intervening so alters the case, that such a forbearance as to them was *necessary*, is to as many of us as are commanded to do this or that, altogether *unlawful*, in regard they were *free*, and we are *bound*: for the reasons already shewn, which now I rehearse not.

But you will yet say, (for in point of *obedience* men are very loth to *yield* so long as they can find any thing to plead,) those that lay *these burdens* upon us, at leastwise should do well to satisfie *our doubts*, and *to inform* our *consciences concerning the lawfulness* of what they enjoyn; that so we might render them *obedience* with better *cheerfulness*. How willing are we sinful men to leave the blame of our miscarriages any where, rather than upon our selves! But how is it not incongruous the while, that those men should *prescribe rules* to their governours, who can scarcely *brook* their *Governours* should *prescribe Laws* to them? 32

1 ἀρχὴ μάθοι, ἄρχειν ἐπίστω, Solon. apud Stob. Serm. 3.

1 It were *good* we would first *learn* how *to obey*, ere we take upon us *to teach* our betters how *to govern*. However, what *governours* are bound to do, or what is fit for them to do, in the point of *information*; that is not now the question. If they fail in any part of *their* bounden *duty*, they shall be sure to reckon for it one day: but *their failing* cannot in the mean time excuse *thy disobedience*. Although I think it would prove a hard task, for whosoever should undertake it, to shew that *Superiours* are alwayes bound *to inform* the consciences of their inferiours concerning the *lawfulness* of every thing they shall command. If sometimes they do it, where they see it *expedient* or *needful*; sometimes again (and that perhaps oftner,) it may be thought more *expedient* for them, and more conducible for the publick peace and safety, onely to make known to the people what their pleasures are, reserving to themselves *the reasons* thereof. I am sure, in the point of *Ecclesiastical Ceremonies* and *Constitutions*, (in which case the aforesaid allegations are usually most stood upon,) this hath been abundantly done in our Church, not only in the learned writings of sundry *private men*, but by the *publick declaration* also of Authority, as is to be seen at large in *the Preface* commonly Printed before *the book of Common-prayer*, concerning that argument: enough to satisfie those that are peaceable, and not disposed to stretch their wits to cavil at things established. And thus much of the *second Question*, touching *a doubting Conscience*: whereon I have insisted the longer, because it is a point both so proper to *the Text*, and whereat so many have stumbled.

There remaineth but one *other Question*, and that of far smaller difficulty; What is to be done, when the conscience is *scrupulous*? I call that a *scruple*, when a man is reasonably well perswaded of *the lawfulness* of a thing, yet hath withall some *jealousies* and *fears*, lest perhaps it should prove *unlawful*. Such scruples are most incident to men of *melancholy* dispositions, or of *timorous spirits*; especially if they be *tender-conscienced* withall: and they are much encreased by the false *suggestions* of Satan; by reading *the books*, or hearing *the Sermons*, or frequenting *the company* of men more strict, precise, and austere in sundry points, than they need or ought to be; and by sundry other means which I now mention not. 33

Of

1 Of which *ſcruples* it behooveth every man, *firſt*, to be wary that he do not at all *admit* them, if he can chuſe: or, if he cannot wholly avoid
2 them, that *ſecondly*, he endeavour ſo far as may be *to eject* them ſpeedily out of his thoughts, as *Satans ſnares*, and things that may breed him worſer *inconveniencies*: or, if he cannot be ſo rid of them, that then *thirdly*,
3 he reſolve to go on according to the more *probable perſwaſion* of his mind, and *deſpiſe* thoſe ſcruples. And this he may do with a good conſcience, not only in things *commanded* him by lawful *authority*, but even in things *indifferent* and arbitrary, and wherein he is let to his own *liberty*.

34 Much more might have been added for the farther both *declaration* and *confirmation* of theſe points. But you ſee I have been forced to wrap things together, that deſerve a more full and diſtinct handling, that I might hold ſome proportion with the time. I had a purpoſe briefly to have compriſed the ſum of what I have delivered, concerning *a gainſaying*, *a doubting*, and *a ſcrupulous* conſcience, in ſome few *concluſions* for your better remembrance, and to have added alſo ſomething by way of *direction*, what courſe might be the moſt probably taken for *the correcting* of *an erroneous* conſcience, for *the ſetling* of *a doubtfull* conſcience, and for *the quieting* of *a ſcrupulous* conſcience. But it is more than time that I ſhould give place to other buſineſs: and the moſt, and moſt material of thoſe directions, have been here and there occaſionally touched in that which hath been delivered already: in which reſpect I may the better ſpare that labour. Beſeech we God the Father of our Lord Jeſus Chriſt, ſo to endue us all with the grace of his holy Spirit, that in our whole converſations we may unfeignedly endeavour to preſerve a *good conſcience*, and to yield all *due obedience* to him firſt, and then to every Ordinance of man for his ſake.

Now to this *Father*, *Son*, and bleſſed *Spirit*, three perſons, and one eternal *God*, be aſcribed all the *Kingdom*, the *Power*, and the *Glory*, both now and for evermore. *Amen.*

A D

AD MAGISTRATUM.

The First Sermon.

At a publick Seſſions at *Grantham*, *Lincoln*, 11 *June* 1623.

JOB XXIX. Ver. 14, 15, 16, 17.

14. *I put on righteouſneſs, and it clothed me: my judgement was a Robe and Diadem.*
15. *I was eyes to the blind, and feet was I to the lame.*
16. *I was a Father to the poor: and the cauſe which I knew not, I ſearched out.*
17. *And I brake the jaws of the wicked; and plucked the ſpoil out of his teeth.*

WHere *ſilence* againſt foul and falſe imputations may be interpreted a [a] *Confeſſion*; there the *proteſtation* of a mans own *innocency* is ever *juſt*, and ſometimes [b] *neceſſary*. When others do us *open wrong*; it is not now *Vanity*, but *Charity*, to do our ſelves *open right*: and whatſoever appearance of *folly* or *vain boaſting* there is in ſo doing; *they* are chargeable with all that *compel* us thereunto, and not *we*. (*I am become a fool in glorying; but ye have compelled me*, 2 Cor. 12. 11.) It was neither *pride* nor *paſſion* in *Job*, but ſuch a *compulſion* as this, that made him ſo often in this book proclaim his own *righteouſneſs*. Amongſt whoſe many and grievous *afflictions*, as it is hard to ſay which was the greateſt: ſo we are ſure this was not the leaſt, that he was to wreſtle with the unjuſt and bitter

[a] *Si, cùm mihi furta, largitiones--objiciuntur, ego reſpondere ſilco mihi --non tam ſum exiſtimandus de rebus geſtis gloriari, quàm de objectis non confiteri.* Cic. pro domo ſua.

[b] *Mihi de me multa ſo tam multa dicendi neceſſitas quædam impoſita eſt ab illa.* Cic. pro Syll.

bitter upbraidings of unreasonable and incompassionate men. They came to *visit* him as *friends*; and as *friends* they should have *comforted* him. But *sorry friends* they were, and *miserable comforters*: indeed not *comforters*, but *tormenters*; and *Accusers* rather than *Friends*. Seeing *Gods hand* heavy upon him; for want of better or other proof, they charge him with *Hypocrisie*. And because they would not seem to deal all in *generalities* (for against this *general* accusation of *hypocrisie*, it was sufficient for him as *generally* to plead the truth and *uprightness* of his heart;) they therefore go on more *particularly*, (but as falsly) and as it were by way of *instance*, to charge him with *Oppression*. (Thus *Eliphaz* by name taxeth him: *Chap.* 22. 6. &c. *Thou hast taken a pledge from thy brother for nought; and hast stripped the naked of their cloathing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. But as for the mighty man, he had the earth; and the honourable man dwelt in it. Thou hast sent widows away empty, and the arms of the fatherless hast thou broken.*

c Job 16.2.

2 Being thus *shamefully*, indeed *shamelesly*, upbraided to his face, without any desert of his, *by* those men, [d] who (if he had *deserved* it) should least of all have done it, his [e] *neighbours*, and familiar *friends*; can you blame the good man, if to remove such *false aspersions*, he do with more then ordinary freedom insist upon *his own integrity* in this behalf? And that he doth in this Chapter somethings largely; wherein he declareth how he demeaned himself in the time of his *prosperity* in the administration of his *Magistracy*, far otherwise than was laid to his charge. [*When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. Because I delivered the poor that cryed, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widows heart to sing for joy.*] in the next immediate verses before these. And then he goeth on in the words of my Text, *I put on righteousness*, &c.

d *Etsi ego dignus hac contumelia, at tu indignus qui faceres tamen.* Terent.

e Psal. 55. 12. --14.

3 It seemeth *Job* was a *good* man, as well as a *great*: and being *good*, he was by so much *the better*, by how much he was *the greater*. Nor was he only *Bonus vir*, *a good man*; and yet if but so, his *friends* had done him much wrong to make him an *Hypocrite*: but he was *Bonus Civis* too, a *good Common-wealths-man*; and therefore his *friends* did him yet more wrong to make him an *Oppressor*. Indeed he was neither the one, nor the other. But it is not so useful for us to *know* what manner of man *Job was*; as to *learn* from him what manner of men *we should be*. *The grieved spirit* of *Job* indeed at first uttered these words for his own *justification*: but *the blessed Spirit of God* hath since written them for our *instruction*. To teach us from *Jobs* example how to use that measure of *greatness* and *power* which he hath given us, be it more, be it less, to his *glory*, and *the common good*. So that in these words we have to consider, as laid down unto us under the person, and from the example of *Job*, some of the main and principal *duties* which concern all those that live in any degree of *Eminency* or *Authority* either in *Church* or *Common-wealth*; and more especially those that are in *the Magistracy*, or in any office appertaining to *Justice*.

4 And those *Duties* are *four*. One, and the first, as a more *transcendent* and *fundamental* duty: the other three, as *accessory helps* thereto, or *subordinate parts* thereof. The *first* is, a *Care* and *Love*, and *Zeal* of *Justice*. A good Magistrate should so make account of the administration of *Justice*, as of his chiefest *business*; making it his greatest glory and delight, *Ver.* 14.

1

[I

[*I put on righteouſneſs, and it cloathed me: my judgment was a robe and a diadem.*] The *ſecond* is a forwardneſs unto the works of *Mercy*, and *Charity*, and *Compaſſion.* A good Magiſtrate ſhould have *compaſſion* of thoſe that ſtand in need of his helpe, and be *helpful* unto them, ver. 15. and part of 16. [*I was eyes to the blind, and feet was I to the lame, I was a father to the poor.*] The *Third* is *Diligence in Examination.* A good Magiſtrate ſhould not be haſty to credit *the firſt tale*, or be carried away with *light Informations*: but he ſhould *hear*, and *examine*, and ſcan and ſift matters as narrowly as may be for *the finding out* of the truth, in the remainder of ver. 16. [*And the cauſe which I knew not I ſearched out.*] The *Fourth* is *Courage and Reſolution in executing.* A good Magiſtrate, when he goeth upon ſure grounds, ſhould not *feare the faces* of men, be they never ſo *mighty* or *many*; but without reſpect of perſons *execute* that which is equal and right even upon the greateſt offender, Ver. 17. [*And I brake the jaws of the wicked, and plucked the ſpoil out of his teeth:*] Of theſe four in their order: of the firſt, firſt; in theſe words, *I put on righteouſneſs*, &c. 2 3 4 5

This Metaphor of *cloathing* is much uſed in the Scriptures in this notion as it is applyed to *the ſoul*, and things appertaining to the ſoul. In Pſalm 109. *David* uſeth this imprecation againſt his enemies; [[f] *Let mine adverſaries be cloathed with ſhame, and let them cover themſelves with their own confuſion as with a cloake.*] And the Prophet *Eſay* ſpeaking of Chriſt and his Kingdome, and the righteouſneſs thereof, *Chap.* 11. thus deſcribeth it, [[g] *Righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.*] Likewiſe in the new Teſtament, Saint *Paul* in one place biddeth us [h] *put on the Lord Jeſus Chriſt:* in another exhorteth women to [i] *adorn themſelves, inſtead of broydered haire, and gold, and pearls, and coſtly aray, with ſhamefaſtneſs and ſobriety, and (as becoming women profeſſing godlineſs) with good works:* in a third, furniſheth the ſpiritual ſouldier with [k] *Shooes, Girdles, Breſtplate, Helmet*, and all neceſſary accoutrements from top to toe. In all which, and other places where the like *Metaphor* is uſed; it is ever to be underſtood with alluſion to one of the *three* ſpecial ends and *uſes* of apparel. For we clothe our ſelves, either *firſt*, for *neceſſity*, and common *decency*, to cover our nakedneſs; or *ſecondly* for *ſecurity* and *defence* againſt enemies; or *thirdly*, for *ſtate* and *ſolemnity*, and for diſtinction of offices and degrees. Our cloaks, and coats, and ordinary ſuits, we all wear to *cover our nakedneſs*: and theſe are *Indumenta* known by no other but by the general name of *Cloathing* or *Apparel.* Souldiers in the wars wear *Morions*, and *Cuiraces*, and *Targets*, and other habiliments for *defence*: and theſe are called *Arma*, *Armes*, or *Armour.* Kings and Princes were *Crowns* and *Diadems*; inferiour Nobles, and Judges, and Magiſtrates, and Officers, their *Robes*, and *Furrs*, and *Hoods*, and other ornaments fitting to their ſeveral degrees and offices, for *ſolemnity* of ſtate, and as enſigns or marks of thoſe places and ſtations wherein God hath ſet them: and theſe are *Inſulæ*, Ornaments or *Robes.* It is true; *Juſtice*, and *Judgement*, and every other good vertue and grace is all this unto *the ſoul*; ſerving her both for *covert*, and for *protection* and for *ornament*: and ſo ſtand both for the *garments*, and for *the armour*, and for *the Robes* of the ſoul. But here I take it, *Job* alludeth eſpecially to the third uſe. The propriety of the very words themſelves give it ſo: for he ſaith he put righteouſnes and judgment upon him as a *Robe* and *a Diadem*; and ſuch things as there are worn, not for *neceſſity*, but *ſtate.* *Job* was certainly a *Magiſtrate*, a *Judge* at the leaſt; It is evident from the ſeventh verſe:

[f] Pſal. 109.29
[g] Eſay. 11.5.
[h] Rom. 13.14.
[i] 1 Tim. 2. 9. 10.
[k] Eph. 6.14. &c.

1 2 3

and to me it ſeemeth not improbable that he was a [1] *King*; though not like ſuch as the Kings of the earth now are (whoſe *dominions* are *wider*, and *power* more abſolute,) yet poſſible ſuch as in thoſe ancient times, and in thoſe *Eaſterne parts* of the world were called *Kings*, *viz.* a kind of petty *Monarch*, and ſupreame *governour* within his own territories, though perhaps but of *one ſingle City* with the *Suburbs*, and ſome few neighbouring *Villages*. In the firſt Chapter it is ſaid that he was [m] *the greateſt man of all the East*: and in this Chapter he ſaith of himſelfe, that [n] *When he came in preſence, the Princes and the Nobles held their tongues*; and that [o] *He ſate as chief, and dwelt as a King in the Army*, and in this verſe he ſpeaketh as one that wore a *Diadem*, or ornament [p] proper to Kings. Now *Kings*, we know, and other *Magiſtrates* place much of their outward glory and ſtate in their *Diadems*, and *Robes*, and peculiar *Veſtments*: theſe things ſtriking a kind of [q] *reverence* into the ſubject towards their *Superiour*; and adding in the eſtimation of the people, both glory and honour, and *Majeſty* to *the perſon*, and withall pomp and ſtate, and *ſolemnity* to *the actions* of the wearer. By this ſpeech then of *putting on Juſtice and Judgment as a Robe and Diadem*, *Job* ſheweth that the glory and pride which *Kings* and *Potentates* are wont to take in their *Crown*, and *Scepters*, and *royal Veſtments*, is not more, than the glory and honour which he placed in doing *juſtice and judgment*. He thought that was true *honour*, not which reflected from theſe empty *marks* and *enſigns* of Dignity, but which ſprang from thoſe *vertues*, whereof theſe are but dum remembrances. If we deſire yet more light into the *Metaphor*; we may borrow ſome from *David*, [r] *Pſal.* 109. where ſpeaking of the wicked, he ſaith ver. 17. that *he cloathed himſelfe with curſing like a garment*: and by that he meaneth no other than what he had ſpoken in the next verſe before, plainly and without a Metaphor, *His delight was in Curſing*. By the Analogie of which place we may not unfitly underſtand theſe words of *Job*, as intimating the great love he had unto *Juſtice*, and the great pleaſure and [t] *delight* he took therein. Joyn this to the former; and they give us a full meaning. Never ambitious uſurper took more *pride* in his new gotten *Crown* or *Scepter*, never proud Minion took more *pleaſure* in her new and gorgeous *apparel*; than *Job* did true [u] *glory* and *delight* in doing Juſtice and Judgment. *He* put on *righteouſneſs*, and it *cloathed* him; and *Judgment* was to him what to others a *Robe* and a *Diadem* is: *honourable and delightful.*

Here then the *Magiſtrate* and every Officer of Juſtice may learn his *firſt* principle, and (if I may ſo ſpeak) his *Maſter-duty*, (and let that be the *firſt obſervation*:) namly *to do Juſtice and Judgment with delight, and zeal and cheerfulneſs*. I cal it his *Maſter-duty*; becauſe where this is once rightly and ſoundly rooted in the conſcience, the reſt will come on eaſily and of themſelves. This muſt be his *primum*, and his *ultimum*; *the foremoſt* of his *deſires*, and *the utmoſt* of his *endeavours*, to do Juſtice and Judgement. He muſt make it his chiefeſt *buſineſs*; and yet count it his lightſome *recreation*: make it *the firſt* and *loweſt* ſtep of his *care*; and yet withal count it *the laſt* and *higheſt* riſe of his *honour*. *The firſt thing* we do in the morning before we either eat or drink, or buckle about any worldly buſineſs, is to *put our cloathes* about us: we ſay, we are not *ready* till we have done that. Even thus *ſhould* every *good Magiſtrate* do: before his *private*, he ſhould think of *the publick* affaires; and not count himſelfe *ready* to go about his own *profits*, his ſhop, his ſhip, his lands, his reckonings, much leſs about his vain *pleaſures*, his jades, his currs, his

[1] *Non dubito quin Job fuerit Rex* Didac. Stan. in Job. 2. 3.

[m] Job 1.3.

[n] Job 29.9.

[o] Ibid. ver. 25.

[p] Διάδημα, τὸ βασιλικὸν ἔνδυμα, Suid. in Διαδ.

[q] *Cultus magnificus addit hominibus auctoritatem.* Quintil. 8. Inſt.

Ἐκ γὰρ τιμῶν φάος ἀνθρώποις ἀγαθοῖσιν Ἔσθλὴ Hom. ζ Odyſſ. 19.

Hoc Priami geſtamen erat, cùm jura vocatis More dabat populis. Virgil. Æn. 7. *See* Franc. Pollet. 3. Hiſt. fori. Rom. 6.

[r] Pſal. 109. 16,17.

[t] It is joy to the juſt to do judgement. Prov. 21.15.

[u] *Juris & æquitatis quæ virum principem ornant, ſtudioſiſſimus eram.* Vatabl. hic.

6

his kites, his any thing elſe, till firſt with *Job*, *he had put on righteouſneſs as a garment, and clothed himſelfe with judgment as with a Robe and a Diadem.*

Nor let any man think his affection to *juſtice* to have been ſingular in *Job*: much leſs impute it to ſimplicity in him. For behold another like affectioned; and he a *greater*, and I may ſay too a *wiſer* than *Iob*, for God himſelf hath witneſſed of him, that for [a] *wiſdome* there was never his like *before* him, nor ſhould come *after* him, *Solomon* the King. Who ſo much manifeſted his love and affection to *juſtice and judgment*, that when God put him to his choice to aſk what he would, and he ſhould have it; he asked [y] not long *life*, or *riches*, or *victory*, or any other thing, but only *Wiſdome*; and that in this kind, *Prudentiam regitivam*, Wiſdome [x] *to diſcern between good and bad*, that he might go in and out before the people with skill, and *rule them prudently with all his might* in righteouſneſs and equity: And the Text ſaith, [z] *The ſpeech pleaſed the Lord, that* Solomon *had asked this thing.* Magiſtrates ſhould ſubſcribe to *Solomon's* judgment, who is wiſer than the wiſeſt of them: and yet for farther conviction, behold *a wiſer then Solomon is here*, even *Ieſus Chriſt* the righteous, the God of *Solomon*, and the Saviour of *Solomon*, [z] in whom are *hidden all the treaſures of wiſdome* and knowledge. Of whom *David* having ſaid in *Pſal.* 45. that *the Scepter of his kingdome is a righteous Scepter* he proceedeth immediately to ſhew, wherein eſpecially conſiſted *the righteouſneſs* of the Scepter of his Kingdome: Not ſo much in *doing* righteouſneſs, and *puniſhing* iniquity, (though that alſo;) as in *loving* righteouſneſs, and *hating* iniquity. [[a] *The Scepter of thy Kingdome is a righteous ſcepter: thou haſt loved righteouſneſs, and hated iniquity; therefore God*, &c,] and you heard already out of the eleventh of *Eſay*, that [b] *righteouſneſs was the girdle of his loyns, and faithfulneſs the girdle of his reins.* Magiſtrates from the examples of *Iob*, of *Solomon*, of *Ieſus Chriſt* himſelfe, ſhould learn to make *juſtice and judgment* their greateſt both *glory* and *delight*.

7

[a] 3 King 3. 12.

[y] 3 Kings 3. 5--11.

[x] Ibid. ver. 9. to diſcern Judgment, ver. 11.

[z] Ibid. ver. 10.

[z] Col. 2. 3.

[a] Pſal. 45. 6, 7.

[b] Eſay 11. 5.

To bad things *examples* will draw us on faſt enough; *without*, yea many times *againſt* reaſon: but in good things, it is well if *examples*, and *reaſons* together, can any thing at all prevail with us. And here if *reaſon* may rule us; ſureiy good reaſon there is we ſhould be thus affectioned to *juſtice*, as hath been ſaid: whether we reſpect *the thing* it ſelfe, or God, or *our ſelves or others.* The thing it ſelfe, *Juſtice* both in the common conſideration of it, as it is a *vertue*, is, as every other vertue is, *honourable* and *lovely*, and to be deſired for its own ſake: and in the ſpecial nature of it, as it is Juſtice, is a vertue ſo neceſſary and profitable to humane ſociety, and withal ſo [c] *comprehenſive* of all other virtues, as that thoſe men who labour to *pervert* it do yet honour it and even thoſe men [d] who themſelves will not uſe it, cannot yet but love it, at leaſtwiſe *commend* it in others. *Iudgment, Mercy and Faithfulneſs* our Saviour Chriſt reckoneth as the [e] *weightieſt matters of the Law*, *Mat.* 23. And [f] *every man* (ſaith *Solomon*, Prov. 24.) *will kiſs his lips that giveth a right anſwer*: that is Every man will love and honour him that loveth and honoureth *Juſtice.* Ought you to delight in any thing more then *vertue*: or in any *virtue* more then the *beſt*? and ſuch is *Iuſtice.* Again, by due adminiſtration of *Juſtice* and judgment God is much *glorified.* Glorified in the incouragement of his *ſervants*, when for well-doing they are *rewarded*: glorified in the deſtruction of *the wicked*, when for offending they are *puniſhed*: glorified in the encreaſe, and in the peace and Proſperity of his Kingdome

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[c] ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετὴ ἔστι. Ariſtot. Eth. Nicom. 3. ex Theogn.

[d] οὐδεὶς γὰρ οὐκ ἐπαινεῖ τὸς ἀδίκους, ἀλλὰ τὸς δικαίους, κὰν δυνηθεὶη τὰ ἄδικα πράττειν. Philop. in Prior. Ariſt.

[e] Mat. 23. 23.

[f] Prov. 24. 26

2

which hereby is both *preſerved* and *enlarged:* glorified in the expreſſion and *imitation* of his infinite perfections, when they who are his *Miniſters* and Deputies for this very thing, for the execution of *Juſtice*, do labour to *reſemble* him whoſe *miniſters* and deputies they are, in this very thing, in being *juſt*, even as he is *juſt*. Ought you not to count it *your* greateſt *glory* to ſeek *His*? And can you do that more readily and effectually, than by doing *Juſtice* and *Judgement*? And as for *our ſelves*; What [g] *comfort* will it be to our Souls, when they can witneſs with us that we have even ſet our ſelves to do good, in thoſe callings wherein God hath *ſet* us? Every man that hath a *Calling*, muſt [h] *wait* thereon, and do the duties belonging thereto, at his peril: and it will be much for his eaſe to be lightſome and cheerful therein. So ſhall he make of a [i] *neceſſity* a *vertue*; and do that with pleaſure, which he muſt do howſoever, or anſwer for the neglect: whereas otherwiſe, his *Calling* will be a continual *burden* and wearineſs unto him, and make his whole *life* no better nor other than a *long* and laſting *affliction*. And beſides, we much deceive our ſelves, if we think our own *private* good to be ſevered from the *publick*; and ſo neglect *the publick employments* to follow our own *private affairs*. For *the private* is not *diſtinguiſh'd* from *the publick*; but [k] *included* in it: and no man knoweth what miſchiefs unawares he prepareth for his *private* eſtate in the end; whileſt thinking to provide well enough for himſelf, he *cheriſheth* in the mean time, or *ſuffereth* abuſes in *the publick*. Ought we not by making *Juſtice* and *Judgement* our glory and delight, to reap *the Comfort* of it in our *Conſciences*, to [l] *ſweeten* the miſeries and travails of our lives and *Callings*, and to *ſecure* our *private* in *the common* ſafety: rather than by or not doing *Juſtice*, or doing it heavily and heartleſly, *wound* our own *Conſciences*, make *the afflictions* of this life yet more *afflictive*, and in the decay of *the publick*, inſenſibly *promote* the ruine of our *private* ſtate and proſperity? And laſtly, if we reſpect *others*; what can be more glorious for us, than by our *zeal* and forwardneſs firſt to *ſhame*, and then to *quicken up* the backwardneſs of others; that with joynt-hearts and hands they and we together may aim at the peace and proſperity, and good of *the Common-wealth*? It is not eaſie to ſay what manifold *benefits* redound to *the Common-wealth* from the due execution of *Juſtice*: or, from the ſlacking thereof, what a world of *miſchiefs!* How honourable are we and glorious, if by our *zeal* we have been the *happy inſtruments* of thoſe ſo many, ſo great *benefits*? How inglorious and vile, if by our *negligence* we have made our ſelves guilty of theſe ſo many, ſo great *miſchiefs*! If we neglect *Juſtice*, we countenance *diſorders*, which by Juſtice are *repreſſed*; we diſarm *innocency*, which by Juſtice is *protected*; we baniſh *Peace*, which by Juſtice is *maintained*; we are traytors to *the King and his Throne*, which by Juſtice are [m] *eſtabliſhed*; we pull upon us *Gods Plagues and Judgements*, which by juſtice are *averted*. Ought we not much rather by our forwardneſs in doing Juſtice to *repreſs* diſorders, *protect* innocency, *maintain* peace, *ſecure* the King and State, and *turn away* Gods judgements from our ſelves and others? See now if we have not reaſon to love Juſtice and Judgement, and to make it our delight; to *put righteouſneſs upon us*, and to clothe us with judgement as with a *Robe* and a *Diadem*: being a thing in it ſelf ſo *excellent*; and being from it there redoundeth ſo much *glory* to *God*, to *our ſelves* ſo much *comfort*, and ſo much *benefit* unto *others*. The *Inferences* of uſe from this *firſt Duty*, as alſo from the reſt, I omit for the preſent: reſerving them all to the latter end: partly, becauſe I would handle them all together; partly alſo, and eſpecially, for that I deſire to leave them freſh in your memory, when you depart

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[g] *Quid eſt ſuavius quam benè rem gerere bono publico?* Plaut. in Capt. 3.2.

[h] Rom. 12.7.

[i] *Faxis ut libeat quod eſt neceſſe.* Auſon in Sent. Periand.

[k] σὺν γὰρ τῇ πόλει καὶ σώζεται καὶ ἀπόλλυται τὰ ἐκάστου οἰκεῖα. Xenoph. de venatione; apud Stobæum.

[l] *Quapropter edulcare conveniet vitam.* Cn. Marius in Mimiambis, apud A. Gell. 15.25.

4

[m] Prov. 16.12

depart the Congregation. And therefore without farther adoe, I proceed forthwith to *the next duty*, contained in these words, [*I was eyes to the blind, and feet was I to the lame; I was a father to the poor.*]

Wherein *Job* declareth his own *readiness* in his place and Calling to be helpful to those that were any way *distressed*, or stood in need of him, by affording them such supply to his power, as their several *necessities* required. And like him should every *Magistrate* be in this also; which I propose as *the second Duty* of the good Magistrate: he must be forward to [a] *succour* those that are *distressed* and oppressed; and to help and relieve them to his power. Mens *necessities* are many, and of great variety: but most of them spring from one of these two defects, *ignorance*, or want of *skill*; and *impotence*, or want of *power*: here signified by *Blindness*, and *Lameness*. *The blind man* perhaps hath his *limbs*, and strength to walk in the way, if he could see it: but because he wanteth his *eyes*, he can neither find the right way, nor spy the rubs that are in it; and therefore he must either sit still, or put himself upon the necessity of a double hazard, of *stumbling*, and of *going wrong*. *The lame man* perhaps hath his *eyes* and sight perfect, and knoweth which way he should go, and seeth it well enough: but because he wanteth his *limbs*, he is not able to stir a foot forward; and therefore he must have patience perforce, and be content to sit still, because he cannot do withall. Both *the one* and *the other* may perish, unless some good body *help* them: and become a *guide* to the *blind*, a *staff* to the *lame*; *leading* the one, and *supporting* the other. Abroad in the world there are many; in every Society, Corporation, and Congregation, there are some, of both sorts: some *Blind*, some *Lame*. Some that stand in need of *Counsel*, and Advice, and Direction; as the *Blind*: others that stand in need of *Help*, and Assistance, and Support; as the *Lame*. If there be any other besides these, whose case deserveth pity, in what kind soever it be; the word *Poor* comprehendeth him, and maketh him a fit object for *the care* and *compassion* of the Magistrate. To each of these *the Magistrate* must be a succourer to his power. He must be, as here *Job* was, an *eye* to the blind, [c] *ignorantem dirigendo*; by giving sound and honest *counsel* the best he can to them that are *simple*, or might without his help be easily *overseen*. And he must be, as here *Job* was, *feet* to the lame, *impotentem adjuvando*; by giving countenance and *assistance* in just and honest causes the best he can to them that are *of meaner ability*, or might without his help be easily *overborn*. If there be either of these, or any other defect, which standeth in need of a *supply* in any other man; he must be, as here *Job* was, a [d] *Father* to the poor, *indigentem sublevando*; by giving convenient safety and *protection* the best he can to them that are destitute of help, and fly unto him as to a *sanctuary* for shelter and for refuge in any misery, grievance, or distress. Upon these he must both *have compassion inwardly*, : and he must *shew* it too *outwardly*; *Affectu*, and *Effectu*; *pitying* them in his *heart*, and *helping* them with his *hand*. It is not enough for him to see *the Blind*, and *the Lame*, and the *Poor*; and to be sorry for them: but his *compassion* must be *reall*. He must lend his *eyes* to the *Blind*, to *direct* them; and he must lend his *feet* to *the Lame*, to *support* them; and he must pity *the Poor* as a *father* doth his children, so *pity* them, that he *do something* for them.

Princes, and *Judges*, and *Magistrates* were not [e] ordained altogether, nor yet so much for *their own sakes*, that they might have over whom to bear rule and to [f] *domineer* at pleasure; as for the *peoples* sakes, that *the people* might have to whom to *resort*, and upon whom to *depend* for help and *succour*,

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[a] ἰσθλῶ γὰρ ἀνδρὶ τὰς πυθομένας ὀρθοῦν. Sophocl.

[c] Lyra hic.

[d] See *Syrac.* 4. 10.

10

[e] *Non mihi, sed populo, Æ.* Adrianus Imp. —πλὴν ἀρχὴν μὴ ὡς ὕβριν, ἀλλ' ὡς ὑπηρεσίαν ἡγεμονίας. Arist. in Epist. ad Alex.

[f] *Ita magnæ vires gloria decorique sunt, si illis salutaris potentia est. Nam pestifera vis est, valere ad nocendum.* Seneca. 1. de clem. 3.

cour, and relief in their *neceſſities*. And they ought to remember, that for *this end* God hath endued them with that *power* which others want; that they might by their *power* help them to right, who have not power to right themſelves. [r *Hoc reges habent magnificum & ingens, &c. Prodeſſe miſeris, ſupplices fido lare Protegere, &c.*] This is the very thing wherein *the preheminence* of Princes, and Magiſtrates, and great ones, *above* the ordinary ſort ſingularly conſiſteth, and wherein ſpecially they have *the advantage*, and whereby they hold the title of t *Gods*, that they are able to *do good*, and to help the diſtreſſed, more than others are. For which *ability* how they have *uſed* it, they ſtand *accountable* to him from whom they have *received* it: and woe unto them, if *the accounts* they bring in, be not in ſome reaſonable proportion anſwerable to *the receipts*. u *Potentes potenter*: into whoſe hands, x *much hath been given*, from their hands *much will be required*; and *the mighty ones*, if they have not done a mighty deal of good withall, ſhall be *mightily tormented*. And as they have received *power* from God; ſo they do receive *honours*, and *ſervice*, and *tributes* from their people for the maintenance of that *power*: and theſe as *wages* by Gods righteous *ordinance* for their care and pains for *the peoples* good. God hath imprinted in the natural conſcience of every man *notions* of fear, and honour, and reverence, and obedience, and ſubjection, and contribution, and other duties to be performed towards *Kings*, and *Magiſtrates*, and other ſuperiours, y *not only for wrath, but alſo for conſcience ſake*: and all this for the maintenance of that *power* in them, by the right uſe whereof themſelves are again maintained. Now *the ſame conſcience* which bindeth us who are *under authority*, to *the performance*; bindeth you who are *in authority* to *the requital*, of theſe duties. I ſay, *the ſame Conſcience*; though not *the ſame wrath*: for here is the difference. Both *Wrath* and *Conſcience* bind us to our duties; ſo that if we withdraw our *ſubjection*, we both wound our own *Conſciences*, and incur your juſt *wrath*: but only *Conſcience* bindeth you to yours, and not *Wrath*; ſo that if ye withdraw our *help*, we may not uſe *wrath*, but muſt ſuffer it with *patience*, and permit all to the judgments of your *own conſciences*, and of God the *judge* of all mens conſciences. But yet ſtill *in Conſcience* the obligation lyeth equally upon you and us: As we are bound to give you *honour*, ſo are you to give us *ſafety*; as we to *fear you*, ſo you to *help* us; as we to *fight* for you, ſo you to *care* for us; as we to *pay you tribute*, ſo you *to do us right*. For, z *For this cauſe pay we tribute* and other duties, unto you who *are Gods Miniſters*; even becauſe you ought to be *attending continually upon this very thing*, to approve your ſelves as a *the Miniſters of God to us for good*. Oh that we could all, *ſuperiours* and *inferiours*, both one and other, remember what we *owed* each to other; and by mutually ſtriving to *pay* it to the utmoſt, ſo endeavour our ſelves to b *fulfill the Law of God!* But in the mean time, we are ſtill *injurious*, if either *we* withdraw our *ſubjection*, or *you* your *help*; if either *we* caſt off *the duty of Children*, or *you the care of Fathers*. Time was, when *Judges*, and *Nobles*, and *Princes* delighted to be called by the name of *Fathers*. The *Philiſtims* called their Kings by a peculiar appellative, c *Abimelech*; as who ſay, *The King my Father*. In *Rome* the Senators were of old time called *Patres, Fathers*: and it was afterwards accounted among *the Romans* the greateſt title of honour that could be beſtowed upon their *Conſuls*, *Generals*, *Emperours*, or Whoſoever had deſerved beſt of the Common-wealth, to have this addition to the reſt of his ſtyle, d *Pater patriæ*, a Father to his Country. *Naamans*

r *Senec. in Medea. 2. 2.*

t Pſal. 82. 6. *Hoc tecum commune Dei, quod utrique rogati Supplicibus veſtris, ferre ſolitis opem.* Ovid. 2. de Ponto. 9.

u Wiſd. 6. 6.

x Luc. 12. 48.

y Rom. 13. 5.

z Rom. 13. 6.

a Rom. 13. 4. λειτουργοὶ θεοῦ. Luke 22. 25.

b Rom. 13. 8.

c Gen 20. 2. & 26. 1. & Pſal. 34. *in titulo.*

d *--ſed Roma parentem, Roma patrem patriæ Ciceronem libera dixit.* Juven. Satyr. 8. *-- patrem patriæ appellavimus, ut*

ſciret datam ſibi poteſtatem patriam; quæ eſt, temperatiſſima, liberis conſulens, ſuâque poſſit illos ponere. Senec. 1. de Clem. 14.

ſervants

ſervants in 4 *King.*5.13.call him Father,[e] *My Father, if the* Prophet *had commanded thee, &c.* And on the other ſide, *David* the King ſpeaketh unto his Subjects, as a Father to his Children in Pſal. 34. [f] *Come ye Children, &c.* and *Solomon* in the Proverbs every where, *My Son*: even as *Job* here accounteth himſelf *a Father to the poor.* Certainly to ſhew that ſome of theſe had, and that all good *Kings* and *Governours* ſhould have, a [g] *fatherly care* over, and bear a *fatherly affection* unto, thoſe that are under them.

All which yet, ſeeing it is intended to be done *in bonum univerſitatis*, muſt be ſo underſtood as that it may ſtand *cum bono univerſitatis*, with equity and juſtice, and with *the common good.* For [h] *Mercy* and *Juſtice* muſt go together, and help to *temper* the one the other. The Magiſtrate and Governour muſt be *a Father to the poor:* to *protect* him from injuries, and to *relieve* his neceſſities; but not to *maintain* him in idleneſs. All that *the Father* oweth to the Child is not *love* and *maintenance*: he oweth him too *Education*; and he oweth him *correction.* A Father may *love* his Child too *fondly*, and make him a *wanton*; he may *maintain* him too *highly*, and make him a *prodigal*: But he muſt give him *Nurture* too, as well as *Maintenance*, leſt he be better fed than taught; and *correct* him too, as well as *love* him, leſt he bring him moſt *grief* when he ſhould reap moſt *comfort* from him. Such a *fatherly care* ought the civil *Magiſtrate* to have over *the poor.* He muſt carefully *defend* them from *wrongs* and *oppreſſions*: he muſt providently take order for their convenient *relief* and *maintenance*: But that is not all, he muſt as well make *proviſion* to ſet them on work, and ſee that they follow it; and he muſt give them ſharp *correction* when they grow idle, ſtubborn, diſſolute, or any way out of order. This he ſhould do, and not leave the other undone. There is not any ſpeech more frequent in the mouthes of *beggars* and *wanderers*, wherewith the Countrey now ſwarmeth, than that men would *be good to the poor*: and yet ſcarce any thing ſo much miſtaken as that ſpeech in both *the terms* of it: moſt men neither underſtanding aright who are *the poor*, nor yet what it is to be good to them. Not he only is *good to the poor*, that *delivereth* him when he is *oppreſſed*: nor is he only *good to the poor*, that *relieveth* him when he is *diſtreſſed*: but he alſo is *good to the poor*, that *puniſheth* him when he is *idle.* He is *good to the poor*, that *helpeth* him when he *wanteth*: and he is no leſs *good to the poor*, that *whippeth* him when he *deſerveth.* This is indeed to be *good to the poor*; to give him that alms *firſt* which he wanteth *moſt*; if he be *hungry*, it is alms to *feed* him; but if he be *idle* and untoward, it is [i] almes to *whip* him. This is to be *good to the poor*: But who then are *the poor* we ſhould be good to, as they interpret *goodneſs?* Saint *Paul* would have [k] *Widows honoured*; but yet thoſe that are *widows indeed*: ſo it is meet *the poor* ſhould be relieved, but yet thoſe that are *poor indeed.* Not every one that *begs* is poor; not every one that *wanteth* is poor, not every one that is poor is *poor indeed.* They are the *poor*, whom we private men in *Charity*, and you that are Magiſtrates in *Juſtice* ſtand bound to relieve, who are old, or impotent, or *unable* to work; or in theſe hard and depopulating times are *willing* but cannot be ſet on work; or have a greater *charge* upon them than can be maintained by their work. Theſe, and ſuch as theſe, are *the poor indeed*: let us all *be good* to ſuch as theſe. Be we that are *private men* as *brethren* to theſe *poor ones*, and ſhew them *mercy:* be you that are *Magiſtrates* as *Fathers* to theſe *poor ones*, and do them *juſtice.* But as for thoſe idle ſtubborn profeſſed *wanderers*, that can, and may, and will not work, and under the name and

[e] 4 Kings 5.13.
[f] Pſal.34.11.
[g] *Ut eos quaſi filios cerneret per amorem, quibus pater præerat per protectionem.* Gloſſ. interlin. hic τὸν ἀ. χ. ὅτω χρὴ πρέσβεις ἢ ὑπηκόων, ὡς πατέρες παιδῶν, ἵνα, &c. Philo. de creat. Principis.

I I

[h] Prov.3.3. Mat.23.23. *Non auferat veritas miſericordiam, nec miſericordia impediat veritatem.* Auguſt. ſent. 119. apud Proſperum.

[i] *Non ſolum qui dat eſurienti cibum, ſitienti potum --- verum etiam & qui emendat verbere in quem poteſtas datur, vel coercet aliquâ diſciplina; in eo quod corripit, & aliquâ emendatrice pœnâ plectit, eleemoſynam dat, quia miſericordiam præſtat.* Aug. in Enchir. c. 72.
[k] 1 Tim.5.3.

and habit of *poverty* rob the *poor indeed* of our *alms* and their *maintenance*: let us harden our *hearts* againſt them, and not *give* them; do you execute the ſeverity of *the Law* upon them, and not *ſpare* them. It is Saint *Pauls* Order, nay it is the Ordinance of *the Holy Ghoſt*, and we ſhould all put to our helping hands to ſee it kept, [1] *He that will not labour, let him not eat.* These Ulcers and *Drones* of the Common-wealth are ill worthy of any honeſt mans *almes*, of any good Magiſtrates *protection*. Hitherto of the Magiſtrates *ſecond Duty*, with the reaſons and extent thereof, *I was eyes to the blind, and feet was I to the lame: I was a Father to the poor.* Followeth next *the third Duty*, in theſe words, *The cauſe which I knew not I ſearched out.*

2 Theſſ. 3.10.

12 Of which words ſome frame *the Coherence* with the former, as if *Iob* had meant to clear his *mercy* to the poor from ſuſpition of *partiality* and injuſtice: and as if he had ſaid, I was *a Father* indeed *to the poor*; pitiful and merciful to him; and ready to ſhew him any lawful favour: but yet not ſo, as,[m] in *pity* to him, to forget or pervert *juſtice.* I was ever careful before I would either ſpeak or do for him, to be firſt aſſured his *cauſe* was right and good: and for that purpoſe, if it were doubtful,[n] *I ſearched it out*, and examined it, before I would *countenance* either him or it. Certainly, thus to do is agreeable to the rule of *Juſtice*; yea and of *Mercy too*: for it is *one Rule* in ſhewing *Mercy*, that it be ever done *ſalvis pietate & juſtitiâ*, without prejudice done to *piety* and *juſtice.* And as to this particular, the commandment of God is expreſs for it in *Exod.*23. [o] *Thou ſhalt not countenance* no not *a poor man in his cauſe.* Now if we ſhould thus underſtand *the coherence* of the words; the ſpecial duty which Magiſtrates ſhould hence learn, would be *indifferency*: in the adminiſtration of Juſtice not to make difference of *rich* or *poor*, *far* or *near*, *friend* or *foe*, one or other; but to conſider only and barely the equity and right of *the cauſe*, without any *reſpect* of *perſons*, or partial inclination this way or that way.

[m] *Ne crederetur quod faveret eis nimis in præjudicium juſtitiæ; ſubditur (& cauſam)* Lyran. hic.

[n] *Ne forte motu pietatis indiſcretæ condeſcenderem ei in præjudicium juſtitiæ.* Lyran. hic.

[o] Exod.23.3.

13 This is a very *neceſſary duty* indeed in *a Magiſtrate* of juſtice; and I deny not but it may be gathered without any violence from theſe very words of my Text: though to my apprehenſion not ſo much by way of immediate *obſervation* from the neceſſity of any ſuch coherence; as by way of *conſequence* from the words themſelves otherwiſe. For what need all that care, and pains, and diligence in *ſearching* out *the cauſe*, if the condition of *the perſon* might *over-rule* the cauſe after all that *ſearch*; and were not the judgement to be given meerly according to the goodneſs or badneſs of *the cauſe*, without reſpect had to *the perſon*? But *the ſpecial duty*, which theſe words ſeem moſt natural and immediately to impoſe upon *the Magiſtrate*, (and let that be the *third obſervation*) is *diligence*, *and patience*, *and care to hear*, *and examine*, *and enquire* into the truth of things; and into the equity of mens cauſes. As *the Phyſician*, before he preſcribe *receipt* or *diet* to his *patient*, will firſt *feel* the puiſe, and *view* the urine, and *obſerve* the temper and changes in the body, and be *inquiſitive* how the diſeaſe began, and when, and what *fits it* hath, and where and in what manner it holdeth him, and *inform* himſelf every other way as fully as he can in *the true ſtate of his body*, that ſo he may proportion the remedies accordingly without errour: ſo ought every *Magiſtrate*, in cauſes of Juſtice, before he pronounce *ſentence*, or give his determination, whether in matters [p] *judicial* or *criminal*, to hear both parties with equal patience, to examine *witneſſes* and other *evidences* adviſedly and throughly, to conſider and wiſely lay together all *allegations* and *circumſtances*, to put in *quæries* and doubts upon the by, and uſe all poſſible expedient means for the boulting out of *the truth*; that ſo he may do that which is equal and right without errour.

[p] *Omnia judicia aut diſtrahendarum controverſiarum, aut puniendorum maleficiorum cauſâ reperta ſunt.* Cic. pro Cecin.

A

A duty not without both *Precept* and *President* in holy Scripture. *Moſes* preſcribethit in *Deut.* 17. in the caſe of Idolatry, [q] *If there be found among you one that hath* done thus or thus, &c. *And it be told thee, and thou haſt heard of it; and inquired diligently, and behold it to be true, and the thing certain that ſuch abomination is wrought in Iſrael, Then thou ſhalt bring forth that man,* &c. *The offender* muſt be ſtoned to death; and no eye *pity* him: but it muſt be done *orderly*, and in *a legal courſe*; not upon a bare *hear-ſay*, but upon diligent *examination* and *inquiſition*, and upon ſuch full *evidence* given in, as may render *the fact certain*, ſo far as ſuch caſes ordinarily are capable of [r] *certainty*. And the like is again ordered in *Deut.* 19. in the caſe of falſe witneſs, [s] *Both the men between whom the controverſie is, ſhall ſtand before the Judges, and the Judges ſhall make diligent inquiſition*, &c. And in *Judg.* 19. in the wronged *Levites* caſe, whoſe *Concubine* was abuſed unto death at *Gibeah*; the Tribes of Iſrael ſtirred up one another to *do juſtice* upon the inhabitants thereof; and the *method* they propoſed was this, firſt to [t] *conſider* and *conſult* of it, and then to *give their opinions*. But the moſt famous example in this kind is that of King *Solomon* in 3 *Kings* 3. in the difficult caſe of *the* [u] *two Mothers*. Either of them *challenged* the living Child with a like *eagerneſs*; either of them *accuſed* other of the ſame *wrong*, and with the ſame *allegations*: neither was there *witneſs* or other *evidence* on either part to give light unto the matter: yet *Solomon* by that wiſdome which he had obtained from God found a means to *ſearch out the truth* in this difficulty, by making as if he would *cut the child* into halfs, and give either of them *one half*; at the mentioning whereof *the compaſſion* of the right mother betrayed *the falſhood* of her clamorous competitor. And we read in the Apocryphal Story of *Suſanna*, how *Daniel* by [x] examining *the two Elders* ſeverally and apart, found them to differ in one circumſtance of their relation, and thereby *diſcovered* the whole accuſation to be falſe. *Judges* for this reaſon were anciently called *Cognitores*, and in approved Authors [y] *Cognoſcere* is as much as to do the office of a Judge: to teach *Judges*, that one chief point of their care ſhould be to know *the truth*. For if of *private men*, and in *things* of ordinary diſcourſe, that of *Solomon* be true, [z] *He that anſwereth a matter before he heareth it, it is folly and ſhame unto him*; certainly much more is it true of publick *Magiſtrates*, and in *matters* of Juſtice and Judgment: by how much both *the men* are of better note, and *the things* of greater moment. But in difficult and intricate *buſineſſes*, covered with darkneſs and obſcurity, and *perplexed* with many windings and turnings, and cunning and crafty conveyances, to find a *fair iſſue out*, and to ſpy *light* at a narrow hole, and by wiſdome and diligence to *rip up* a foul matter, and *ſearch* a cauſe to the bottom, and make a *diſcovery* of all: is a thing worthy *the labour*, and a thing that will add to *the honour*, I ſay not only of *inferiour governours*, but even of *the Supream Magiſtrate*, the King. [a] *It is the glory of God to conceal a thing; but the honour of Kings, is to ſearch out the matter.*

14

[q] Deut. 17. 2. &c. *See alſo* Deut. 13. 14.

[r] --ἐπὶ τοσοῦτον πάρεστιν ἐπιζητεῖν καθ' ὅσον γένος ἐφ' ὅσον ἡ τῶν πραγμάτων φύσις ἐπιδέχεται. Ariſt. 1. Ethic. 1.

[s] Deut. 19. 17, &c.

[t] Judg. 19. 30.

[u] 3 King. 3. 16. -28.

[x] Dan. 13. 16.

[y] *Si judicat, cognoſce.* Sen. in Med. 2.

[z] Prov. 18. 13. *See* Syrac. 11. 7, 8.

[a] Prov. 25. 2.

To underſtand the neceſſity of this duty; conſider, *Firſt*, that as ſometimes *Democritus* ſaid, the truth lyeth [b] *in profundo* and *in abdito*, dark and deep as in the bottom of *a pit*; and it will ask ſome time, yea and cunning too, to find it out and to bring it to light. *Secondly*, that through *favour*, *faction*, *envy*, *greedineſs*, *ambition*, and otherwiſe, *innocency* it ſelf is often laden with *falſe accuſations*. You may obſerve in the Scriptures how [c] *Naboth*, [d] *Jeremy*, [e] Saint *Paul*, and others; and you may ſee by too much *experience* in theſe wretched times, how many men of fair and honeſt converſation have been *accuſed* and *troubled* without cauſe: which if *the Ma-*

15

1

[b] Cic. 1. Acad. quæſt. in fine. *Involuta veritas in alto latet.* en. 7. de benefic. 1.

2

[c] 3 Kings 21. 13.

[d] Jer. 37. 13.

[e] Acts 24. 5. & 25. 7.

giſtrate by diligent inquiſition do not either *prevent* or *help* to the utmoſt of his endeavour, he may ſoon unawares wrap himſelf in the guilt of innocent bloud. *Thirdly*, that *informations* are for the moſt part *partial*, every man making *the beſt* of his own tale: and he cannot but often [f] *erre in judgment*, that is eaſily carried away with *the firſt tale*, and doth not *ſuſpend* till he have heard both parties alike. Herein [g] *David* failed, when upon *Ziba*'s falſe information he paſſed a haſty and injurious decree againſt *Mephiboſheth*. *Solomon* ſaith, [h] *He that is firſt in his own tale ſeemeth righteous; but then his neighbour cometh and ſearcheth him out*, [c] Prov. 18. as we ſay commonly, One tale is good, till another be told. *Fourthly*, that if in all other things *haſtineſs* and precipitancy be hurtfull, then eſpecially matters of *juſtice* would not be *huddled up* hand over-head, but handled with *mature* [i] deliberation, and juſt diligent diſquiſition: [k] *Cunctari judicantem decet; imo oportet*, ſaith *Seneca*: he that is to judge, it is *fit* he ſhould, nay it is neceſſary he ſhould, proceed with convenient *leiſure*. Who judgeth otherwiſe, and without this *due ſearch*, he doth not *judge*, but *gueſs*. The good Magiſtrate had need of *patience* to hear, and of *diligence* to ſearch, and of *prudence* to ſearch out, whatſoever may make for *the diſcovery* of the truth in an intricate and difficult cauſe. *The cauſe which I knew not, I ſearched out.* That is the Magiſtrates *third duty*. There yet remaineth a *fourth* in theſe words, *I brake the jaws of the wicked, and plucked the ſpoyl out of his teeth.*

16 Wherein *Job* alludeth to ravenous and ſalvage beaſts; *beaſts of prey*, that lye in wait for *the ſmaller Cattel*, and when they once catch them in their *paws*, faſten their *teeth* upon them, and tear them in pieces and devour them. Such *Lions*, and *Wolfs*, and *Bears*, and *Tygers*, are the greedy [l] great ones of this world, who are ever *ravening* after the eſtates and the livelyhoods of their meaner neighbours, *ſnatching*, and *biting*, and *devouring*, and at length eating them up and conſuming them. *Job* here ſpeaketh of *Dentes* and *Molares*; *Teeth* and *Jaws*: and he meaneth the ſame thing by both, *Power abuſed to oppreſſion*. but if any will be ſo curiouſly ſubtill, as to diſtinguiſh them, thus he may do it. *Dentes*, they are the long [m] *ſharp teeth*, the fore teeth; [n] *Dentes eorum arma & ſagittæ*, ſaith *David*, Their teeth are ſpears and arrows: *Molares à molendo*; ſo called from *grinding*; they are the great *double teeth*, the jaw-teeth. Thoſe are *the Biters*, theſe *the Grinders*: theſe and thoſe together, *Oppreſſors of all ſorts*. *Uſurers*, and *prouling Officers*, and *ſly Merchants*, and *errant informers*, and ſuch kind of *Extortioners* as ſell *time*, and truck for *expedition*, and ſnatch and catch at petty advantages; theſe uſe their *teeth* moſt, theſe are *Biters*. The firſt, I know not whether or no the worſt ſort of them, in the holy Hebrew tongue hath his name from biting. נשך *Naſchak*, that is to *bite*; and נשך *Neſchek*, that is *Uſury*. Beſides theſe *Biters* they are *Grinders* too; men whoſe teeth are *Lapides Molares*, as the over and the neither mill-ſtone: *depopulators*, and *racking Landlords*, and ſuch *great ones*, as by heavy preſſures and burdens, and *ſore bargains* break the backs of thoſe they deal withall. Theſe firſt by little and little [o] *grind the faces of the poor*, as ſmall as duſt and powder; and when they have done, at length [p] *eat them up* one after another, *as it were bread*: as the Holy Ghoſt hath painted them out under thoſe very phraſes. Now how *the Magiſtrate* ſhould deal with thoſe *grinders* and *biters*, *Job* here teacheth him: he ſhould *break their jaws, and pluck the ſpoyl out of their teeth*: that is, quell and cruſh the mighty *Oppreſſor*, and [q] deliver *the Oppreſſed* from his injuries. For, to *break the jaw*, or the *cheek bone*, or the *teeth*, is in Scripture-phraſe as much as to abate *the pride*, and ſuppreſs

the

f Ὁ πεῖσθαι μὴ γιγνώσκων δεῖ πεῖν ἀκῦσαι σαφῶς, Αὐτὸς πονηρὸς ὅτι πρὸς πονηρὸν κρῖνῃς. Menand. apud Stob. Ser. 44.

g 2 Sam. 16. 34

h Prov. 18. 17.

i Take heed what you do, 2 Chr. 19. 5.

k Senec. lib. 2. de ira, cap. 23.

l Qui potè plus urget: piſces ut ſæpe minutos Magnus comeſſt, ut aves enecat accipiter. Varro in Margopoli ...faſtus præda majori minor. Sen. in Hippol act. 2.

m שן of שבק acuere.

n Pſal. 37. 14. τὰς ὀδόντας, τὰς μὲν ἐμπρεσθίους, ὀξεῖς, τὰς δὲ γομφίους, πλατεῖς. Ariſt. 2. Phyſ. tex. 76.

o Eſay 3. 15.

p Pſal. 14. 4.

q Eripite nos ex faucibus eorum, quorum crudelitas... Craſſ. apud Cic. 1 de Oratore.

the power, and curb *the insolency* of those that use their *might* to overbear *right*. So *David* saith in the *third Psalm*, that God had saved him by [1] *smiting his enemies upon the cheek-bone, and breaking the teeth of the ungodly*. And in *Psalm* 58. he desireth God to [2] *break the teeth of the wicked in their mouths, and to break out the great teeth of those young Lions*. In which place it is observable, that, as *Job* here, he speaketh both of *Dentes* and *Molares*, *teeth* and *great teeth*: and those wicked great ones, according as *Job* also here alludeth, he expressly compareth unto *young Lyons*; lusty and strong, and greedy after the prey.

[1] 1 Psal. 3. 7.

[2] Psal. 58. 6. See also Prov. 30. 14. & Joel 1. 6.

Now to the doing of this, to *the breaking of the jaws* of the wicked, and *plucking the spoyl* out of his teeth; there is required a stout heart, and an undaunted [t] *Courage*, not fearing *the faces of men*, should their faces be as *the faces of Lyons*, and their visages never so terrible. And this is *the good Magistrates* last *Duty* in my Text; without fear to execute justice *boldly* upon the stoutest offender, and so to curb *the power* of great and wicked men, that *the poor* may live in peace, and keep *their own* by them. It was one part of *Jethro's* Character of a good Magistrate in *Exod.* 18. that he should be [u] *a man of courage*. And it was not for nothing that every [x] step up *Solomons Throne* for judgement was supported with *Lions*: to teach Kings and all Magistrates, that *a Lion-like courage* and resolution is necessary for all those that sit upon *the Throne* or *Bench* for Justice and for Judgment. When [y] *David* kept his Fathers sheep, and there came a *Lion* and a *Bear*, and took a *Lamb* out of the flock; he went out after *the Lion* and smote him, and took *the Lamb* out of his Mouth, and when *the Lion* rose against him, he took him by the beard, and smote him again, and slew him: and so he did with *the Bear* also. Every Magistrate is a kind of [z] *shepherd*: and the people they are his *flock*. He must do that then in the behalf of his *flock*, that *David* did. Those that begin to make a spoyl, though but of the poorest *Lamb* of the flock, be they as terrible as *the Lyon* and *the Bear*, he must after them, and smite them, and *pluck the spoyl* out of their teeth: and though they shew their *spleen*, and turn again at it, yet he must not *shrink* for that; but rather take fresh courage, and to them again, and take them by the beard, and shake them, and never leave them till he have brought them under, and *broken* their *jaws*, and in spite of their *teeth* made them past *biting* or *grinding* again in hast. He is a bare [a] *hireling*, and not worthy the name of a *shepherd*, *who when he seeth the Wolf coming*, thrusteth his head in a bush, and *leaveth the poor Cattel* to the spoyl. The good *Magistrate* must put on his resolution: to go on in this course, and without fear of one or other to *do justice*, upon whosoever dareth *do injustice*, and to *suppress oppression* even in the greatest.

[t] *See* Syrac. 4. 9.

[u] Exod. 18. 21.

[x] 3 King. 10. 20

[y] 1 Sam. 17. 34, &c.

[z] Esay 44. 28. Ἀγαμέμνονα ποιμένα λαῶν, *sape apud* Homer.

[a] John 10. 12.

A resolution necessary; whether we consider *the Law*, *the Magistrate*, or *the Offender*. Necessary, *First*; *in respect of the Laws*: which, as all experience sheweth, are far better *unmade*, than *unkept*. [b] *Quid vanæ sine moribus Leges proficiunt?* The life of *the Law* is *the Execution*; without which *the Law* is but a *dead letter*: of less use and regard than *scar-crows* are in the corn-fields; whereof *the birds* are a little afraid at the first, but anon after a little use they grow so bold with them, as to *sit upon* their heads and *defile* them. We see the experience hereof but too much, in the too much suffered insolency of two sorts of people, (than against whom never were *Laws* either better made, or worse *executed*) *Rogues* and *Recusants*. Now we know *the Laws* are *general* in their intents, and include as well the great as the small. The *Magistrate* therefore who is [c] *Lex loquens*, and whose duty it is to see *the Laws* executed, must proceed as *generally*, and

[b] Horat. 3 Od. 24.

[c] Νόμος ἔμψυχος. Arist. 5. Ethic. 7.

puniſh tranſgreſſors of the Laws, *the great* as well as *the ſmall.* It is an old complaint, yet groweth out of date but ſlowly; that, *Laws* are like [d]*Cobwebs*, wherein *the ſmaller flies* are caught, but *great ones* break through. Surely, Laws ſhould not be ſuch; *good* Laws are not ſuch of themſelves; they do or ſhould intend an [e]*univerſal* reformation: it is the abuſe of bad men, together with *the baſeneſs* or *cowardiſe* of *ſordid* or *ſluggiſh* Magiſtrates, that maketh them ſuch. And I verily perſwade my ſelf, there is no one thing that maketh *good* Laws ſo much contemned, even by *mean ones* too at the laſt, as the not executing them upon *the great ones* in the mean time. Let a *Magiſtrate* but take to himſelf that courage which he ſhould do, and now and then make a *great man* an example of *Juſtice*; he ſhall find that a few ſuch examples will breathe more *life* into *the* Laws, and ſtrike more *awe* into *the people*, than the puniſhment of an hundred *underlings* and inferiour perſons.

[d] Anacharſis, *apud* Plutarch. in Solone: *nonnulli* Zaleuco *tribuunt.*

[e] *Iude latæ leges, ut fortior omnia poſſet.* Ovid. 3. Faſt.

19 Again, *in reſpect of the Magiſtrate himſelf*, this courage and reſolution is neceſſary; for the maintenance of that *dignity* and reſpect which is due to him in his place and calling. Which he cannot more ſhamefully betray, than by *fearing the faces* of men. Imagine you ſaw a *goodly tall* fellow, trick'd up with feathers and ribbands, and a glittering ſword in his hand, enter the liſts like a *Champion*, and challenge all commers: by and by ſteppeth in another man perhaps much of his own ſize, but without either ſword or ſtaff, and doth but ſhew his *teeth* and ſtare upon him; whereat my *gay Champion* firſt trembleth, and anon for very fear letteth his ſword fall, and ſhrinketh himſelf into the croud. Think what a ridiculous ſight this would be: and juſt ſuch another thing as this, is *a fearful Magiſtrate.* He is adorned with [f] *robes*, the marks and enſigns of his *power.* God hath armed him with a [g] *ſword*; indeed as well to put *courage* into his heart, as *awe* into the peoples. And thus adorned and armed, he ſtandeth in the eye of the World, and as it were upon *the ſtage*; and raiſeth an expectation of himſelf, as if ſure this man would *do ſomething:* his very appearance threatneth *deſtruction* to whoſoever dareth come within his reach. Now if after all this *braving*, he ſhould be out-dared with the *big looks* and *bug-words* of thoſe that could do him no harm: how juſtly ſhould he draw upon himſelf ſcorn and contempt, [h] *parturiunt montes!* [i] *Wherefore is there a price*, ſaith *Solomon* of the ſluggard, *in the hands of a fool to buy Wiſdom, and he hath no heart?* So, wherefore is there a *Sword*, may we ſay of the fearful Magiſtrate, in the hands of a *Coward* to do juſtice, and he hath *no heart?* You that are Magiſtrates, remember *the promiſe* God hath made you, and *the Title* he hath given you. You have an honourable *promiſe*; [k] *GOD will be with you in the cauſe and in the judgment*, 2 Chronicles 19.] If God be with you, what need you fear who ſhall be againſt you? You have an honourable *Title* too [l] *I have ſaid, ye are Gods*, Pſalm 82.] If you be *Gods*, why ſhould you fear *the faces of men?* This is Gods faſhion: he [m] *giveth grace to the humble, but he reſiſteth the proud*; he [n] *exalteth the meek and lowly, but he putteth the mighty out of their ſeats.* If you will deal anſwerably to that high name he hath put upon you, and be indeed as *Gods*; follow the example of God: *lift up* the poor oppreſſed out of the mire, and *tumble down* the confidence of the mighty and proud oppreſſour; when you [o] *receive the Congregation, judge uprightly*, and fear not to ſay *to the wicked*, be they never ſo great, *Lift not up your horn.* So ſhall you vindicate your ſelves from *contempt*: ſo ſhall you preſerve your *perſons* and *places* from being *baffelled* and *blurted* by every lewd companion.

[f] *Conſidera qualia de te præſtes, qui tanta auctoritate ſubvehere.* Caſſiod. 6. Epiſt. 15.

[g] Rom. 13.4.

[h] *Horat. de art. Poet.*

[i] Prov. 17. 16.

[k] 2 Chro. 19.6.

[l] Pſal. 82.6.

[m] 1 Pet. 5.5.

[n] Luke 1.52.

[o] Pſal. 75.2.4.

Courage

Courage in the Magiſtrate, againſt theſe great Ones eſpecially, is *thirdly* neceſſary *in reſpect of the Offenders*. Theſe wicked ones of whom *Job* ſpeaketh, *the longer teeth* they have, the deeper they *bite*; and *the ſtronger jaws* they have, the ſorer they *grinde*; and *the greater power* they have, the more *miſchief* they do. And therefore theſe great ones of all other would be well hampered; and have their *teeth* filed, their *jaws* broken, their *power* curbed. I ſay not, *the poor* and the ſmall ſhould be ſpared when they offend: good reaſon they ſhould be puniſhed with ſeverity. But you muſt remember I now ſpeak of *Courage*; and a little *Courage* will ſerve to bring thoſe under that are under already. So that if mean men ſcape unpuniſhed when they tranſgreſs, it is oftner for want of *care* or *conſcience* in the Magiſtrate, than of *Courage*. But here is the true trial of your *Courage*, when you are to deal with theſe *great Ones*: men not inferiour to your ſelves, perhaps your *equals*; yea, and it may be too, your Magiſtracy ſet aſide, men much greater than your ſelves: men great in *place*, great in *wealth*, in great *favour*, that have great *friends*; but withall that do great *harm*. Let it be your *honour*, that you dare be *juſt*, when theſe dare be *unjuſt*; and when they dare ſmite others [p] *with the fiſt of violence*, that you dare ſmite them *with* [q] *the ſword of Juſtice*; and that you dare *uſe your power*, when they dare *abuſe theirs*. *All* Tranſgreſſours ſhould be looked unto; but more, *the greater*, and *the greateſt*, moſt: as a Shepherd ſhould watch his Sheep even from *Flyes and Maukes*; but much more from *Foxes*; moſt of all from *Wolves*. Sure, he is a ſorry *Shepherd*, that is buſie to kill *Flyes and Maukes* in his Sheep, but letteth *the Wolf* worry at pleaſure: Why, one Wolf will do more miſchief in a night, than a thouſand of them in a twelve-moneth. And as ſure, he is a ſorry *Magiſtrate*, that ſtocketh, and whippeth, and hangeth *poor Sneaks* when they offend (though that is to be done too) but letteth the *great Theeves* do what they liſt, and dareth not meddle with them: like *Saul*, who when God commanded him to deſtroy all *the Amalekites* both man and beaſt, ſlew indeed *the raſcality* of both, but ſpared *the* [r] *greateſt* of the men, and *the fatteſt* of the Cattel, and ſlew them not. The good Magiſtrate ſhould rather, with *Job* here, *break the jaws of the wicked*, and in the ſpight of his heart, *pluck the ſpoil out of his teeth*.

20

[p] Eſay 58.4.

[q] Rom.13.4.

[r] Sam.15. 3---9.

Thus have you heard the four *duties* or *properties* of a good Magiſtrate contained in this Scripture, with the *grounds* and *reaſons* of moſt of them, opened. They are, 1. *A Love and Zeal* to juſtice. 2. *Compaſſion* to the poor and diſtreſſed. 3. *Pains and Patience* in examination of cauſes. 4. *Stoutneß and Courage* in execution of juſtice. The *Uſes and Inferences* of all theſe yet remain to be handled now in the laſt place, and altogether. All which for order and brevities ſake, we will reduce unto *three heads*: accordingly as from each of the four mentioned *Duties*, or *Properties*, or *Rules* (call them which you will) there ariſe *Inferences* of three ſorts. *Firſt*, of *Direction*; for the choice and appointment of magiſtrates according to theſe *four properties*. *Secondly*, of *Reproof*, for a juſt rebuke of ſuch magiſtrates as fail in any of theſe *four Duties*. *Thirdly*, of *Exhortation*; to thoſe that are, or ſhall be magiſtrates, to carry themſelves therein according to theſe *four Rules*. Wherein what I ſhall ſpeak of *Magiſtrates*, ought alſo to be extended and applyed (the due proportion ever obſerved) to all kinds of *Offices* whatſoever, any way appertaining unto *Juſtice*. And firſt for *directions*.

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S. *Paul*

22 S. *Paul* ſaith, [r] *The powers that are, are ordained of God*: and yet S. *Peter* calleth the Magiſtracy an [s] *humane ordinance*. Certainly the holy Spirit of God, which ſpeaketh in theſe two great Apoſtles, is not contrary to it ſelf. The truth is, the *ſubſtance of the power* of every Magiſtrate is *the Ordinance of God*; and that is S. *Paul*'s meaning: but *the Specification of the circumſtances* thereto belonging; as in regard of places, perſons, titles, continuance, juriſdiction, ſubordination and the reſt, is (as S. *Peter* termeth it) *an humane ordinance*, introduced by *Cuſtom*, or poſitive *Law*. And therefore ſome kinds of *Magiſtracy* are higher, ſome lower, ſome annual or for a ſet time, ſome during life; ſome after one manner, ſome after another: according to the ſeveral *Laws* or *Cuſtoms* whereon they are grounded. As in other circumſtances, ſo in this concerning the deputation of *the Magiſtrates perſon*, there is great difference: ſome having their power by *Succeſſion*, others by *Nomination*, and other ſome by *Election*. As amongſt us, the Supreme Magiſtrate, *the King*, hath his Power by *Succeſſion*; ſome inferiour Magiſtrates theirs, by *nomination*, or ſpecial appointment, either immediately, or mediately from the King; as moſt of our *Judges* and *Juſtices*: ſome again by the *elections* and voices of the multitude; as moſt *Officers* and *Governours* in our *Cities*, *Corporations*, or *Colledges*. The Directions which I would infer from my Text, cannot reach the *firſt* kind; becauſe ſuch *Magiſtrates* are *born* to us, not *choſen* by us. They do concern, in ſome ſort, the *ſecond*; but moſt neerly *the third kind*, *viz.* Thoſe that are *choſen* by ſuffrages and voices: and therefore unto this *third kind* only I will apply them. We may not think, becauſe our *voices* are our own, that therefore we may beſtow them as we liſt: neither muſt we ſuffer our ſelves in a matter of this nature to be carried by *favour*, *faction*, *ſpight*, *hope*, *fear*, *importunity*, or any other corrupt and partial reſpect, from thoſe Rules, which ought to level our choice. But we muſt confer our *voices*, and our beſt *furtherance* otherwiſe, upon thoſe whom, all things duly conſidered, we conceive to be *the fitteſt*: and the greater *the place* is, and the more *the power* is we give unto them, and from our ſelves; the greater ought our care in *voycing* to be. It is true indeed, when we have uſed all our beſt *care*, and proceeded with the greateſt *caution* we can; we may be deceived, and make an unworthy choice. For we cannot judge of mens fitneſs by any *demonſtrative* certainty: all we can do is to go upon probabilities, which can yield at the moſt but *a conjectural* certainty, full of uncertainty. Men [t] *ambitious* and in appetite, till they have obtained their deſires, uſe to *diſſemble* thoſe *vices* which might make a ſtop in their preferments; which, having once gotten what they fiſhed for, they *bewray* with greater freedom: and they uſe likewiſe to make a *ſhew* of that *Zeal* and forwardneſs in them to do good, which afterwards cometh to juſt nothing. *Abſalom* to ſteal away the hearts of the people, (though he were even then moſt *unnaturally unjuſt* in his purpoſes, againſt a father, and ſuch a father; yet he) made ſhew of much *compaſſion* to the injured, and of a great *deſire* to do juſtice. [x] *O*, ſaith he, *that I were made a Judge in the Land, that every man that hath any ſuit or cauſe might come unto me, and I would do him Juſtice.* And yet I doubt not, but if things had ſo come to paſs, he would have been as bad as the worſt. When *the Roman Souldiers* had in a tumult proclaimed *Galba* Emperour, they thought they had done a good daies work; every man promiſed himſelf ſo much good of *the new Emperour*: But when he was in, he proved no better than thoſe that had been before him. One giveth this cenſure of him, [y] *Omnium conſenſu capax imperii, niſi imperaſſet*: he had been a man in every mans judgement worthy

[r] Rom. 13. 1.
[s] 1 Pet. 2. 13.
[t] ...*ferè maxima pars morem habent hominum habent: quod ſibi volunt. Dum id impetrant, boni ſunt; ſed id ubi jam penes ſeſe habent, Ex bonis peſſimi & fraudulentiſſimi ſunt.* Plaut. in Capt. 2. 1. *Omnes candidatos, bonos viros dicimus.* Senec. Epiſt. 3.
[x] 2 Sam. 15. 4.
[y] *Tacit. lib. 1. Hiſtor.*

worthy to have been *Emperour*, if he had not been *Emperour*, and ſo ſhewed himſelf unworthy. [z] *Magiſtratus indicat virum*, is a common ſaying, and a true. We may gueſs upon *likelihoods* what they will be, when we *chooſe* them: but the thing it ſelf after they are choſen [a] ſheweth *the certainty* what they are. But this *uncertainty* ſhould be ſo far from making us *careleſs* in our choice; that it ſhould rather add ſo much the more to our *care*, to put things ſo hazardous as near as we can out of hazard.

Now thoſe very *Rules*, that muſt direct them to *Govern*, muſt direct *us* alſo to *chooſe*. And namely an eye would be had to *the four Properties* ſpecified in my Text. The *firſt*, a *Zeal of Juſtice*, and a Delight therein. Seeſt thou a man careleſs of the *common good*; one that palpably preferreth *his own* before *the publick* weal; one that loveth his [b] *eaſe* ſo well, that he careth not which way things go, backward or forward, ſo he may ſit ſtill and not be troubled; one that would divide *honorem ab onere*, be proud of *the honour* and *Title*, and yet loath to undergo the *envy* and *burthen* that attendeth them? ſet him aſide. Never think that mans *robes* will do well upon him. A *Juſticeſhip*, or other *Office* would ſit upon ſuch a mans back as handſomely as [c] *Saul's armour* did upon *Davids*: unweildy, and ſagging about his ſhoulders; ſo as he could not tell how to ſtir and turn himſelf under it. He is a fit man to make a Magiſtrate of, that will *put on righteouſneſs as a garment, and clothe himſelf with Judgment as with a Robe and a Diadem*. The *ſecond property* is *Compaſſion on the poor*. Seeſt thou a man deſtitute of *counſel* and underſtanding; a man of forlorn hopes or eſtate, and in whom there is *no help*; or one that having either *counſel* or *help* in him, is yet a *Churle* of either; but eſpecially one that is *ſore* in his bargains, *cruel* in his dealings, *hard* to his Tenants, or an *Oppreſſour* in any kind? Take none of him. Sooner commit a flock of Sheep to a [d] *Wolf*; than a Magiſtracy or Office of juſtice to an [e] *Oppreſſour*. Such a man is more likely to put out *the eyes* of him that ſeeth, than to be *eyes to the blind*; and to break *the bones* of the ſtrong, than to be *legs to the lame*; and to turn *the fatherleſs* a begging, than to be *a Father to the poor*. The *third property* is *Diligence to ſearch out the truth*. Seeſt thou a man haſty, and *raſh*, and heady in his own buſineſs; a man *impatient* of delay or *pains*; one that cannot [f] *conceal* what is meet till it be ſeaſonable to utter it, but poureth out all his heart at once, and before the time: one that is eaſily *poſſeſt* with what is firſt told him, or being once poſſeſt, will not with any reaſon be perſwaded to the contrary; one that lendeth *ear* ſo much to ſome particular *friend* or *follower*, as to believe any *information* from him, not any but from him; one that, to be counted a man of *diſpatch*, loveth to make an end of a buſineſs before it be ripe; ſuſpect him. He will ſcarce have the *Conſcience*: or if that, yet not *the wit*, or not *the patience*, to *ſearch out the cauſe which he knoweth not*. The laſt *Property* is, *Courage to execute*. Seeſt thou a man *firſt*; of a [g] *timorous* nature, and cowardly diſpoſition? or *ſecondly*, of a wavering and *fickle* mind: as we ſay of children; *won with an apple, and loſt with a nut*? or *thirdly*, that is apt to be wrought upon, or moulded into any form, with fair words, friendly invitations, or complemental glezes? or *fourthly*, that *dependeth* upon ſome great man, whoſe vaſſal or creature he is? or *fifthly*; a taker, and one that may be dealt withall (for that is now *the periphraſis* of bribery?) or *ſixthly*; guilty of the ſame *tranſgreſſions* he ſhould puniſh, or of other as foul? Never a man of theſe is for the turn: not one of theſe will venture to *break the jaws* or *tuſks* of an oppreſſing Tygre or Boar, and *to pinck the*

[z] ἀρχὴ δὲ ἀνδρὸς δόξα δίκης. *dictum Biantis apud* Ariſt. 5. Ethic. 7.

[a] ἃ δὲ λέγεται μάλιστα τρόπον ἀνδρὸς ἐπιδεικνύναι καὶ βασανίζειν, ἐξουσία καὶ ἀρχὴ πᾶσι πάσης κυῦσα, καὶ πᾶσιν ἀποκαλύπτουσα χαρίεν. Plutarch. in Cicerone.

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[b] ...nec vulgi cura tyranni, *Dum ſua ſit modo tuta ſalus.* Valer. Flacc. 5. Argonaut.

[c] 1 Sam. 17. 39.

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[d] *O praclarum cuſtodem ovium, ut a te, lupum! cuſtoſne urbis, an direptor & vexator eſſet Antonius?* Cic. Philip. 3.

[e] ὁμοίως ἐπισφαλὲς, μαινομένου δοῦναι μάχαιραν, καὶ μοχθηρῷ δυναμιν. *Iamblich. apud* Stob. Serm. 14

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[f] Prov. 29. 11.

4

[g] *Digerere animos timor arguit.* Virgil. 4. Æneid.

the spoil out of his teeth. The *timorous man* is afraid of every shadow, and if he do but hear of *teeth*, he thinketh it is good sleeping in a whole skin, and so keepeth a-loof off, for fear of biting. [h] The *double minded man*, as S. *James* saith, *is unstable in all his waies*: he beginneth to do something in a sudden heat, when the fit taketh him; but before one *jaw* can be half-broken, he is not the man he was, he is sorry for what is done; and instead of *breaking* the rest, falleth a *binding up* that which he hath broken; and so seeketh to salve up the the matter as well as he can, and no hurt done. The *vain man*, that will be *flattered*, so he get *fair words* himself, he careth not who getteth *foul blows*: and so the *beast* will but now and then give him a lick with *the tongue*, he letteth him use his *teeth* upon others at his pleasure. The *depending creature* is charmed with a letter or message from his *Lord*, or his *honourable friend*; which to him is as good as a *Supersedeas*, or *Prohibition*. The *taker* hath his fingers so *oyled*, that his hand *slippeth off* when he should *pluck away* the spoyl, and so he leaveth it undone. The *guilty* man by no means liketh this *breaking of jaws*: he thinketh it may be his own case another day.

[h] James 1.8.

24 You see, when you are to *choose Magistrates*, here is *refuse* enough, to be cast by. But by that all these be discarded, and thrown out of the bunch; possibly the whole lump will be neer spent, and there will be little or no choyce left. Indeed if we should look for absolute perfection, there would be absolutely no choyce at all: [i] *There is none that doth good, no not one.* We must not be so dainty in our *choyce* then, as to find one in every respect such as hath been charactred. We live not [k] *in Republica Platonis*, but *in fæce seculi*; and it is well, if we can find one in some *good mediocrity* so qualified. Amid the common corruptions of mankind, he is to be accounted *a tolerably good* man, that is not *intolerably bad*: and among so many infirmities and defects, as I have now reckoned, we may well voyce him for *a Magistrate*; not that is free from them all, but that hath *the* [l] *fewest* and *least*. And we make a happy *choyce*, if from among those we have to choose of, we take such a one as is likely to prove in some reasonable mediocrity *zealous* of Justice, *sensible* of the wrongs of poor men, *careful* to search out the truth of causes, and resolute to execute what he knoweth is just.

[i] Psal. 14. 3.

[k] ... *dicit enim tanquam in Platonis* πολιτεία, *non tanquam in Romuli face, sententiam* de Catone, *Cic. 2. ad Artic.* 1.

[l] *Vitiis nemo sine nascitur: optimus ille est, Qui minimis urgetur.* Hor. 1. Serm. Sat 3.

25 That for *Direction*. I am next to infer from *the four duties* in my Text, a just *reproof*, and withall, a *complaint* of the common iniquity of these times; wherein men in *the Magistracy* and in *Offices of Justice*, are generally so faulty and delinquent in some, or all of these *duties*. And *first*, as for *zeal to justice*: alas that there were not too much cause to complain. It is grief to speak it (and yet we all see it and know it) there is grown among us, of this Land, within the space of not many years, a general and sensible declination in our *zeal* both to *Religion and Justice*; the two main Pillars and Supporters of *Church* and *State*. And it seemeth to be with us in these regards, as with *decaying Merchants* almost become desperate; who when *Creditors* call fast upon them, being hopeless of *paying all*, grow careless of all, and *pay none*: so abuses and disorders encrease so fast among us; that hopeless to *reform all*, our *Magistrates* begin to *neglect all*, and in a manner reform nothing. How few are there of them that sit in the seat of *Justice*, whose Consciences can prompt them a comfortable answer to that Question of *David*, Psal. 58. [m] *Are your minds set upon righteousness, O ye Congregation?* Rather are they not almost all of *Gallio*'s temper, *Act.* 18. who, though there were a foul outrage committed even under his nose, and in the sight of *the Bench*, yet the Text saith, [n] *he cared for none of those things?*

[m] Psal. 58. 1.

[n] Act. 18. 17.

as

as if they had their names given them by an *Antiphrasis*: like *Diogenes* his man; *Manes à manendo*, becauſe he would be now and then running away; ſo theſe *Juſtices à juſtitia*, becauſe they neither do nor care to do *Juſtice*. Peradventure here and there one or two in a whole ſide of a Countrey to be found, that make a conſcience of their duty more than the reſt, and are forward to do the beſt good they can: Gods bleſſing reſt upon their heads for it. But what cometh of it? The reſt, glad of their *forwardneſs*, make only this uſe of it to themſelves; even to ſlip their own necks out of *the yoke*, and leave all *the burden* upon them: and ſo at length even tire out them too, by making *common pack horſes* of them. A little it may be is done by the reſt, for *faſhion* but to little purpoſe; ſometimes more to ſhew their *Juſticeſhip*, than to do *Juſtice*: and a little more may be is wrung from them by *importunity*; as *the poor widow* in the parable by her *clamorouſneſs* wrung a piece of *Juſtice* with much ado from *the Judge that neither feared God, nor regarded man*. Alas, Beloved, if all were right within, if there were generally that *zeal* that ſhould be in *Magiſtrates*, good *Laws* would not thus languiſh as they do for want of *execution*; there would not be that inſolency of *Popiſh Recuſants*, that licenſe of *Rogues* and *wanderers*, that prouling of *Officers*, that inhanceing of *fees*, that delay of *ſuits*, that countenancing of *abuſes*, thoſe carkaſes of *depopulated Towns*, infinite other miſchiefs; which are (*the ſins* ſhall I ſay, or *the Plagues*? it is hard to ſay whether more, they are indeed both) *the ſins* and *the plagues* of this land. And as for *Compaſſion to the diſtreſſed*; is there not now juſt cauſe, if ever, to complain? If in theſe hard times, wherein nothing aboundeth but *poverty* and *ſin*; when *the greater ones* of the earth ſhould moſt of all enlarge their *bowels*, and reach out *the hand* to relieve the extream *neceſſity* of thouſands that are ready to ſtarve: if (I ſay) in theſe times, *great men*, yea and *men of Juſtice*, are as throng as ever in pulling down *houſes*, and ſetting up *hedges*; in *unpeopleing* Towns, and *creating* beggars; in racking *the backs*, and grinding *the faces* of the poor; how dwelleth the love of God, how dwelleth the ſpirit of *compaſſion* in theſe men? Are theſe, *eyes to the blind, feet to the lame, and fathers to the poor*, as *Job* was? I know your hearts cannot but riſe in deteſtation of theſe things, at the very mentioning of them. But what would you ſay, if as it was ſaid to *Ezekiel*, ſo I ſhould bid you [p] *turn again, and behold yet greater, and yet greater abominations*; of the lamentable *oppreſſions* of the poor by them and their inſtruments, who ſtand bound in all conſcience, and in regard of their places, to *protect* them from the injuries and *oppreſſions* of others? But I forbear to do that; and chooſe rather out of one paſſage in the Prophet *Amos*, to give you ſome ſhort intimation both of the faults, and of the reaſon of my forbearance. It is in *Amos* 5. v. 12, 13. *I know your manifold tranſgreſſions, and your mighty ſins: they afflict the juſt, they take a bribe, and they turn aſide the poor in the gate from their right: Therefore the prudent ſhall keep ſilence in that time; for it is an evil time.* And as for *ſearching out the truth of mens cauſes*, which is *the third Duty: Firſt*, thoſe *Sycophants* deſerve a rebuke, who by falſe accuſations, and cunningly deviſed tales, (ψεύδεσι κλέπτοντες ἔπεα, ποικίλοις μύθοις) of purpoſe *involve* the truth of things to ſet a *fair colour* upon *a bad matter*, or to take away the righteouſneſs of the innocent from him. And yet how many are there ſuch as theſe in moſt of our *Courts* of juſtice? *Informing*, and *promoting*, and *pettifogging* make-bates. Now it were a lamentable thing if theſe men ſhould be *known*, and yet *ſuffered*: but what if *countenanced*, and encouraged, and under hand maintained by *the Magiſtrates*

1 Luke 18.4,5.

2

[p] Ezek. 8.6. 13,15.

3

[q] Amos 5.12, 13. *fortia peccata* vulg. ibid.

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[r] Pindar Olymp. 1.

giſtrates of thoſe Courts, of purpoſe to bring *Moulter* to their own *Mills*? *Secondly*, ſince *Magiſtrates* muſt be content (for they are but men, and cannot be every where at once) in many things to ſee with *other mens eyes*, and to hear with *other mens ears*, and to proceed upon *information*: thoſe men deſerve a rebuke, who being by their office to *ripen* cauſes for *judgement*, and to *facilitate* the Magiſtrates care and pains for *inquiſition*; do yet either for fear, or favour, or negligence, or a fee, *keep back* true and neceſſary informations, or elſe for ſpight or gain, *clog the Courts* with falſe or trifling ones. But moſt of all *the Magiſtrates* themſelves deſerve a rebuke, if either they be haſty to *acquit* a man upon his own bare *denial* or proteſtation (for *ſi inficiari ſufficiet, ecquis erit nocens?* as the [f] Orator pleaded before *Julian* the Emperour; if a *denial* may ſerve the turn, none ſhall be guilty,) or if haſty to *condemn* a man upon anothers bare *accuſation* (for *ſi accuſaſſe ſufficiet, ecquis erit innocens?* as the Emperour excellently replyed upon that *Orator*; if an *accuſation* may ſerve the turn, none ſhall be *innocent*;) or if they ſuffer themſelves to be poſſeſſed with *prejudice* and not keep one *ear open* (as they write of *Alexander the great*) for the *contrary party* that they may ſtand *indifferent* till the truth be throughly canvaſſed; or if to keep cauſes long in their hands, they either delay to ſearch the truth out, that they may know it, or to *decide* the cauſe according to the truth, when they have found it. And as for *Courage to execute Juſtice*, which is the laſt Duty: what need we trouble our ſelves to ſeek out *the cauſes*, when we ſee the *effects* ſo daily and plainly before our eyes? whether it be through his own *cowardiſe* or inconſtancy, that he *keepeth* off; or that a fair word *whiſtleth* him off; or that a great mans letter *ſtaveth* him off; or that his own guilty conſcience *doggeth* him off; or that his hands are *manacled* with a bribe, that he cannot faſten; or whatſoever other matter there is in it: ſure we are, *the Magiſtrate* too often letteth the wicked carry away *the ſpoyle*, without *breaking a jaw* of him, or ſo much as offering to *pick his teeth*. It was not well in *David's* time, (and yet *David* a *Godly King*) when complaining he asked the Queſtion, [t] *Who will ſtand up with me againſt the evil doers?* It was not well in *Solomon's* time, (and yet *Solomon* a *peaceable King*) when; [u] *conſidering the Oppreſſions that were done under the Sun, he ſaw that on the ſide of the oppreſſors there was power*; but as for the oppreſſed, *they had no comforter*. We live under the happy government of a *godly* and *peaceable King*; Gods holy name be bleſſed for it: and yet God knoweth, and we all know, it is not much better now; nay, God grant, it be not generally even much worſe.

[f] *Dolabidius Orator contra Nummium; apud* Ammian. Marcell. l. 18.

[t] Pſal. 94.16.

[u] Eccleſ. 4.1.

26 Receive now in the laſt place, and as *the third* and laſt *inference*, a word of *Exhortation*; and it ſhall be but a word. You whom God hath called to any honour, or *office* appertaining to *juſtice*; as you tender the glory of *God*, and the good of the *Common-wealth*; as you tender the honour of *the King*, and the proſperity of *the Kingdome*; as you tender the peace and tranquillity of *your ſelves* and *neighbours*: as you tender the comfort of your own *conſciences*, and the ſalvation of your own *ſouls*: ſet your ſelves throughly, and cheerfully, and conſtantly, and conſcionably, to diſcharge with faithfulneſs all thoſe *duties* which belong unto you in your ſeveral *ſtations* and *callings*, and to advance to the utmoſt of your power the due adminiſtration and *execution of juſtice*. Do not decline thoſe 1 *burdens* which cleave to the *honours* you ſuſtain. Do not *poſt* off thoſe buſineſſes from your ſelves to others, which you ſhould *rather do* than they, or at leaſt may *as well do* as they. Stand up with *the zeal*

of

of [x] *Phinees*, and by *executing judgement*, help to turn away those heavy *plagues*, which God hath already begun to bring upon us; and to prevent those yet heavier ones, which having so rightly deserved, we have all just cause to fear. Breath fresh life into the languishing laws, by mature, and severe, and discreet execution: *Put on Righteousnes as a Garment, and cloath your selves with Judgement, as with a Robe and Diadem.* Among so many *Oppressions*, as in these evil daies are done under the Sun; to whom should *the fatherless*, and *the Widow*, and *the wronged* complain but to you? whence seek for relief but from you? Be not you wanting to their *necessities*. Let your *eys* be open unto their *miseries*, and your *ears* open unto their *cryes*, and your *hands* open unto their *wants*. Give friendly *Counsel* to those that stand need of your *Direction*: afford convenient *help* to those that stand need of your *assistance*: carry a *Fatherly affection* to all those that stand need of any *comfort*, *protection*, or *relief* from you. *Be eyes to the blind, and feet to the Lame: and be you instead of Fathers to the poor.* But yet do not countenance, no not [y] *a poor man in his cause*, farther than he hath *equity* on his side. Remember one point of [z] *wisdom*, not to be *too credulous* of every suggestion and information. But do your best to spie out *the chinks*, and *starting holes*, and secret *conveyances* and *packings* of cunning and crafty companions: and when you have found them out, bring them to light, and do *exemplary justice* upon them. Sell not your *ears* to your *servants*: nor tie your selves to *the informations* of some one, or a few, or of him that cometh first; but let every party have a *fair* and an *equal* hearing. Examine *proofs*: Consider *circumstances*: be content to hear simple men [a] tell their tales in such *language* as they have: think no pains, no patience too much to *sift out the truth*. Neither by inconsiderate *haste*, *prejudice* any mans right: nor *weary* him out of it by torturing *delayes*. *The cause which you know not*, use all diligence, and convenient both care and speed, *to search it out*. But ever withall remember your standing is slippery; and you shall have many and sore *assaults*, and very shrew'd *temptations*: so that unless you arm your selves with invincible *resolution*, you are gone. The wicked ones of this world will conjure you by your old *friendship* and *acquaintance*, and by all the bonds of neighbourhood and kindness; bribe your *Wives*, and *Children*, and *Servants*, to corrupt you; procure great mens *Letters*, or *Favourites*, as engines to move you; convey a *bribe* into your own bosoms, but *under* a handsomer *name*, and in some other shape, so cunningly and secretly sometimes, that your selves shall not know it to be a *bribe* when you receive it. Harden your faces, and strengthen your resolutions with a *holy obstinacy*, against these and all other like *temptations*. Count him an *enemy*, that will alledge *friendship* to pervert *justice*. When you sit in *the place of justice*, think you are not now [b] *Husbands*, or *Parents*, or *Neighbours*; but *Judges*. Contemn *the frowns* and *the favours*, and *the Letters* of great Ones: in comparison of that trust, which greater ones than they, *the King* and *State*, and a yet Greater than they, the great *God* of heaven and earth, hath reposed in you, and expected from you. Chastise him with severe [c] *indignation*, if he begin: and if he continue, spit *defiance* in his face, who ere he be, that shall think you so *base* as to sell your [d] freedom for *a bribe*. Gird your *sword* upon your thigh; and (keeping your selves ever within the compass of your *Commissions* and *Callings*, as *the Sun* in the *Zodiack*) go through stitch, right on in the course of *Justice*, as the *Sun* in *the firmament*, with unresisted violence; and as *a Giant* that rejoyceth to run his race, and who can stop him? Bear not the [e] *sword* in vain: but let your right hand teach you

[x] Psal. 106.30

2

3

[y] Exod. 23 3.

[z] μέμνησο ἀπιστεῖν. Nervus est sapientiæ, non cito credere. *dictum Epicharmi apud* Cic. 1. ad Attic. 16. σπεῦγε δ' ἀπιστίας οὕνεκ' ἔστιν ἥδιον χρησιμώτερον βροτοῖς. *Eurip. in Helen.* The simple believe every word. Prov. 14.15.

[a] τὸν ἀδικούμενον, δίκαιον εἶναι, ἐκανῶς λέγειν ἀ ἴσμεν. Arist. 2. Elench. 10.

4

[b] *Qui induit personam judicis, exuit amici.* Cicer.

[c] *Rejecit alto dona nocentium vultu.* Horat. 4. Od. 9.

[d] *Libertatem arguendi amittit, qui ab eo accipit qui ideo dat ne corrigatur.* Ambr. in 1 Cor. c. 19.

[e] Rom. 13. 4.

you *terrible things. Defend* the poor and fatherleſs; and *deliver* the oppreſſed from them that are *mightier* than he: *Smite* through the loyns of thoſe that riſe up to *do wrong*, that they riſe not again: *Break the jaws of the wicked, and pluck the ſpoyl out of his teeth.* Thus if you do, *the wicked* ſhall fear you, *the good* ſhall bleſs you, *the poor* ſhall pray for you, *poſterity* ſhall praiſe you, your own *hearts* ſhall chear you, and the great *God of Heaven* ſhall reward you. This that you may do in ſome good meaſure, the ſame God of Heaven enable you: and give you and every of us grace in our ſeveral places and callings, to ſeek *his glory*, and to endeavour the diſcharge of a *good conſcience.* To which God bleſſed for ever, *Father, Son*, and *Holy Ghoſt*, three Perſons, and one eternal, inviſible, and onely wiſe God, be aſcribed all *the Kingdom, Power*, and *Glory*, for ever and ever. *Amen.*

A D

AD MAGISTRATUM.

The Second Sermon.

At the Aſſiſes at *Lincoln*, 7 March, 1624. at the requeſt of *William Liſter* Eſq; then high Sheriff of the County.

Exod. XXIII. Ver. 1.—3.

1. *Thou ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs.*
2. *Thou ſhalt not follow a multitude to do evil: neither ſhalt thou ſpeak in a cauſe, to decline after many to wreſt judgement.*
3. *Neither ſhalt thou countenance a poor man in his cauſe.*

THere is no one thing, (*Religion* ever excepted,) that more *ſecureth* and *adorneth* the State, than *Juſtice* doth. It is both *Columna*, and *Corona Reipublicæ:* as a *Prop* to make it ſubſiſt *firm* in it ſelf; and as a *Crown*, to render it *glorious* in the eyes of others. As *the Cement* in a building, that [a] holdeth all together, ſo is *Juſtice* to the publick Body: as whereunto it oweth a great part both of its *ſtrength*, (for *by it the* [b] *throne is eſtabliſhed*, in the ſixteenth) and of its *height* too; for *it* [c] *exalteth a Nation*, in the 14th of the Proverbs. As then in a *Building*, when for 1.

[a] *Jus & æquitas vincula civitatum.* Cic. Parad. 4.
[b] Prov. 16. 12.
[c] Prov. 14. 34.

for want of good looking to, *the Morter* getting wet diſſolveth, and *the walls* [a] *belly out*; the houſe cannot but *unſettle* a pace, and without ſpeedy repairs *fall* to the ground: ſo there is not a more certain *ſymptome* of a declining, and decaying, and tottering *State*, than is the general [c] *diſſolution of manners* for want of the due execution and adminiſtration of *Juſtice*.

The more cauſe have we, that are *Gods Miniſters*, by frequent exhortations, admonitions, obſecrations, expoſtulations, even *out of ſeaſon* ſometimes, but eſpecially upon ſuch *ſeaſonable* opportunities as this, *to be inſtant* with all them that have any thing to do in matters of *Juſtice*, but eſpecially with you, who are [f] *Gods Miniſters* too (though in another kind) you who are *in Commiſſion* to ſit upon *the Bench* of Judicature, either for *Sentence* or *Aſſiſtance*: to do your God and King *ſervice*, to do your Countrey and Calling *honour*, to do your ſelves and others *right*, by advancing to the utmoſt of your powers the due courſe of *Juſtice*. Wherein as I verily think none dare [g] but *the guilty*, ſo I am well aſſured none can juſtly, miſlike in us *the choice* either of our *Argument* that we beat upon theſe things; or of our *Method*, that we begin firſt with you. For, as we cannot be perſwaded on the one ſide, but that we are bound for the diſcharge of *our duties*, to put you in mind of *yours*: ſo we cannot be perſwaded on the other ſide, but that if there were generally in *the greater ones* that care and conſcience and zeal there ought to be of *the common good*, a thouſand corruptions riſe among *inferiours* would be, if not wholly *reformed*, at leaſtwiſe *practiſed* with leſs *connivence* from you, *confidence* in them, *grievance* to others.

But right and reaſon will, that [h] *every man bear his own burthen*. And therefore as we may not make you innocent, if you be faulty, by *transferring* your faults upon others: ſo, far be it from us to *impute* their faults to you, otherwiſe then as by not doing your beſt to [i] *hinder* them, you make them *yours*. For *Juſtice* we know is an Engine, that turneth upon many hinges. And to the exerciſe of *judicature*, beſides *the Sentence*, which is properly *yours*, there are divers other things required; *Informations*, and *Teſtimonies*, and *Arguings*, and *Inqueſts*, and ſundry *Formalities*, which I am neither able to name, nor yet covetous to learn: wherein you are to reſt much upon the *faithfulneſs* of other men. In any of whom if there be, as ſometimes there will be, foul and *unfaithfull dealing*, ſuch as you either cannot *ſpie*, or cannot *help*; *wrong ſentence* may proceed from out *your lips*, [k] without *your fault*. As in a curious *Watch* or *Clock*, that moveth upon many *wheels*, the finger may point *a wrong hour*, though *the wheel* that next moveth it be moſt exactly true: if but ſome little *pinne*, or *notch* or *ſpring* be out of order in or about any of the baſer and inferiour wheeles. What he ſaid of old, [l] *Non fieri poteſt, quin Principes etiam valde boni iniqua faciant*; was then and ever ſince, and yet is, and ever will be, moſt true. For ſay *a Judge* be never ſo honeſtly minded, never ſo zealous of the truth, never ſo careful to do right: yet if there be *a ſpiteſull Accuſer* that will *ſuggeſt* any thing, or an *audacious witneſs* that will *ſwear* any thing, or a *crafty Pleader* that will *maintain* any thing, or a *tame Jury* that will *ſwallow* any thing, or a *craving Clerk* or *Officer* that for a bribe will *foiſt in* any thing; *the Judge* who is tyed (as it is meet he ſhould) to proceed *ſecundum allegata & probata*, cannot [m] with his beſt care and wiſdome prevent it, but that ſometimes juſtice ſhall be *perverted*, innocency *oppreſſed*, and guilty ones *juſtified*.

[a] *Ventroſi parietes.* P. Bleſ. Ep. 85.

[c] ὅταν δ' ὑβρίζειν, λέγηθ' ἃ βούλεται παρὼν, τοιοῦτον νόμιζε τὴν πόλιν ποτὲ, Ἐξ ὑρίας λελυμένην, εἰς βυθὸν πεσεῖν. Soph. in Ajac.

Ubi non eſt pudor, Nec cura juris, Sanctitas, Pietas, Fides; Inſtabile regnum eſt. Sen. in Thyeſt. Act. 2.

2

[f] Rom. 13. 4.

[g] *Iraſci mihi nemo poterit, niſi qui antè de ſe voluerit confiteri.* Cic. pro lege Manil.

Frequenter culpa populi redundat in principem, quaſi de majorum negligentia obveniant errata minorum. Pet. Bleſ. Ep. 95.

3

[h] Gal. 6. 5.

[i] *Qui non vetat peccare cum poteſt, jubet.* Senec. in Troad. *In cujus manu eſt ut prohibeat, jubet agi, ſi non prohibet admitti.* Salvian. 7. de provid.

[k] ὁ γὰρ ὄζων ἐπὶ θατέρῳ μόνῳ τὸ καλῶς ἐπιτελεῖσθαι τὸ κοινὸν λέγων. Ariſt. 8. Top. 1111.

ἄδηλα μηχανᾶ, πρὸ τοῦ νῦν καθιεροῦν ῥυθμῷ, μὴ ἐκ ἀδικίαν τοῖς ἄρχουσιν, ἢν ᾖ πάνυ ἀγαθοὶ ὦσιν. apud Stob. Ser. 44.

[l] *Non poteſt fieri, quin Principes etiam valde boni iniqua faciant.*

[m] *Ipſos juſtitiarios, quos vulgariter Errantes, vel Itinerantes dicimus, dum errata hominum diligenter explorant, frequenter errare contingit. Exceſſus namque hominum abſcenduntur, &c.* Pet. Bleſ. Epiſt. 25.

Out

Out of which consideration, I the rather desired for this *Assise-Assembly*, to choose *a Text* as neer as I could of equal latitude with *the Assise-Business*. For which purpose I could not readily think of any other portion of Scripture, so proper and full to meet with all sorts of *persons* and all sorts of *abuses*, as these three verses are. Is there either *Calumny* in the *Accuser*, or *Perjury* in the *Witness*, or *Supinity* in the *Juror*, or *Sophistry* in the *Pleader*, or *Partiality* in any *Officer*; or any close *corruption* any where lurking amid those many passages and conveyances that belong to *a Judicial proceeding*? my Text searcheth it out, and endicteth *the offender* at the tribunal of that impartial Judge that keepeth *a privy Sessions* in each mans breast. 4

The words are laid down so distinctly in five *Rules* or *Precepts*, or rather (being all *negative*) in so many *Prohibitions*, that I may spare the labour of making other *division* of them. All that I shall need to do about them, will be to set out the several portions in such sort as that every man who hath any part or fellowship in this business may have his due share in them. Art thou *first* an *Accuser* in any kind: either as a party in *a Judicial Controversie*; or bound over to prosecute for the King in a *criminal Cause*, or as a voluntary informer upon some *penal statute*? here is something for thee, *thou shalt not raise a false report*. Art thou secondly a *Witness*: either fetched in by *Process* to give *publick testimony* upon oath; or come *of good or ill will*, privately to speak a *good word* for, or to cast out *a shrewd word* against any person? here is something for thee too: *Put not thine hand with the wicked to be an unrighteous witness*. Art thou thirdly returned to serve as a *sworn man*, in a matter of grand or petty inquest? here is something for thee too; *Thou shalt not follow a multitude to do evil*. Comest thou hither fourthly to *advocate* the cause of thy *Client*, who flyeth to thy learning, experience, and authority for succour against his adversary, and commendeth his *state* and *suit* to thy care and trust? here is something for thee too; *Neither shalt thou speak in a cause to decline after many to wrest Judgement*. Art thou lastly in any *Office* of trust, or place of *service* in or about *the Courts*, so as it may sometimes fall within thy power or opportunity to do a suiter *a favour*, or *a spite*: here is something for thee too, *Thou shalt not countenance* (no not) *a poor man in his cause*. The two first in the *first*, the two next in the *second*, this last in *the third* verse. 1 2 3 4 5

In which distribution of *the Offices* of Justice in *my Text*, let none imagine, because I have shared out all among them that are *below the Bench*, that therefore there is nothing left for them that *sit upon it*. Rather as in *dividing* the land of Canaan, *Levi*, who had [a] no distinct *plot* by himself, having yet (by reason of the [b] universal use of his office) in *every Tribe* something, had in the whole, all things considered, a [c] far greater proportion, than any *other Tribe* had: So in this Scripture, *the Judge* hath by so much *a larger portion* than any of the rest, by how much it is more *diffused*. Not *concluded* within the narrow bounds of any one; but, as *the blood* in *the body*, temperately *spread* throughout *all the parts* and members thereof. Which cometh to pass not so much from the immediate construction of the words (though there have not wanted [d] *Expositors* to fit the words to such construction:) as from that general inspection, and (if I may so speak) *superintendency*, which *the Judge* or *Magistrate* ought to have over the carriage of all those other *inferiour ones*. A great part of whose *duty* it is, to observe how the rest do theirs: and to find them out, and *check* and *punish* them as they deserve, when they *transgress*. So that with your patience 6

[a] Num. 18. 20, 21. Deut 18. 1, &c.
[b] Deut. 33. 10.
[c] *See* Numb. 25. 2--38. & Jos. 21. 1. &c.
[d] Lyran. hic.

patience (Honourable, Worshipful, and dearly Beloved) I have allowance from my *Text* (if *the time* would as well allow it) to speak unto you of *five* things. Whereof the first concerneth *the Accuser*; the second, *the Witness*; the third, *the Jurer*; the fourth, *the Lawyer*; the fifth, *the Officer*: and every one of them *the Magistrate*, *Judge*, and *Justicer*. But having no purpose to exceed the hour, (as I must needs do if I should speak to all these to any purpose;) whilest I speak to *the first* only, I shall desire *the rest* to make application to themselves, so far as it may concern them, of every material passage: which they may easily do, and with very little change for the most part; only if they be willing.

7

To our *first Rule* then, which concerneth *the Accuser* and *the Judge*; in the first words of the Text, *Thou shalt not raise a false report*, The Original verb signifieth to *take up*; as if we should read it *Thou shalt not take up a false report*. And it is a word of larger comprehension, than most Translatours have expressed it. The full meaning is, *Thou shalt not have to do with any false report*: neither by *raising* it, as *the Author*, nor by spreading it, as *the Reporter*, nor by *receiving* it, as *an Approver*. But the first fault is in *the Raiser*: and therefore our translations have done well to retain that rather in the *Text*; yet allowing *the Receiver* a place in *the Margent*. Now false reports may be *raised* of our brethren by unjust slanders, detractions, back-bitings, whisperings, as well *out of* the course of judgement, as *in it*. And the equity of *this Rule* reacheth even to those *extrajudicial Calumnies* also. But for that I am not now to speak of extrajudicial Calumny so much, as of that *quæ versatur in foro & in judiciis*, those false *suggestions* and *informations* which are given into *the Courts*, as more proper both to the scope of *my Text*, and the occasion of this present *meeting*: Conceive the words for the present as spoken especially, or at leastwise as not improperly appliable, to *the Accuser*. But *the Accuser* taken at large, for any person that impleadeth another *in jure publico vel privato*, in causes either *civil* or *criminal*; and these again either *capital* or *penal*. No not the *Accused* or *Defendant* excepted: who although he cannot be called in strict propriety of speech an *Accuser*; yet if when he is justly accused, he seek to *defend* himself by false, unjust, or impertinent allegations, he is in our present intendment to be taken as an *Accuser*, or as the *Raiser* and *Taker up* of a false report.

8

But when is a *Report false*? or what is it to *raise* such a report? and how is it done? As we may conceive of *falshood* in a three fold notion; namely, as it is opposed, not only unto *Truth* first, but secondly also unto *Ingenuity*, and thirdly unto *Equity* also: accordingly false reports may be raised three waies. The *first* and grossest way is, when we feign and devise something of our own heads to lay against our brother, without any foundation at all, or ground of *truth*: creating (as it were) a tale *ex nihilo*. As it is in the *Psalm* *They laid to my charge things that I never did*: and as *Nehemiah* sent word to *Sanballat*, *There are no such things as thou sayest, but thou feignest them of thine own heart*. *Crimen domesticum, & vernaculum*; a meer device: such as was that of *Jezebels* instruments against *Naboth*, which cost him his life; and that of *Ziba* against *Mephibosheth*, which had almost cost him all he had. This first kind of *Report* is *false*; as devoid of *Truth*.

The second way, (which was so frequently used among the *Roman Accusers*, that *Custome* had made it not only *excusable*, but *allowable*; and is at this day of too frequent use both in *private* and *publick* calumniations) is, when upon some small ground of truth, we run descant at pleasure in our

own

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r שׁמע
s H. A. *hic*

t Old English translation *hic*.

u *Consentiendo vel loquendo*. Gloss. interlin. hic. *Ne falsi rumoris author, vel adjutor esto*. Jun. in Annot.

x *Accusatorem pro omni actore & petitore appello*. Cic. in partit. Orat.

y *--struunt de proprio calumnias innocentiæ*. Bern. lib. 1. de Confid. prope finem.

z Psal. 35. 11.

a Nehem. 6. 8.

b *Cic. act. 2. in Ver. lib. 3.*

c 3 Reg. 21. 10

d 2 Sam. 16. 3.

e *Nonnatæ istæ accusatoris consuetudine*, &c. Cic. Act. 2. in Ver. lib. 5.

f *--quæ quoniam accusatorio more & jure sunt facta, reprehendere non possumus*. Cic. pro Flacco.

9

own informations, *interweaving* many untruths among; or *perverting* the ſpeeches and actions of our adverſaries, to make their *matters ill*, when they are not; or otherwiſe *aggravating* them to make them ſeem worſe than they are. As tidings came to *David*, when *Ammon* only was ſlain, that [g] *Abſalom* had killed *all the Kings ſons*. It is an eaſie and a common thing, by *miſconſtruction* to [h] deprave whatſoever is moſt innocently *done* or *ſpoken*. The *Ammonitiſh* Courtiers dealt ſo with *David*, when he ſent [i] *Ambaſſadors* to *Hanun* in kindneſs, they informed the King as if he had ſent *Spies* to diſcover the ſtrength of the City and Land. And *the* [k] *Jews* enemies dealt ſo with thoſe that of devotion repaired *the Temple* and the Wall of *Jeruſalem*, advertiſing *the State*, as if their purpoſe had been to fortifie themſelves for *a Rebellion*. Yea and the malicious *Jews* dealt ſo with *Chriſt* himſelf; taking hold of ſome words of his, about the deſtroying and building of *the Temple*, which he underſtood of *the* [l] *temple of his body*, and ſo [m] wreſting them to the fabrick of *the Material Temple*, as to make them ſerve to give colour to one of the ſtrongeſt *accuſations* they had againſt him. This *ſecond* kind of *Report* is *falſe*, as devoid of *Ingenuity*.

The *third* way is, when taking advantage of the *Law*, we proſecute *the extremity* thereof againſt our brother, who perhaps hath done ſomething contrary to *the letter of the Law*, but not violated *the intent of the Law-giver*, or offended either againſt *common Equity*, which ought to be the [n] meaſure of juſt *Laws*, or againſt *the common good*, which is in ſome ſort the [o] meaſure of *Equity*. In that multitude of *Laws*, which for the repreſſing of *diſorders*, and for the maintenance of *peace* and *tranquillity* among men, muſt needs be in every well-governed Common wealth; it cannot be avoided, but that honeſt men, eſpecially if they have much dealings in the world, may have ſometimes juſt and neceſſary cauſe to do that, which in regard of *the thing done* may bring them within the compaſs of ſome *Statute* or branch of *a ſtatute*; yet ſuch as, *circumſtances* duly conſidered, no wiſe and indifferent man but would well approve of. Now, if in ſuch caſes alwaies *rigour* ſhould be uſed, *Laws* intended for *the benefit*, ſhould by ſuch hard conſtruction become *the bane* of humane ſociety. As *Solomon* ſaith, [p] *Qui torquet naſum, elicit ſanguinem*; He that wringeth the noſe too hard, forceth bloud. Guilty this way are not only thoſe *contentious ſpirits*, whereof are too many in the world; with whom there is no more adoe, but a *Word* and an *Action*, a *Treſpaſs* and a *Proceſs*: But moſt of our *common Informers* withal, *Sycophants* you may call them (for that was their old name) like *Verres* his [q] *blood-hounds* in *Tully*, that lye in the wind for game, and if they can but trip any man upon any breach of *a penal ſtatute*, there they faſten their *teeth*, and tugg him into *the Courts* without help; unleſs he will *dare offam Cerbero*, (for that is it they look for) give them *a Sop*, and then they are charmed for that time. *Zachæus*, beſides that he was a *Publican*, was it ſeemeth ſuch a kind of *Informer*; [r] εἴ τινος ἐσυκοφάντησα, is the word *Luk.* 19. If I have played the *Sycophant* with any man, if I have wronged any man by *forged cavillation*, or wrung any thing from him by *falſe accuſation*. A *report* of this *third* kind is *falſe*, as devoid of *equity*.

But it may be thought I injure theſe men, in making them *raiſers of falſe reports*; and am my ſelf a *falſe accuſer* of them, whileſt I ſeek to make them *falſe accuſers* of others: when as they dare appeal to the world, they report not any thing but is *moſt true*, and what they ſhall be well able to *prove* ſo to be. At once to anſwer them, and clear my ſelf; know, that in Gods eſtimation, and *to common intendment* in the language of *Scripture*, it is all

[g] 2 Sam. 13. 30
[h] *They daily reſt my words.* Pſal. 56. 5. -- *Nihil eſt Quin malè narrando poſſit depravarier.* Terent. in Phorm.
[i] 2 Sam. 10. 2.
[k] Neh. 6. 6, 7. & Ezra 4. 12.
[l] Joh. 2. 10. 21.
[m] Mat. 26. 61.

10

[n] νόμος ἀλλὰ πάντων, δὲ δικαιότατος. Epictet. apud Stob. Serm. 143. *Nec legem bonam à malâ nullâ aliâ niſi naturali normâ dividere poſſumus.* Cic. lib. 1 de legib. *Quod ſit injuſtè nec jure feri poteſt. Non enim jura dicenda ſunt, vel putanda, iniqua hominum conſtituta.* Aug. l. 9. de Civ. 21.
[o] *Atque ipſa utilitas juſti prope mater & æqui.* Horat. 1. ſerm. 3. -- *ex æquo & bono jus eſſe aſtimat, quod ad veritatem & utilitatem communem utiliùs pertinere.* Cic. ad Herenn. lib. 2.
[p] Prov. 30. 33.
[q] *Canes venatici.* Cic. in Verrinis ſæpe.
[r] Luk. 19. 8. -- *Si quid cui per calumniam eripui.* Apud Ter. 4 cont. Marc. 37.

11

one to ſpeak an *untruth*, and to ſpeak a *truth* in undue time, and place, and manner, and with *undue circumſtances*. One inſtance ſhall make all this moſt cleer. *Doeg* the Edomite, one of the [f] ſervants of the houſe of *Saul*, [f] 1 Sam. 21. 7. ſaw when *David* went into the houſe of *Ahimelech* the Prieſt, and how *Ahimelech* there entertained him, and what kindneſs he did for him: of all which he [t] afterwards gave *Saul* particular *information*, in every point ac- [t] 1 Sam 22. 9, &c. cording to what he had ſeen. Wherein, though he ſpake no more than what was *true*, and what he had *ſeen* with his own eyes: yet becauſe he did it with an intent to bring miſchief upon *Ahimelech*, who had done nothing but what well became an honeſt man to do, *David* chargeth him with telling of *lyes*, and telleth him he had a *falſe tongue* of his own for it, *Pſal.* 52. [v] Pſal. 52. 2-4. [v *Thy tongue imagineth wickedneſs, and with lies thou cutteſt like a ſharp raſor: Thou haſt loved unrighteouſneſs more then goodneſs, and to talk of lies more then righteouſneſs: Thou haſt loved all words that may do hurt, O thou falſe tongue.*] Conclude hence; he that telleth *the truth* where it may *do hurt*, but eſpecially if he tell it with that purpoſe, and to that end that it may *do hurt*, he hath a *falſe tongue*, and he telleth a *falſe lye*, and he muſt pardon us if we take him for no better than *the raiſer of a falſe report*.

12 We ſee what it is to *raiſe a falſe report*: let us now ſee what a fault it is. The *firſt Accuſer* that ever was in the world, was a *falſe Accuſer*: and that [x] Joh. 8. 44. was the *Devil*. Who as he began betimes, for he was a [x] *liar from the beginning*: ſo he began *aloft*; for, the firſt *falſe report* he raiſed, was of *the* [y] Gen. 3. 1, 4, 5. *moſt High*. Unjuſtly *accuſing* God himſelf unto our mother *Eve* in a [y] few words, of no fewer than three great crimes at once, *Falſhood*, *Tyranny*, and *Envy*. He was then a *ſlanderous accuſer* of his *Maker*; and he hath continued ever ſince a *malicious accuſer* of his [z] *Brethren*: *Sathan*, *Diabolos*, &c. [z] Apoc. 19. 8, 10. he hath his name from it in moſt languages. *Slanderers*, and *Backbiters*, and *falſe Accuſers* may here hence learn to take knowledge of *the rock* whence they were hewn: here they may behold the top of their pedigree. We may not deny them the ancienty of their deſcent; though they have ſmall cauſe to boaſt of it; *ſemen ſerpentis*, the ſpawn of the old [a] John 8. 44. Serpent; [a] *children of their father the Devil*. And they do not ſhame the ſtore they come of; for *the works of their Father they* readily *do*. That Helliſh *Aphoriſm* they ſo faithfully practiſe, is one of his *Principles*: it was he firſt inſtilled it into them, *Calumniare fortiter, aliquid adhærebit*, [b] Jer. 18. 18. [b *Smite with the tongue*, and be ſure to ſmite home; and then be ſure either *the grief*, or *the blemiſh* of the ſtroke, will ſtick by it.

13 A *Devilliſh* practiſe, hatefull both to *God* and *Man*. And that moſt juſtly; whether we conſider *the ſin*, or *the injury*, or *the miſchief* of it: the Sin in *the Doer*, the Injury to *the Sufferer*, the Miſchief to *the Common-wealth*. Every *falſe report* raiſed in judgement, beſides that it is a lye; and every [c] Wiſd. 1. 11. lye is a ſin againſt *the truth*, [c] *ſlaying* the *ſoul* of him that maketh it, and [d] *excluding* him from heaven, and binding him over unto [e] *the ſecond death*: it [d] Apoc. 22. 15 [e] Apoc. 22. 8. is alſo a *pernicious lye*, and that is the worſt ſort of *lies*; and ſo a ſin both againſt *Charity* and *Juſtice*. Which who ſo committeth, let him never look to [f] *dwell* in the Tabernacle of God, or to reſt upon his holy Mountain: God having threatned, *Pſal.* 50. to take ſpecial knowledge of this ſin; and though he ſeem for a time to diſſemble, yet at leaſt to *reprove* the bold offender to his face. [[g] *Thou ſateſt and ſpakeſt againſt thy brother; yea and haſt ſlandered thine own mothers Son. Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I was even ſuch an one as thy ſelf; but I will reprove thee, and ſet before thee the things that thou haſt done.*] [f] Pſal. 15. 1, 3. [g] Pſal. 50. 19. --21.

And

And as for *the Injury* done hereby to *the grieved* party, it is incomparable. If a man have his *house* broken, or his *purse* taken from him by the high way, or ſuſtain any wrong or loſs in his *perſon, goods*, or *ſtate* otherwiſe, by *fraud*, or *violence*, or *caſualty*: he may poſſibly either by *good fortune* hear of his own again and recover it, or he may have *reſtitution* and ſatisfaction made him by thoſe that wronged him, or by his good *induſtry* and *providence* he may live to ſee that loſs *repaired*, and be in as *good ſtate* as before. But he that hath his *Name*, and *Credit*, and *Reputation* cauſlelly called into queſtion, ſuſtaineth a loſs by ſo much greater than any theft, by how much [h] *a good Name is better than great riches.* A man may *out wear* other injuries, or *out-live* them: but a defamed perſon no *acquittall* from *the Judge*, no *ſatisfaction* from *the Accuſer*, no following *endeavours* in *himſelf* can ſo reſtore *in integrum*, but that when *the wound* is healed, he ſhall yet carry the marks and *the ſcarres* of it to his dying day. 14

[h] Prov. 22. 1.

Great alſo are *the miſchiefs* that hence redound to *the Common wealth*. When no *innocency* can protect an honeſt quiet man, but every buſie baſe fellow that oweth him a ſpite, ſhall be able to *fetch* him into *the Courts*, *draw* him from the neceſſary charge of *his family* and *duties* of *his calling*, to an unneceſſary expence of money and time, *torture* him with endleſs *delayes*, and expoſe him to the pillage of every *hungry Officer*. It is one of *the grievances* God had againſt *Jeruſalem*, and, as he calleth them, *abominations*, for which he threatneth to judge her, *Ezek.* 22. *Viri detractores in te.* [i] *In thee are men that carry tales to ſhed blood.* 15

[i] Ezek. 22. 9.

Beware then all you whoſe buſineſs or lot it is at this *Aſſizes*, or hereafter may be, to be *Plaintiffs*, *Accuſers*, *Informers*, or any way *Parties* in any Court of Juſtice, this or other, *Civil* or *Eccleſiaſtical*: that you ſuffer not the guilt of this prohibition to cleave unto your Conſciences. If you ſhall hereafter be *raiſers of falſe reports*, the words you have heard this day ſhall make you inexcuſable another: You are by what hath been preſently ſpoken, diſabled everlaſtingly from pleading any *Ignorance* either *Facti* or *Juris*; as having been inſtructed both *what it is*, and how great a *fault* it is to raiſe a falſe report. Reſolve therefore, if you be free, never to enter into any *action* or *ſuit*, wherein you cannot proceed with *comfort*, nor come off without *injuſtice*: or, if already *engaged*, to make as good and ſpeedy an end as you can of *a bad matter*, and to *deſiſt* from farther proſecution. Let that *golden rule*, (commended by the wiſeſt [k] *heathens* as a fundamental *Principle* of moral and civil *Juſtice*; yea and propoſed by our bleſſed Saviour himſelf as a full abridgment of the [l] *Law and Prophets*,) be ever in your eye, and ever before your thoughts, to meaſure out all your *actions*, and *accuſations*, and *proceedings* thereby: even to *do ſo to other men*, and no otherwiſe, than as you could be content, or in right reaſon ſhould be content, *they ſhould do to you* and yours, if their caſe were yours. Could any of you take it well at your neighbour hand, ſhould he ſeek your *life* or *livelyhood* by ſuggeſting againſt you things which you never had ſo much as the thought to do? or bring you into a peck of troubles, by *wreſting* your *words* and *actions* wherein you meant nothing but well, to a dangerous conſtruction: or *follow the Law* upon you, as if he would not leave you worth a groat, for every *petty treſpaſs*, ſcarce worth half the money? or fetch you over the hippe upon *a branch* of ſome blind, uncouth and *pretermitted Statute*? He that ſhould deal thus with you and yours, I know what would be ſaid and thought: *Griper*, *Knave*, *Villain*, *Devil incarnate*; all this and much 16

[k] ἃ πάσχειν ὑφ' ἑτέρων ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε. apud Stob. Serm. 2. *Idque per præconem, cùm aliquem emendaret, dici jubebat Quod tibi fieri non vis, alteri ne feceris.*

Quam ſententiam uſq; adeo dilexit, ut & in Palatio, & in publicis operib. præſcribi juberet. de Alex. Severo. Lamprid. in Alex.

[l] Mat. 7. 12.

more would be too little for him. Well, I ſay no more but this, *Quod tibi fieri non vis*, &c. Do as you would be done to. There is your *general Rule.*

17 But for more *particular direction*, if any man deſire it; ſince in every *evil*, one good ſtep to ſoundneſs is to have diſcovered the right *cauſe* thereof: I know not what better courſe to preſcribe for the preventing of this ſin of *ſycophancy* and falſe accuſation, than for every man carefully to avoid *the inducing cauſes* thereof, and *the occaſions* of thoſe *cauſes*. There are (God knoweth) in this preſent wicked world, to every kind of evil, *inducements* too too many. To this of *falſe accuſation* therefore it is not unlikely, but there may be more: yet we may obſerve that there are *four* things, which are the moſt ordinary and frequent *cauſes* thereof; *viz. Malice, Obſequiouſneſs, Coverture*, and *Coveteouſneſs.*

18 The firſt is *Malice*. Which in ſome men (if I may be allowed to call them *men*, being indeed rather *Monſters*) is univerſal. They love no body: *glad* when they can do any man any *miſchief* in any matter: never at ſo good *quiet*, as when they are moſt *unquiet*. It ſeemeth *David* met with ſome ſuch; men that were [m] *enemies to peace*: *when he ſpake to them of peace, they made themſelves ready to battel.* Take one of theſe men, it is *meat* and *drink* to him, which to a well-minded Chriſtian is as *Gall* and *Wormwood*, to be in continual ſuits. [n] *Et ſi non aliqua nocuiſſet, mortuus eſſet*: he could not have kept himſelf in *breath* but by keeping *Terms*; nor have lived to this hour, if he had not been in *Law*. Such *cankered diſpoſitions* as theſe, without the more than ordinary mercy of God, there is little hope to reclaim: unleſs very *want*, when they have ſpent and undone themſelves with *wrangling* (for that is commonly their end, and the reward of all their toyl) make them hold off, and give over. But there are beſides theſe, others alſo; in whom, although this *malice* reigneth not ſo univerſally, yet are they ſo far carried with *private ſpleen* and hatred againſt ſome *particular men* for ſome perſonal reſpect or other, as to ſeek their *undoing* by all means they can. Out of which hatred and envy they *raiſe falſe reports* of them: that being in their judgements (as it is indeed) the moſt *ſpeedy*, and the moſt *ſpeeding* way, to [o] do miſchief with ſafety. This made the Preſidents and Princes of *Perſia* to [p] *ſeek an accuſation againſt Daniel*; whom they envied becauſe the King had *preferred him above them*. And in all ages of the world, wicked and prophane men have been buſie to *ſuggeſt* the worſt they could, againſt thoſe that have been *faithfull* in their *callings*; eſpecially in the callings of *the Magiſtracy* or *Miniſtry*: that very *faithfulneſs* of theirs being to the other a ſufficient ground *of malice*. To remedy this, take the Apoſtles rule, *Heb.* 12. [q] *Look diligently leſt any root of bitterneſs ſpringing up trouble you, and thereby many be defiled.* Submit your ſelves to *the word* and *will* of *God* in *the Miniſtry*; ſubmit your ſelves to *the power* and *ordinance* of God in *the Magiſtracy*; ſubmit your ſelves to the good *pleaſure* and *providence* of God in *diſpoſing* of yours and other mens eſtates: and you ſhall have no cauſe by by the grace of God, out of *malice* or *envy* to any of your brethren, to *raiſe falſe reports* of them.

19 The *ſecond* Inducement is *Obſequiouſneſs*. When either out of a baſe *fear of diſpleaſing* ſome that have power to do us a *diſpleaſure*, or out of a baſer *Ambition* to ſcrue our ſelves into *the ſervice* or *favour* of thoſe that may *advance* us; we are content, though we owe them no private grudge otherwiſe, yet to become *officious accuſers* of thoſe they hate, but would not be ſeen ſo to do: ſo making our ſelves as it were *bawds* unto their *luſt*, and open *inſtruments* of their ſecret *malice*. Out of that baſe *fear*, the [r] Elders of *Jezreel*, upon the Queens Letter, whom they durſt not diſpleaſe, cauſed

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[m] Pſa. 120. 6, 7.
[n] *Virg. Eclog.* 3.
[o] *Quare ſolent inimici mentiri? ut potentiam cujuſque minuant de quo mentiuntur.* Aug. Pſal. 65.
[p] Dan. 6. 3. 5.
[q] Heb. 12. 15.
[r] 2 King. 21. 11.

an accusation to be framed against innocent *Naboth*. And out of this base *Ambition*, [f] *Doeg* to pick a thank with his *Master*, and to endear himself farther into his good opinion, told tales of *David* and *Ahimelech*. To remedy this, remember, *the service* and *Offices* you owe to the greatest *Masters* upon earth, have their *bounds* set them which they may not pass. [t] *Usque ad aras*: the *Altar stone* that is the *Meere-stone*; and *Justice* hath her *Altars* too, as well as *Religion* hers. Goe as far then as you can in offices of love and service to your friends and betters, *salvâ pietate & justitiâ*: but not a step farther for a world. If you seek to [u] *please men* beyond this, you cannot be *the servants of God*.

[f] 2 Sam. 22. 9.

[t] Οὐ μὲ συμπερίστειν τοῖς φίλοις, ἀλλὰ μὴ χεῖρας ἐμῶν. Pericles apud Agell. l. Noct. 3

[u] Gal. 1. 10.

Coverture is *the third* Inducement. And that is, when either to make *our own* cause *the better*, we seek to bring *envy* and *prejudice* upon our adversaries, by making his seem *worse*: or, when being our selves *guilty*, we think to [x] cover our own crimes, and to prevent *the accusations* of others by getting the start of them, and *accusing* them first. As [y] *Potiphars* wife accused *Joseph*, and *the* [z] *Elders Susannah*, of such crimes, as they were *innocent* of, and themselves *guilty*. An old trick, by which *C. Verres*, like a cunning Colt often holp himself at a pinch, when he was *Prætor of Sicily*; as [a] *Cicero* declareth against him by many instances, and at large. For sithence *the Laws* in most cases rather favour *the Plaintiff* because it is presumed men should not *complain* without grievance: we may think perhaps to get this advantage to our selves, and so rather choose to be *Plaintiffs* than *Defendants*, because (as *Solomon* saith) [b] *He that is first in his own tale seemeth righteous*. To remedy this; Do nothing but what is *just*, and *justifiable*: be sure, your matters be good and right: they will then bear out themselves well enough, without standing need to such damned shifts for support.

20

[x] *Scelere velandum est scelus*, Sen. in Hippol. Act. 2.

[y] Gen. 39. 17.

[z] Dan. 13.

[a] Cic. in Verr. *passim*.

[b] Prov. 18. 17.

21

But *the fourth* thing is that, which causeth more mischief in this kind, than all the rest. That which the Apostle calleth [c] *the root of all evil*; and which were it not, there could not be the hundredth part of those suits, and troubles, and wrongs, which now there are, done under the Sun: Even the greedy worm of *Covetousness*, and the thirst after *filthy lucre*. For though men be wicked enough, and prone to *mischief* of themselves but too much: yet are there even in *corrupt nature* such impressions of *the common principles* of justice and equity, that men would not often do great wrongs [d] *gratis*, and for nothing. If *Zibah* slander his *Master* falsey and treacherously; it is in a hope of getting the living from him. And it was *Naboth's Vineyard*, not *blasphemy*, that made him guilty. Those sinners that conspired against the innocent, *Prov.* 1. [*Come let us lay wait for blood, let us lurk privily for the innocent without a cause: Let us swallow them up, &c.*] They had their end in it: and what that was the next following words discover, *We shall find all precious substance, we shall fill our houses with spoil*. And most of our prouling *Informers*, like those Old *Sycophants* in *Athens*, or *the Quadruplators* in *Rome*; do they aim think you so much at the execution of *good Laws*, the punishment of *offenders*, and the reformation of *abuses*, as at *the prey*, and *the booty*, and to get a piece of money to themselves? For let the offence be what it will, deal but with them: and then no more speech of *Laws* or *Abuses*, but all is husht up in a calm silence, and no harm done. To remedy this; as *John Baptist* said to the Souldiers in *Luke* 3. [f] *Accuse no man falsely* (συκοφαντήσητε, is the word there too) *and be content with your wages*: so if you would be sure not to accuse your neighbour falsly, *content* your selves with your own estates, and covet not [g] *his Ox or his Ass*, his land or his money, or *any thing that is his*. Reckon nothing *your own*, that is not yours by fair and just means: nor think that can *prosper* with you and yours, that was *wrung* from another by *Cavil* or *Calumny*.

[c] 1 Tim. 6. 10. — *scelerum mater*: Claud. 2. de laud. Stilic. *Inde fere scelerum causæ*. — Juv. Sat. 14.

[d] *Maximam partem all injuriam faciendam aggrediuntur nonnulli ut adipiscantur ea quæ contempserunt*; *In quo vitio lateat avaritia* Cic. li. 1. de offic. *Sic vita hominum est, ut ad maleficium nemo conetur sine spe atq; emolumento accedere*. Cic. pro Sex. Roscio. — *pars vilissima rerum Certamen magnis opibus*, Bucan lib. 3.

[f] Μὴ τὸ λαβεῖν λῷον, ἢ δοῦναι τῆς πονηρᾶς λῷ. Diphilus apud Stob. Serm. 8.

[g] Pro. 1. 12, 13

[f] Luk. 3. 14.

[g] Exod. 20. 17

I

22 I have now done with you that are *Accusers*: whose care must be, according to *the Text reading*, [a] not to *raise* a *false report*. But *the Margent* remembers me, there are others whom this prohibition concerneth *besides* you, or rather *above* you; whose care it must be, not to *receive* a false report. A thing so weighty, and withall so pertinent to the general argument of this Scripture, that some [b] *Translations* have passed it in the *Text*. And the Original word comprehendeth it. For albeit the *Raiser* indeed be *the first taker up*; yet the *Receiver taketh it up* too, at the second hand. As it is commonly said of *stollen goods*, There would be no *thieves*, if there were no *receivers*; and therefore some *Laws* have made *the* [i] *Receiver* equall thief with *the Stealer*, ᾧ ὁ κλέψας μὲν ᾧ ὁ λάψας: so certainly there would be fewer *false reports raised* in judgment, if they were more sparingly *received*. And therefore in this case also *the Receiver* must go *pari passu* with *the Raaser*: who, if he give way or countenance to *a false report* when he may refuse or hinder it, by being an *Accessary* maketh himself a *Party*; and becometh [k] guilty of the same *sins*, the same *wrongs*; the same *mischiefs*, with the first offender, *the false Accuser*. *David* as he inveigheth against *Doeg* in the [l] Psalm for *telling*: so he [m] elsewhere expostulateth with *Saul* for *hearing* unjust reports of him. *The Raiser* and *Receiver* are both possessed with the same evil spirit: they have the same [n] *Devil*, the same *Familiar*; only here is the difference, *The Raiser* hath his *Familiar* in his *tongue*, *the Receiver* in his *ear*. Whosoever then sitteth in the place of *Magistracy* and publick judicature *in foro externo*, or is by vertue of his calling otherwise invested with any *jurisdiction* or power to hear and examine *the accusations* of others: I know not how he shall be able to discharge himself *in foro interno* from a kind of *Champerty* (if my ignorance make me not abuse the word) or at leastwise from *misprision of Calumny* and unjust accusations; if he be not reasonably careful of *three things*.

[a] נטר שקר Septuag. *Non suscipies vocem mendacii.* Vulgebit. *Thou shalt not receive a false report.* Genev. *hunc ipsum sequitur* Chaldæus, Vatabl. [i] Ἀμφότεροι κλῶπες ᾧ ὁ ἁρπάζων, ᾧ ὁ κλέψας. Phocyl. [k] *Non solum ille reus est qui falsum de aliquo profert; sed & is qui cito aurem criminibus præbet.* Isid. l. 3. de summo bono. [l] Psal. 52. [m] 1 Sam. 24. 9 [n] Διάβολος ὅτις λέγων πρὸς ἄλλους, ὅτε ἀκούοιας ἐποδέχεσθαι. Thucyd. apud Stob Ser. 40. [o] Prov. 18. 17. *Est vitium, cujus hæc immunem sentis, inter omnes quos novi, ex his qui Cathedras ascendunt, fidebis tu judice solitarius.--Facilitas credulitatis hæc est: cujus callidissima vulpecula Magnorum ut minem comperisse versutias.* Bern. 2. de consid. in fine. [p] *--inde tis ipsis pro nihilo ira multa, inde innocentium frequens addictio, inde præjudicia in absentes.* Bernard. ibid. [q] *Lyr. hic.*

First, let him beware how he taketh *private informations*. Men are *partial*; and will not tell their own tales but with *favour*, and unto *advantage*. And it is so with most men; *the* [o] *first tale* possesseth them so, as they hear the next with *prejudice*: [p] than which there is not a [q] sorer enemy to right and indifferent judgement. A point so material, that some *Expositors* make it a thing principally intended in this first branch of my Text, [q] *Ut non audiatur una pars sine alia*, saith *Lyra*. Suiters will be impudent, to forestall the publick hearing by *private informations*: even to *the Judge* himself, if the access be easie; or at leastwise (which indeed maketh less noyse, but is nothing less pernicious) to his *servant* or *favorite* that hath his ear, if he have any such noted *servant* or *favorite*. He therefore that would resolve not to *receive a false report*, and be sure to hold his resolution, let him resolve (so far as he can avoid it) to receive no report in private; (for a thousand to one that is a *false* one) or, where he cannot well avoid it, to be ready to receive the *information* of the adverse part withall; either *both* or *neither*, but indeed rather neither: to keep himself by all means equal and entire for a publick hearing. Thus much he may assure himself; there is no man offereth to possess him with a cause before-hand, be it right, be it wrong; who doth not either *think* him unjust, or *would have* him so.

Secondly,

Secondly, let him have *the conſcience* firſt, and then *the patience* too: and yet if he have *the* [f] *conſcience*, certainly he will have *the patience*) to make *ſearch* into the truth of things: and not be dainty of his pains herein, though matters *be intricate*, and the labour like to be *long* and *irkſome*, to find out if it be poſſible *the bottom* of a buſineſs; and where indeed the fault lieth *firſt or moſt*. It was a great overſight in a good King, for [t] *David* to give away *Mephiboſheth* living from him to his *Accuſer*, and that upon the bare credit of *his accuſation*. It had been more for his honour, to have done [u] as *Job* did before him, to have *ſearched out the cauſe he knew not*; and as his ſon [x] *Solomon* did after him in the cauſe of the two Mothers. *Solomon* well knew, what he hath alſo taught us. *Prov.* 25. that it was *the honour of Kings to ſearch out a matter*. God as he hath vouchſafed Princes and Magiſtrates his own [y] *name*: ſo he hath vouchſafed them his own *example* in this point. An *example* in the ſtory of the *Law*, *Gen.* 18. where he did not preſently give judgement againſt [z] *Sodom* upon the cry of their ſins, that was come up before him: but he would *go down* firſt *and ſee whether they had done altogether according to that cry*; *and if not, that he might know it*. An *example* alſo in the *Goſpel ſtory*, *Luc.* 16. under the parable of *the rich man*: whoſe firſt work, when his *ſteward* was accuſed to him for embezeling his goods, was not to turn him out of doors, but to [b] *examine* his accounts. What through *Malice*, *Obſequiouſneſs*, *Coverture*, and *Covetouſneſs*, counterfeit reports are daily raiſed: and there is much cunning uſed by thoſe that raiſe them, much odd *ſhuffling*, and *packing*, and *combining* to give them the *colour* and face of perfect *truth*. As then a plain Country-man, that would not willingly be couſened in his pay, to take a *ſlip* for a *currant piece*, or *braſs* for *ſilver*, leiſurely turneth over every piece he receiveth; and if he ſuſpect any one more than the reſt, *vieweth* it, and *ringeth* it, and *ſmelleth* to it, and *bendeth* it, and *rubbeth* it, ſo making up of all his ſenſes as it were one *natural touch ſtone* whereby to try it: ſuch *jealouſie* ſhould the Magiſtrate uſe, and ſuch *induſtry*, eſpecially, where there appeareth cauſe of ſuſpition, by all means to *ſift* and to bolt out *the truth*, if he would not be cheated with a *falſe report* inſtead of a true.

Thirdly, let him take heed he do not give countenance or encouragement; more than right and reaſon requireth, to *contentious perſons*, known *Sycophants*, and common *informers*. If there ſhould be no *Accuſers* to make complaints, *Offenders* would be no *offenders*, for want of due *Correction*; and *Laws* would be no *laws*, for want of due *Execution*. *Informers* then are [c] neceſſary in a Common-wealth, as *Dogs* are about your houſes and yards. If any man miſlike the compariſon, let him know it is [d] *Cicero's* ſimily, and not mine. It is not amiſs, ſaith that great and wiſe Oratour, there ſhould be ſome ſtore of *Dogs* about the houſe, where many *goods* are laid up to be ſafe kept, and many falſe *knaves* haunt to do miſchief; to *guard thoſe*, and to *watch theſe* the better. But if thoſe [e] *Dogs* ſhould make at *the throat* of every man that cometh near the houſe, at honeſt mens hours, and upon honeſt mens buſineſs: it is but needfull they of the houſe ſhould ſometimes *rate* them off, and if that will not ſerve the turn, well favouredly *beat* them off, yea, and (if after all they ſtill continue mankeen) *knock* out their *teeth*, or *break their legs*, to prevent a worſe miſchief. *Magiſtrates* are *petty Gods*, God hath lent them his name, [f] *Dixi Dii, I have ſaid ye are Gods*, *Pſa.* 82. and *falſe Accuſers* are *petty Devils*; the Devil hath borrowed their name, *Sathan*, *Judas*, *the accuſer of his brethren*. For a *Ruler* then or *Magiſtrate* to countenance a *Sycophant*, what is it elſe, but as it were to pervert the courſe of nature, and to make *God* take the *Devils* part? And

the

[f] The righteous conſidereth the cauſe of the poor: but the wicked regardeth not to know it. Prov. 29. 7.
[t] 2 Sam. 16. 4.
[u] Job 29. 16, 17
[x] 3 King. 3. 23.
[y] Prov. 25. 2.
[z] Pſal. 82. 6.
[a] Gen. 18. 20, 21. *Quo exemplo moniti, ne ad proferendam ſententiam aut temere inconſiderateque aut indiſcuſſa quaque quoquo modo judicemus; ad exemplum Domini deſcendamus, videamus, & juſto examine criminoſos diligenter perſeuremur.* Concil. Tibur. c. 22.
[b] Luk. 16. 2.
[c] *Accuſatoris multum eſſe in civitate nobili eſt, ut nimis continuatur audacia: verumtamen hoc item eſt utile, ut non plane illudamur ab accuſatoribus.* Ibid.
[d] *Nihil mali eſt, Canes ibi quamplurimos eſſe, ubi permulti obſervandi, multaque ſervanda ſunt.* Cic. pro Sex. Roſcio.
[e] *Canes aluntur in Capitolio, ut ſignificent ſi fures venerint. Quod ſi luce quoque canes latrent, cum Dei ſalutatum aliqui venerint: quanto ut crura ſuffringantur,* Ibid. &c.
[f] Pſ. 82. 6.

then besides, where such things are done; what is *the common cry?* People as they are suspicious, will be talking paralously, and after their manner: Sure, say they, the *Magistrates* are *sharers* with these fellows in the adventure; these are but their *fetters*, to bring them in gain, their instruments and *Emissaries* to toll grist to their mills for the increasing of their moulter. He then that in the place of *Magistracy* would decline both *the fault* and *suspition* of such unworthy *Collusion*; it standeth him upon, with all his best endeavours, by *chaining* and *muzling* these beasts to prevent them from *biting* where they should not; and, if they have *fastned* already, then by delivering the oppressed (with *Job*) [h] *To pluck the prey from between their teeth*, and by exercising just severity upon them *to break their jaws* for doing farther harm.

I am not able to prescribe (nor is it meet I should to my Betters) by what means all this might best be done. For I know not how far the *subordinate Magistrates* power, which must be bounded by his *Commission*, and by the *Laws*, may extend this way. Yet some few things there are, which I cannot but propose, as likely *good Helps* in all reason and in themselves, for the discountenancing of *false Accusers*, and the lessening both of their number and insolency. Let every good *Magistrate* take it into his proper consideration; whether his *Commission* and the *Laws* give him power to use them all, or no, and how far.

And *first*; for the avoiding of *Malicious suits*, and that men should not be brought into trouble upon *slight informations*: I find that among the [k] *Romans*, the Accuser in most cases might not be admitted to put in *his libell*, untill he had first taken his *corporal oath* before *the Prator*, that he was free from all malicious and *Calumnious* intent. Certain it is, as daily experience sheweth, that many men who make no conscience of a *lye*, do yet take some [k] bog at an *Oath*. And it cannot but open a wide gap to *the raising* and *receiving* of false reports, and to many other abuses of very noysome consequence in the Common weal; if *the Magistrate* when he may help it, to enrich himself or his officers, or for any other indirect end, shall suffer men to be impleaded and brought into trouble upon *Bills* and *Presentments* tendered without Oath.

Secondly, since *Laws* cannot be so conceived but that through the infinite variety of humane occurrences, they may sometimes fall heavy upon *particular men*: and yet for the preventing of more *general inconveniencies* it is necessary there should be *Laws* (for better a *mischief* sometimes, than alwayes an *Inconvenience:*) there hath been left, for any thing I find to the contrary, in all well-governed Polities, a kind of *latitude* more or less, and *power* in the Magistrates, even in those Courts that were *strictissimi juris*, upon fit occasion to qualifie and to [l] mitigate, something the *rigour* of the *Laws* by the *Rules* of *Equity*. For I know not any extremity of [m] *Wrong* beyond the extremity of *Right*: when *Laws* intended for *fences*, are made *snares*, and are calumniously wrested to *oppress* that innocency which they should *protect*. And this is most properly [n] *Calumny* in the prime notion of the word, for a man upon a meer trick or quillet from the [o] *letters* and syllables of the Law, or other writing, or evidence, pressed with advantage, to bring his *Action*, or lay his *Accusation* against another man; who yet *bonâ fide*, and in Equity and Conscience, hath done nothing worthy to bring him into such trouble. Now if the *Magistrate* of Justice shall use his *full power*, by interpreting the *Law* in *rigour* where he should not, to second *the boldness* of a calumnious Accuser: or if he shall not use his *full power*, by affording his lawfull *favour* in due time and place, to succour *the innocency*

of

[h] Job 29. 17. i Cæl. ad Cicer. 8. Fam. Epist. 8. *vide* l. 7. & l. 13. Sect. qui damni ff. de damno infect. *In omnibus causis, sive--sanctum non aliter--Nisi prius qui eas exposcunt, juraverint se non calumniæ præstiterint, quod non, &c.* l. Unic. Cod. de jurejurando propter calumn.

26

[k] *Non sacramenti timore contentiosa litigantium insantia compescitur.* Ibidem. Ὅρκῳ δ' οὐκ ἐπιστρέφονται οἱ ἐπιορκήσοντες ὑμῖν. Sophocl.

27

[l] *Solet audire in potestate esse judicis mollire sententiam, & minus vindicare quam jubeant leges.* Aug. Ep. 158. [m] Summum jus summa [illegible] Ib. Ἐστι δὲ βλάψ τις ὁ νόμος, ἐὰν μὲν τὰ ἁπλῶς, οὐ δὲ τῷ ἐπιεικεῖ, ἢ τῷ νομοθέτῃ. Arist. 5. Eth. 10.

28

[n] *Existunt etiam sæpe injuriæ calumniæ quædam, & nimis callidæ, sed malitiosæ, interpretationis.* Cic. l. 1. de offic. *Scriptum sequi, calumniatoris esse: boni judicis, voluntatem scriptoris, quæ dicetur tempusque defendere.* Id. pro A. Cecin. [o] *Aucupia verborum, & literarum tenduculæ.* Cic. pro A. Cecin.

of the ſo *accuſed*: he ſhall thereby but give encouragement to *the Raiſers*, and he muſt look to anſwer for it one day, as *the Receiver of a falſe report*.

Thirdly, ſince that *Juſtice* which eſpecially ſupporteth *the Common weale* conſiſteth in nothing more than in the right diſtribution of *rewards* and *puniſhments*: many Law givers have been carefull, by propoſing *rewards*, to encourage men to give in *true* and *needfull* informations, and on the contrary to ſuppreſs thoſe that are *falſe* or *idle*, by propoſing *puniſhments*. For, *the informers* office, though it be (as we heard) a *neceſſary*, yet it is in truth a very *thankeleſs* office: and men would be loth, without ſpecial grievance, to undergoe *the hatred* and *envy*, which commonly attendeth ſuch as are *officious* that way; unleſs there were ſome *profit* mixt withall, to ſweeten that *hatred*, and to countervaile that *envy*. For which cauſe, in moſt *Penal Statutes*, a *moiety*, or a *third*, or [r] *fourth* (which was the uſual proportion in *Rome*, whence the name of [s] *quadruplators* came) or ſome other greater or leſſer part of the *fine*, *penalty*, or *forfeiture* expreſſed in the *Law*, is by the ſaid Law allowed to *the Informer*, by way of recompence for *the ſervice* he hath done *the State* by his information. And if he be *faithful* and *conſcionable* in his Office, good reaſon he ſhould have it. For he that hath an *Office* in any *Lawful Calling* (and *the Informers calling* is ſuch; howſoever through the iniquity of thoſe that have uſually exerciſed it, it hath long laboured of an [t] *ill name*:) but he that hath ſuch *an Office*, as it is meet he ſhould *attend* it, ſo it is meet it ſhould *maintain* him, for, [u] *Who goeth to warfare at any time of his own coſt?* But if ſuch an Informer ſhall *indict one man* for an offence, pretending it to be done to the great hurt of the Common-weal, and yet for favour, fear, or a fee, *balk* [x] *another man*, whom he knoweth to have committed the ſame offence, or a greater; or, if having entred his complaint in *the open Court*, he ſhall afterwards let the ſuit fall, and take up the matter in a *private Chamber*: this is [y] *Colluſion*; and ſo far forth a *falſe report*, as every thing may be called *falſe* when it is *partial*, and ſhould be *entire*. And *the Magiſtrate*, if he have power to chaſtiſe ſuch an *Informer*, ſome ſemblance whereof there was in that [z] *Judicium Prævaricationis* in *Rome*, he ſhall do the Common-wealth good ſervice, and himſelf much honour, now and then to uſe it. 29

[r] *Quartam accuſatoribus ſecundum neceſſitudinem legis.* Tacit.lib.4. Annal.

[s] *Quadruplatores, accuſatores ſeu delatores criminum Publicorum ſub pœna quadrupli, ſive quod ipſi ex damnatorum bonis quos accuſaverant, quartam partem conſequebantur.* Aſcon. in Ver. *See* Feſt. in Quadruplatore; Turneb.3. Adver.9.Lipſ. in Lib.4. Annn. Taciti Biſciol. 14.ſubſect.15.

[t] *Quadruplator, ut breviter deſcribam, capitalis eſt. Eſt enim improbus & peſtifer civis.* Cic.lib.2.ad Heren.

[u] *Æquitas in paribus cauſis paria jura deſiderat.* Cic.in Top. *Quis hoc ſtatuit, quod æquum ſit in Quintium, id iniquum eſſe in Nævium?* Id.pro Quin.

[x] *Prævaricatio eſt accuſatoris corruptela abrea.* Cic.in partit.orat.--- *Prævaricatorem eum eſſe oſtendimus qui colludit cum reo, & tranſlatitiis munere accuſandi defungitur.* Mar.in lib.1.ff.ad Senatuſc. Turpil.

[y] V.Plin.3. Epiſt.9.lib.1.ff ad Senatuſ.V.Turpil Roſin.9.Antiq.Rom.25. 1 Cor.9.7.

Fourthly, ſince nothing is ſo powerfull to repreſs audacious *Accuſers*, as ſevere *Puniſhment* is; it is obſervable, what care and caution was uſed among *the Romans* whileſt that ſtate flouriſhed, to deterre men from unjuſt Calumniations. In *private and civil controverſies*, for tryal of right between party and party, they had their [z] *Sponſiones*: which was a ſum of Money, in ſome proportionable rate to the value of the thing in Queſtion? which *the Plaintiff* entred bond to pay to *the Defendant* in caſe he ſhould not be able to *prove* his *Action*; *the Defendant* alſo making the like *ſponſion*, and entring the like bond, in caſe he ſhould *be caſt*. But in *publick and criminal matters*, whether *Capital* or *Penal*, if for want of due proof on *the Accuſers* part, the party *accuſed* were quit in judgement; there went a Tryal upon *the Accuſer*, at the ſuit of *the Accuſed*, which they called *Judicium Calumniæ*: wherein they examined the original ground and foundation of *the Accuſation*. [a] Which if it appeared to have proceeded from ſome juſt error or miſtake *bonâ fide*, it excuſed him: but if it ſhould appear, *the Accuſation* to have proceeded from ſome *left handed* reſpect, as 30

[z] V.Aſcon. in Vertin.3.

[a] v.lib.1.Sect. 2,&c.ff.ad Senatuſc.Turpil. Roſin.9.Antiqu.Rom.25.

Malice, Envy, Gain, &c. he was then condemned of *Calumny*. And his ordinary punishment then was, whereunto he had virtually bound himself by subscribing his Libel, *Pœna talionis*, the same kind of punishment whatsoever it was, which by *the Laws* had been due to the party accused, if *the Libell* had been proved against him. Yea and for his farther shame it was provided by [a] *one Law*, that he should be burnt in the forehead with the Letter *K*, to proclaim him a *Calumniator* to the world: that, in old Orthography, being the first letter of the word *Kalumnia*. The same letter would serve the turn very well with us also, though we use it to signifie another thing; and yet not so much another thing, as a thing more general, but comprehending this as one species of it. But, as I said, I may not prescribe; especially beyond Law. The thing for which I mention all this is this: If all that *care* and *severity* in them could not prevent it, but that still *unjust actions* would be brought, and *false accusations* raised, what a world of unconscionable *suits* and *wrongfull informations* may we think there would be, if contentious *Plaintiffs* and calumnious *Sycophants*, when they have *failed* their proof, should yet *get off* easily, and escape out of the Courts without *Censure* or *Punishment*, or at the most but with some *light check*; and the poor *injured innocent* the while be held in as in a prison, till he have paid *the utmost farthing*? I say not of what is *due*, but of what shall be *demanded* by every man that hath but a piece of an office about the Courts. It is a strong heartning to *Accusers*, and multiplieth *false reports* beyond belief; when they that are *wrongfully accused*, though the cause go with them shall yet have *the worst* of the day: and shall have cause to answer the congratulations of their friends, as [b] *Pyrrhus* did his, after he had gotten two famous *victories* over the *Romans*, that if they should get a few more such *victories*, it would be to their utter *undoing*. If the *Magistrate* had power to make the wronged party *full restitution*, allowing him all *costs* and *dammages* to a half-penny; nay if he had power to allow him *double* or *treble* out of his unjust adversaries estate: it were all little enough, and but too little. *Zachæus* took himself bound to do more: when for this very sin of *false accusation* he imposed upon himself, as a kind of satisfactory penance, [c] *a four-fold restitution*, Luk. 19. Here was a right *Quadruplator* indeed; and in the best sense: you shall not lightly read of such another.

Lastly, men have not [d] *fenestrata pectora*, that we can see them throughly and within: yet there want not means of probable discovery. Of ordinary private men we make conjecture, by their *gestures*, by their *speeches*, by their *companions*. But *Magistrates* and great ones, who live more in the eye of the world, and are ever as it were upon *the stage*, and so do *personati incedere*, walk under a continual disguise in respect of their *outward deportment*; are not so well discoverable by those means. They are best known by their [e] *servants* and *retinue*, by their *favourites* and *officers*, by those they *keep* about them, or *employ* under them. If these be plain and down-right, if these be just and upright, if these be free and conscionable: *Sycophants* will pluck in their horns, and be out of heart and hope to find *the Masters* of such servants facile to give way to their *false Calumniations*. But if these be insolent and hungry companions, if these be impudent and shameless exactors: it is presently [f] thought they are then but brokers for *the Masters*; and there is no question then made, but that *false reports* will be received as fast as they can be raised, and entertained with both arms. We have learned from [g] *Solomon*, Prov. 29. that *if a Ruler hearken to lies, then all his servants are wicked*: They durst not be so openly *wicked*, if they were not sure of him. It was but a [h] *sorry* one, when it was at best, but is now withall grown a *stale excuse*; for

[a] Leges Romanæ l. 1. sect. 2. ff. ad Senatusc. Turpil. & Gothofred. in annot. ibi; Rosin. Antiqu. Rom. part. 2. cap. 22. ...literam illam ita vehementer ad caput affigent, &c. Cic. pro Saxt. Rof.

[b] Ἄρτι μὲν μάχῃ Ῥωμαίους ἐνίκησεν, ἐπὶ πλέοσι δὲ τοιούτοις. Plutarch. in Pyrrho.

[c] Luke 19. 8.

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[d] Lucian in Hermot.

[e] Sirac. 10. 2. ὡς ἄρχων τῆς πόλεως οὕτω καὶ οἱ χρώμενοι αὐτῷ διάκονοι· οὐ γὰρ ἔστιν ἐν ἀρχῇ ἄνευ ὑπηρετῶν, οὐδὲ ἐν ὑπηρεσίᾳ ἄνευ ἄρχοντος. Isocr. apud Stob. Ser. 44. Summoperè cavendum est, ne existimationem nostram non solùm nos abhominemur, sed etiam nostros comites præstare debemus. Cic. 2 in Verr. 2. [f] Prov. 29. 12. [g] Nemo unquam tam rea, tam invisa causa accusator, quia de fronte non posset uti. Cic. 2 in Verr. 2.

for *great ones* to impute their own wilful overſights to the fault or negligence of their *ſervants*. *Caius Verres*, (whom I cannot but now and then mention, becauſe there is ſcarce to be found ſuch another *compleat Exemplar* of a wicked Magiſtrate;) would uſually *complain*, that he was unjuſtly oppreſſed, not with his *own*, but with the crimes of his *followers*. But why then did he keep ſuch a *kennel of ſharks* about him? why did he not either ſpeedily *reform* them, or utterly *diſcard* them? It were indeed an unrighteous thing to condemn *the Maſter* for *the Servants* fault; and an uncharitable inference, becauſe *the Servant* is naught, to conclude ſtraight *the Maſter* is little better. For, a *juſt Maſter* may have an *unconſcionable Servant*; and if he have a [k] *numerous* Family, and keep *many*, it is a rare thing if he have not *ſome bad*: as in a great herd there will be ſome *raſcal Deer*. But then it is but *one* or a *few*; and they play their prices *cloſely*, without their *Maſters* privity; & they are not a little ſollicitous to carry matters ſo fairely outward, that their *Maſter* ſhall be the [l] *laſt man* ſhall hear of their falſe dealing, and when he heareth of it, ſhall ſcarce beleive it for the good opinion he hath of them. But when in *the generality* they are ſuch; when they are openly and *impudently* ſuch; when every body ſeeth, and ſaith, *the Maſter* cannot chooſe but know they are ſuch: it cannot be thought, but *the Maſter* is well enough content they ſhould be ſuch [m] *Even their ſervants bear rule over the people*, ſaith good *Nehemia* of the Governours that were before him: *but ſo did not I, becauſe of the fear of God*, Neh. 5. What? did not *Nehemia* beare rule over the people? yes, that he did: there is nothing ſurer. His meaning then muſt be, (*ſo did not I*;) that is, I did not ſuffer *my ſervants* ſo to do as they did theirs: implying that when *the Servants* of the former governours *oppreſſed* the people, it was their *Maſters doing*, at leaſtwiſe their *Maſters ſuffering*; [*Even their ſervants bare rule over the people: but ſo did not I becauſe of the fear of God.*] *The Magiſtrate* therefore that would ſpeedily ſmoke away theſe *Gnats* that ſwarm about *the Courts of Juſtice*, and will be offering at his ear, to *buz falſe reports* thereinto: he ſhall do well to begin his reformation *at home*; and if he have a *ſervant* that heareth not well deſervedly, to pack him away out of hand, and to get an honeſter in his room. Say he be of never ſo ſerviceable qualities, and uſeful abilities otherwiſe, ſo as the *Maſter* might almoſt as well ſpare his *right eye*, or his *right hand*, as foregoe his ſervice: yet in this caſe he muſt not ſpare him. Our Saviours ſpeech is peremptory [n] *Erue, Abſcinde, Projice*; if either *eye* or *hand* cauſe or tempt thee to offend *pull out* that *eye*, *cut of* that *hand*, *caſt them* both from thee with indignation: rather *want* both, than *ſuffer* corruption in either. *David's* reſolution was excellent in *Pſal.* 101. and worthy thy imitation. [o] *Whoſo privily ſlandereth his neighbour, him will I deſtroy: whoſo hath a proude look, and high ſtomach, I will not ſuffer him. Mine eyes look to ſuch as be faithful in the land, that they may dwell with me: whoſo leadeth a godly life, he ſhall be my ſervant. There ſhall no deceitful perſon dwell in my houſe: he that telleth lies ſhall not tarry in my ſight.* He that will thus reſolve, and thus do, it may be preſumed, he will not knowingly give either *way* to a *falſe report*, or *countenance* to *the reporter*. And ſo much for our *firſt* Rule; *Thou ſhalt not raiſe a falſe report.*

My firſt purpoſe I confeſs was to have ſpoken alſo to *the Witneſs*, and to *the Juror*, and to *the Pleader*, and to *the Officer*, from the other 4 *Rules* in my Text, as punctually and particularly as to *the Accuſer* from this *firſt*: for I therefore made choice of *a Text* that taketh them all in, that I might ſpeak to them all alike. But if I ſhould enlarge my ſelf upon the reſt, as I have done in this; my meditations would ſwell to the

i *Aiunt eum queri ſolere nonnunquam, ſe miſerum, quod non ſuis ſed ſuorum comitum peccatis & criminibus prematur.* Cic. ibid.

k *In tanta ſollicitave urbe putet eſſe in magna familia, qui ſciat unum ſervum usque libertum impreſentiarum habeat.* Cic. pro Sex. Roſcio.

l *Dedecus illo domus ſciet ultimus.* Juvenal. Satyr. 10

m Neh. 5. 15.

n Mat. 29. 30.

o Pſal. 101. 5, &c.

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proportion rather of a *Treatise* than a *Sermon*: and what patience were able to sit them out? Therefore I must not do it. And indeed, if what I have spoken to this *first point* were duly considered, and conscionably practised; I should the less need to do it. For it is *the Accuser* that layeth *the first stone*: the rest do but *build* upon his *foundation*. And if there were no *false* reports *raised* or *received*: there would be the less use of, and the less work for, false and suborned *Witnesses*; ignorant or packt *Juries*; crafty and sly *Pleaders*; cogging and extorting *Officers*. But unto these I have no more to say at this time; but only to desire each of them to lay that portion of *my Text* to their hearts, which in the first division was allotted them as their proper share: and withall to make application (*mutatis mutandis*) unto themselves, of whatsoever hath been presently spoken to *the Accuser*, and to *the Magistrate* from this *first Rule*. Whereof, (for the better furtherance of their *Application*, and relief of all our *memories*) the sum in brief is thus. *First*, concerning *the Accuser*, (and that is every party in a cause or trial,) he must take heed he do not *raise a false report*: which is done, *first*, by forging a meer *untruth*; and *secondly*, by perverting or aggravating *a truth*; and *thirdly*, by taking advantage of *strict Law* against Equity. Any of which whoever doth, he *first* committeth a haynous *sin* himself, and *secondly* grievously *wrongeth* his neighbour, and *thirdly*, bringeth a great deal of *mischief* to the Common-weal. All which evils are best avoided: *first*, by considering how we would others should deal with us, and resolving so to deal with them; and *secondly* by avoiding, as all other inducements and occasions, so especially those *four things*, which ordinarily engage men in unjust quarrels; *Malice*, *Obsequiousness*, *Coverture*, and *Greediness*. Next, concerning *the Judge*, or *Magistrate*; he must take heed he do not *receive a false report*. Which he shall hardly avoid, unless he beware. *first*, of taking private informations; *secondly*, of passing over causes slightly without mature disquisition; and *thirdly*, of countenancing accusers more than is meet. For whose discountenancing and deterring, he may consider, whether or no these *five* may not be good helps: so far as it lyeth in his power, and the Laws will permit; *first*, to reject *informations* tendered without Oath; *secondly*, to give such *interpretations* as may stand with *Equity* as well as Law; *thirdly*, to chastise *Informers* that use partiality or collusion; *fourthly*, to allow the wronged party a liberal *satisfaction* from his adversary; *fifthly*, to carry a sharp *eye*, and a strait *hand*, over his own *Servants*, *Followers*, and *Officers*. Now what remaineth, but that the several premises earnestly recommended to the godly *consideration*, and conscionable *practice* of every one of you whom they may concern: and all your *persons* and *affairs* both in the present weighty businesses, and ever hereafter, to the good *guidance* and *providence* of Almighty God: we should humbly beseech him of his gracious goodness to give a blessing to that which hath been spoken agreeably to his Word, that it may bring forth in us the fruits of *Godliness*, *Charity*, and *Justice*; to *the glory* of his grace, *the good* of our brethren, and *the comfort* of our own souls; even for his blessed Son's sake, our blessed Saviour Jesus Christ. To whom with, &c.

A D

AD MAGISTRATUM.

The Third Sermon.

At the Aſſiſes at *Lincoln*, 4 Aug. 1625. at the requeſt of the High Sheriff aforeſaid, *William Liſter* Eſquire.

Pſal. CVI. 30.

Then ſtood up Phineheas, *and executed judgement: and the plague was ſtayed.*

THe Abridgement is ſhort, which ſome have made of *the whole Book of Pſalms*, but into two words, [a] *Hoſannah*, and *Halleluiah*: moſt of *the Pſalms* ſpending themſelves, as in their proper arguments, either in *Supplication*, praying unto God for his bleſſings, and that is *Hoſannah*; or in *Thankſgiving*, bleſſing God for his goodneſs and that is *Halleluiah*. This Pſalm is of the later ſort. The word *Halleluiah*, both prefixed in *the title*, and repeated in *the cloſe* of it, ſufficiently giveth it to be *a Pſalm of Thankſgiving*; as are alſo the three next before it, and the next after it. All which *five* Pſalms together as they agree in the ſame *general argument*, the magnifying of Gods holy name: ſo they differ every one from other in choyce of thoſe *ſpecial* and *topical arguments* whereby the praiſes of God are ſet forth therein. In the reſt, the Pſalmiſt draweth his argument from other *conſiderations*: in this, from *the conſideration* of Gods mercifull *removal* of thoſe *judgements*, he had in his juſt wrath brought upon his own people *Iſrael* for their *ſins*, upon their *repentance*.

I *The Argument.*

[a] *Cited out of Ganzara.*

For

2 *and matter of this Psalm.*

For this purpose there are sundry *instances* given in *the Psalm*, taken out *of the Histories* of former times: out of which there is framed as it were a *Catalogue*, though not of all, yet of sundry the most famous *rebellions* of that people against their God, and of Gods both *justice* and *mercy* abundantly manifested in *his proceedings* with them thereupon. In all which we may observe *the passages* betwixt God and them, in the ordinary course of things, ever to have stood in this order. First, *he preventeth* them with *undeserved favours*: *they* unmindfull of his benefits, *provoke* him by their *rebellions*: *he* in his just wrath *chastiseth* them with heavy *plagues*: *they* humbled under the rod, *seek* to him for ease: *he* upon their submission *withdraweth* his *judgements* from them. The Psalmist hath wrapped all these five together in *Vers.* 43, 44. *Many times did he deliver them; but they provoked him with their Counsels, and were brought low for their iniquity*: the three first. *Nevertheless he regarded their affliction, when he heard their cry*: the other two.

3 *The Coherence, Scope,*

The particular *rebellions* of the people in this *Psalm* instanced in, are *many*; some *before*, and some *after* the verse of my *Text*. For brevity sake, those that are in the following verses I wholly omit; and but name the rest.

1 Which are, their wretched *infidelity and Cowardise* upon the first approach
2 of danger at the Red Sea, *Verse* 7. Their *tempting of God* in the desert,
3 when loathing *Manna* they lusted for flesh, *Verse* 12. Their *seditious conspi-*
4 *racy* under *Corah* and his confederates against *Moses*, *Verse* 16. Their *gross*
5 *Idolatry* at *Horeb*, in making and worshipping *the golden Calf*, *Verse* 19. Their
6 *distrustfull murmuring* at their portion, in thinking scorn of the promised *pleasant Land*, *Verse* 24. Their *fornicating* both *bodily* with the daughters, and *spiritually* with the Idols of *Moab* and of *Midian*, *Vers.* 28. To the prosecution of which last mentioned story, the words of *my Text* do appertain. The origine story it self, whereto this part of the Psalm referreth, is written at full by *Moses* in *Numb.* 25. and here by *David* but [b] briefly touched, as the present purpose and occasion led him. Yet so, as that the most observable passages of *the History* are here remembred: in three verses three special things, *The Sin, the Plague, the Deliverance*. *The Sin*, with *the Aggravation* thereof, *Verse* 28. [*They joyned themselves also unto Baal-Peor, and ate the Sacrifices of the dead.*] *The Plague* with *the Efficient* cause thereof, both *Impulsive* and *Principal*, *Verse* 29. [*Thus they provoked him to anger with their inventions, and the Plague brake in upon them.*] *The Deliverance*, with the special means and *Instrument* thereof is this 30th *verse*. [*Then stood up* Phineheas *and executed judgement, and the Plague was stayed.*]

[b] *Breviter totum dixit quia non hic nescientes docet, sed commemorat scientes.* Aug. hic.

4 *And division of the Text.*

In which words are *three things* especially considerable. *The Person*; *the Action* of that Person; and *the Success* of that Action. The Person, *Phineheas*. His Action *two fold*: the one preparatory, *he stood up*; the other completory *he executed judgement*. *The success*, and issue of both: *the Plague was stayed*. The person *holy*, the action *zealous*, the success *happy*. Of each of these I shall endeavour to speak something, applyably to the present *condition* of these heavy *times*, and the present *occasion* of this frequent *assembly*. But because the argument of the whole verse is a *Deliverance*, and that Deliverance supposeth a *Plague*, and every plague supposeth a *sin*: I must take leave before I enter upon *the particulars* now proposed from the Text, first a little to unfold *the original story*; that so we may have some more distinct knowledge both what Israels *sin* was, and how they were *plagued*, and upon what occasion and by what means *Phineheas* wrought their *deliverance*.

When

When *Iſrael*, travelling from *the Land of bondage* to *the Land of Promiſe* through *the wilderneſs*, were now come as far as [a] *the Plains of Moab*, and there encamped: *Balac* the then King of *Moab*, not [b] daring to *encounter* with that people, before whom [c] *two* of his greateſt neighbour Princes had lately fallen: [d] conſulted with the *Midianites*, his neighbours and alles, and after ſome advice reſolved upon this concluſion, to hire [e] *Balaam* a famous *Sorcerer* in thoſe times and quarters, to lend them his aſſiſtance: plotting with all their *might*, and his *art*, by all poſſible means to withdraw *Gods protection* from them; wherein they thought (and they thought right) *the ſtrength* and *ſafety* of that people lay. But there is no *Counſell* againſt the Lord; nor [h] *inchantment* againſt his people. Where he will *bleſs*, (and he will *bleſs* where he is faithfully obeyed and depended upon;) neither *power* nor *policy* can prevail for a *Curſe*. *Balaam* the wicked wretch, though he [i] *loved the wages of unrighteouſneſs* with his heart; yet, God not ſuffering him, he could not pronounce *a Curſe* with his lips againſt *Iſrael*, but inſtead of curſing them, [k] *bleſſed them altogether*.

5 *Balac's Plot.*

[a] Num. 22. 1.
[b] *Ibid.* 2. 3.
[c] *Sihon* K. of the *Amorites*, and Og K. of *Baſan*. Numb. 21.
[d] *Aſcitos ſibi reges Midiani, qui proximi regno ejus erant, & amici; conſulunt, quid facto opus eſſet.* Hiſt. Scholaſt. in Num. c. 32.
[e] Num. 22. 5—7.
[h] Num. 23. 23.
i 2 Pet. 2. 15.
[k] Num. 23. 11. & 24. 10.

But angry at *Iſrael*, whom, when fain he would, he could not *curſe*; yea and angry at *God* himſelf, who by reſtraining his *tongue* had voided his *hopes*, and withheld him from *pay*, and *honour*: the wretched covetous Hypocrite, as if he would at once be avenged both of *him* and *them*, imagineth a miſchievous device againſt them full of curſed villany. He giveth *the Moabites* and *the Midianites* [m] counſel to ſmother their *hatred* with pretenſions of *peace*, and by ſending the faireſt of their *daughters* among them, to enveigle them with their *beauty*, and to entice them firſt to *corporal*, and after, by that, to *ſpiritual whoredom*: That ſo *Iſrael*, ſhrinking from *the Love* and *Fear* and *Obedience* of their God, might forfeit the intereſt they had in his *protection*; and by *ſin* bring themſelves under that *wrath* and *curſe* of God, which neither thoſe great *Princes* by their *power*, nor their wiſeſt *Counſellors* by their *Policy*, nor *Balaam* himſelf by his *Sorcery*, could bring upon them.

6 *And Balaam's policy againſt Iſrael.*

[l] Num. 24. 11.
[m] Num. 31. 16. Revel. 2. 14. *See alſo* Joſeph. 4. Antiquit. Jud. 5.

This damned counſel was *followed* but too ſoon, and *proſpered* but too well. The daughters of *Moab* come into the Tents of *Iſrael*; and by their blandiſhments put out *the eyes*, and ſteal away *the hearts* of Gods people: whom, beſotted once with *luſt*, it was then no hard matter to lead whither they liſted, and by wanton inſinuations to draw them to ſit with them in *the Temples*, and to accompany them at *the* [n] *feaſts*, and to eat with them of *the ſacrifices*, yea and to bow the knees with them to *the honour* of their *Idols*. Inſomuch as Iſrael [o] *joyned themſelves to Baal-Peor, and ate the ſacrifices* of that *dead* and *abominable* Idol at the leaſt (for all Idols are ſuch) if not, as moſt have thought, a [p] *beaſtly* and *obſcene* Idol withall. That was their *ſin*.

7 *with the ſucceſs thereof; both in their ſin.*

[n] Numb. 25.
[o] Pſal. 106. 28.
[p] *Quem Graeci Priapum dixit.* Hiſt. Scholaſt. in Num. 25. & *alii ſecuti Hieronym. in c. 9. Oſeæ & 1 cont. Jo. 12. See Vatabl. in Num.* 25. 3. *Seldeni Syntag. 1. de Dis Syris c. 5. Lat. Biſciol. 3. hor. ſubſec. 20.*

And now may *Balak* ſave his *Money*, and *Balaam* ſpare his *pains*: there is no need of hiring, or being hired to curſe *Whoremongers* and *Idolaters*. Theſe are *two plaugy* ſins: and ſuch as will bring a *curſe* upon a people without the help of a *Conjurer*. When that God, who is a [q] *jealous God*, and jealous of nothing more than his [r] *honour*, ſhall ſee that people, whom he had made [t] *choyce of from among all the nations of the earth* to be his own *peculiar people*, and betrothed to himſelf by an everlaſting [t] *Covenant*, to [u] *break* the Covenant of *Wedlock* with him, and to ſtrumpet it with *the daughters* and *Idols of Moab*: what can be expected other, than that his *jealouſie* ſhould be turned into *fury*; and that his *fierce wrath* ſhould [x] *break in* upon them as a deluge, and overwhelm them with a ſudden deſtruction? His *patience* ſo far tempted, and with ſuch an unworthy *provocation*, can ſuffer

8 *and puniſhment.*

[q] Exod. 20. 5.
[r] Iſa. 42. 8.
[t] Deut. 7. 6.
[t] Ezek. 16. 8.
[u] Ibid. 38.
[x] Pſal. 106. 29.

[y] Num. 25. 4, 5. [z] 1 Cor. 10. 8, 9. *the other thouſand* (Num. 25. 9.) *it ſeemeth were thoſe that were hanged up by Moſes, and ſlain by the Rulers.*

no longer: But at his command [y] *Moſes* ſtriketh the *Rulers*; and at *Moſes* his command, the *under-rulers* muſt ſtrike each in their ſeveral regiments thoſe that had offended; and he himſelf alſo ſtriketh with his own hand, by a *plague*, deſtroying of them in one day [z] *three and twenty thouſand.*

9 *Zimri's provocation.* [a] Num. 25. 6. [b] Ibid. 14. [c] Ibid. 6. [d] *Compare* Num 25. 15. *with* Num. 31. 8.

If that *Plague* had laſted many dayes, *Iſrael* had not laſted many dayes. But the people, by their *plague* made ſenſible of their ſin, humbled themſelves (as it ſhould ſeem the very *firſt day* of the plague) in a ſolemn and [a] general Aſſembly, *weeping* and mourning both for *Sin* and *Plague*, *Before the door of the Tabernacle of the Congregation.* And they were now in the heat of their holy ſorrow and devotions; when lo, [b] *Zimri, a Prince of a chief houſe* in one of their Tribes, in the heat of his *pride* and *luſt*, cometh openly in *the* [c] *face of Moſes and all the Congregation*, and bringeth his Minion with him, *Cozbi* the daughter of one of the [d] *five Kings of Midian*, into his Tent, there to commit filthineſs with her.

10 *and his execution.* [e] Num. 25. 7, 8. [f] Ibid. 11.

Doubtleſs, *Moſes* the Captain, and *Eleazar* the Prieſt, and all *Iſrael*, that ſaw this ſhameleſs prank of that lewd couple, ſaw it with *grief* enough. But, *Phineheas* enraged with a Pious *indignation* to ſee ſuch a foul affront given to *God*, and *the Magiſtrate*, and *the Congregation*, at ſuch a *heavy time*, and in ſuch *open manner*, and for *that very ſin* for which they then lay under Gods hand; thought there was ſomething more to be done than *bare weeping*: and therefore, his *blood* warmed with an holy *zeal*, he [e] *ſtarteth* up forthwith, *maketh* to the Tent where theſe two great Perſonages were, and as they were in *the act* of their filthineſs, ſpeedeth them both at once, and *nayleth* them to the place with his Javeline. And the next thing we hear is, God well pleaſed with *the* [f] *zeal* of his *ſervant*, and *the execution* of thoſe *malefactors, is appeaſed toward his people*, and withdraweth his *hand* and his *plague* from them. And of that deliverance my Text ſpeaketh; (*Then ſtood up Phineheas, and executed Judgement, and ſo the plague was ſtayed.*)

11 *The perſon of Phineheas conſidered.* [g] Num. 31. 6. [h] Joſh. 22. 13, 31, 32. [i] Num. 1, 19. &c.

The perſon, the inſtrument to work this deliverance for *Iſrael*, was *Phineheas.* He was the ſon of *Eleazar*, who was then *High-Prieſt* in immediate ſucceſſion to his father *Aaron*, not long before deceaſed: and did himſelf afterward ſucceed in the *High-Prieſthood* unto *Eleazar* his Father. A wiſe, a godly, and a zealous man: employed afterwards by *the State of Iſrael* in the greateſt affairs, both of [g] *War* and [h] *Ambaſſie.* But it was this *Heroical act* of his, in doing *execution* upon thoſe two great *audacious Offenders*, which got him the firſt, and the greateſt, and the laſtingeſt renown. Of which *Act* more anon, when we come to it. In his *Perſon*, we will conſider only what his *calling* and *condition* was; and what congruity there might be between what he *was*, and what he *did.* He was of *the Tribe of Levi:* and that whole *Tribe* was ſet apart for *the* [i] *ſervice of the Tabernacle.* And he was of *the Sons of Aaron*, and ſo ἐκ γένους ἀρχιερατικοῦ, of the Family and Linage of the High-Prieſts: and *the Prieſts* office was to *offer ſacrifices*, and to *burn incenſe*, and to *pray and make attonement* for the People. Neither *Levite* nor *Prieſt* had to intermeddle with matters of *Judicature*, unleſs in ſome few cauſes, and thoſe for the moſt part concerning matters either *meerly*, or *mixtly Eccleſiaſtical:* but neither to give *ſentence*, nor to do *execution*, in matters and cauſes *meerly Civil*, as by any right or vertue of his *Levitical* or *Prieſtly* Office.

12 *The Spiritual power doth not include the Temporal.*

The more unreaſonable is the *High-Prieſt of Rome*, to challenge to himſelf any temporal or *Civil Juriſdiction*, as virtually annexed to his *ſpiritual power*, or neceſſarily derived thence. *Templum* and *Prætorium, the Chair* and *the Throne, the Altar* and *the Bench, the Sheephook* and *the Scepter, the*

Keys

Keys and *the Sword*; though they may ſometimes concurre upon *the ſame perſon*, yet the *Powers* remain perpetually diſtinct and independant, and ſuch as do not of neceſſity inferre the one the other. Our Saviours [k] *Vos autem non ſic*, hath fully decided the Controverſie; and for ever cut of all claim of *temporal Juriſdiction*, as by any vertue annexed to *the Keyes*. If *the Biſhops of Rome* could have contented themſelves to have enjoyed thoſe *Temporalities*, wherewith the bounty of *Chriſtian Emperours* had endowed that *Sea* (whether *well* or *ill*, whether *too much* or *no*, I now inquire not,) but if they could have been content to have holden them upon the ſame terms they firſt had them, without ſeeking to change *the old tenure*; and to have acknowledged them, as many of their *fellow-Biſhops* do, to have iſſued not at all by neceſſary derivations from their *ſpiritual Power*, but mearly and altogether from the [l] *free and voluntary indult* of temporal Princes: *the Chriſtian Church* had not had ſo juſt cauſe of complaint againſt the unſufferable tyrannies and uſurpations of *the Papacy*; nor had *the Chriſtian world* been embroyled in ſo many unchriſtian and bloudy quarrels, as theſe and former ages have brought forth. Yet *the Canoniſts*, and they of *the Congregation of the Oratory*, like down right flatterers, give *the Pope the Temporal Monarchy* of the world, *abſolutely* and [m] *directly*, as adhearing inſeparably to his *Sea*, and as a branch of that Charter which *Chriſt gave to Peter*, when he made him *Head of the Church*, for himſelf and his ſucceſſors for ever. *The Jeſuites* more ſubtile than they, not *daring* to deny *the Pope* any part of that *Power*, which any other profeſſion of men have dared to give him, and yet *unable* to aſſert ſuch *a vaſt power* from thoſe inconveniences which follow upon *the Canoniſts* opinion; have found out a means to put into the *Popes* hands the exerciſe of as much *temporal power* as they bluntly and groſsly give him, and that to all effects and purpoſes as full, and in as ample manner as they: yet by a more learned and refined flattery, as reſulting from his *ſpiritual Power*, not *directly* and *per ſe*, but [n] *obliquely* and *indirectly* and *in ordine ad ſpiritualia*. *The Man* himſelf, though he pretend to be *ſupreme infallible judge* of all Controverſies, yet heareth both parties, and taketh advantage of what either give him, as beſt ſorteth with his preſent occaſions, and ſuffereth them to fall foul each upon other, theſe accounting them *groſſe flatterers*, and they again theſe [o] *wicked Politicians* but dareth not for his life determine whether ſide is in the right; leſt, if he ſhould be put to make good his determination by ſufficient proofe, both ſhould appear to be in the wrong, and he loſe all; which, whileſt they quarrell, he ſtill holdeth. It is a certain thing; *The ſpirituall Power* conferred in *Holy Orders*, doth not include *the Power of Temporal juriſdiction*. If *Phinehes* here execute judgment upon *a Prince of Iſrael*; it is indeed a *good fruit* of his *zeale*, but no *proper act* of his *Prieſthood*.

Let it go for a *non ſequitur* then, as it is no better; becauſe *Phinehes*, a Prieſt, or Prieſts ſon, executed judgment, that therefore *the Prieſtly* includeth [p] *Judicatory* Power. Yet from ſuch an *act*, done by ſuch a *Perſon*, at leaſt thus much will follow, that *the Prieſthood* doth not exclude *the exerciſe of Judicature*; and that there is no ſuch repugnancy and inconſiſtency between *the Temporal* and *Spiritual Powers*, but that they without incongruity concure and reſide both together in *the ſame Perſon*. When I find anciently, that not only among the [q] *Heathens*, but even among *Gods own people*, the ſame man might be a *King* and a *Prieſt*. (*Rex idem hominum Phœbique Sacerdos*,) as *Melchiſedec* was both a [r] *Prieſt of the moſt high God and King of Salem*: When I ſee it conſented by all that ſo long

[k] Luke 22. 26

[l] *Nec inquam Presbyterum, Epiſcoporum, ſive Papæ convenit coalescere in hoc ſeculo juriſdictionem ſibi habere: niſi eadem ſibi per humanum legiſlatorem conceſſa fuerit, in cujus poteſtate eſt hanc ab ipſis ſemper revocare.* Marſil. Patav. 2. defenſ. Pacis 5.

[m] *Papa jure divino eſt directe dominus Orbis.* Peſant. de immunit. Eccleſ. p. 45. *idem defendunt* Baronius, Boſſii duo, Zecchus, Carerius, alii.

[n] *See* Bellarm. 5. de Rom. Pontif. 6.

[o] *Adverſus impios Politicos.* Cater. de poteſt. in titulo libri.

13 *not yet excluded it.*

[p] *i.e. Regii quidem hanc muniſ eſſe juſſit, primum, ut ſacrorum & ſacrificiorum principatum haberet.* Dionyſ. Halicar. l. b. 2. *See alſo* Cic. 1. de divin. *οἱ βασιλεῖς, καὶ ἱερεῖς ὄντες.* de Ægyptiis. Plutarch. lib. de Iſ. & Oſir.

[q] Virg. 3. Æneid.

[r] Gen. 14. 17.

as the Church was *Patriarchal*, *the Prieſtly* and the *Judicatory* Power were both ſetled upon one and *the ſame Perſon*, the Perſon of *the* [r] *firſt born*: when I read of *Eli the Prieſt*, of the ſons of *Aaron* [t] judging *Iſrael* 40 years, and of *Samuel*, certainly a *Levite* (though not as ſome have thought, [x] a *Prieſt*) both going circuit, as a [y] *Judge itinerant* in *Iſrael*, and doing execution too with his own hands upon [z] *Agag*; and of [a] *Chenaniah* and his ſons, *Izharites*, and *Haſhabiah* and his brethren *Hebronites*, and others of the families of *Levi*, appointed by King *David* to be Judges and Officers, not only in all *the buſineſs of the Lord*, but alſo for [b] *outward buſineſs over Iſrael*, and in things that concerned *the ſervice of the King*: when I obſerve in the Church-ſtories of all ages, ever ſince the world had Chriſtian Princes, how *Eccleſiaſtical Perſons* have been employed by their *Soveraigns* in their weightieſt conſultations and *affairs* of State; I cannot but wonder at the inconſiderate raſhneſs of ſome forward ones in theſe dayes, who yet think themſelves (and would be thought by others) to be of the wiſeſt men, that ſuffer their tongues to run riot againſt *the Prelacy* of our Church, and have ſtudied to approve themſelves eloquent in no other argument ſo much, as in inveighing againſt *the Courts*, and *the Power*, and *the Juriſdiction*, and *the Temporalities* of Biſhops and other Eccleſiaſtical perſons. I ſpeak it not to juſtifie *the abuſes of men*, but to maintain *the lawfulneſs of the thing*. If therefore any Eccleſiaſtical perſon *ſeek* any *Temporal office or power* by indirect, ambitious, and prepoſterous courſes: if he *exerci*, e it otherwiſe than well; inſolently, cruelly, corruptly, partially; if he *claim* it by any other than the right title, the free bounty and grace of *the Supreme Magiſtrate*; let him bear his own burden: I know not any honeſt Miniſter that will plead for him. But ſince there is no incapacity in a *Clergy-man*, by reaſon of his *ſpiritual Calling*, but he may exerciſe *temporal Power*, if he be called to it by his *Prince*, as well as he may enjoy *temporal land* if he be heir to it from his *Father*: I ſee not but it behoveth us all, if we be good *Subjects*, and ſober *Chriſtians*, to pray that ſuch as have the power of *Judicature* more or leſs in any kind or degree committed unto them, may exerciſe that power wherewith they are entruſted, with *zeal*, and *prudence*, and *equity*, rather than out of envy at the preferment of a *Church-man* take upon us little leſs than to quarrel the diſcretion of *our Soveraign*. *Phineheas*, though he could not challenge to *execute judgement* by vertue of his *Prieſthood*; yet his *prieſthood* diſabled him not from *executing judgement*.

14 Phineheas *his fact examined.*

That for *the Perſon*. Followeth his *Action*: and that twofold: *He ſtood up, he executed judgement.* Of the former firſt; which though I call it an *Action*, yet is indeed a *Geſture* properly, and not *an Action*. But, being no neceſſity to bind me to ſtrict propriety of ſpeech, be it *Action*, or *Geſture*, or what elſe you will call it; *the circumſtance* and phraſe, it ſeemeth to import ſome *material thing*, may not be paſſed over without ſome conſideration. [*Then ſtood up Phineheas.*] Which clauſe may denote unto us, either that *extraordinary ſpirit* whereby *Phineheas* was moved to do judgment upon thoſe ſhameleſs offenders; or that *forwardneſs of zeal*, in the heat whereof he did it; or both. *Phineheas* was indeed the *High-Prieſts ſon*, as we heard; but yet a *private man* and no ordinary *Magiſtrate*: and what had any *private man* to do, to draw the ſword of juſtice, or but to *ſentence* a malefactor to die? Or, ſay he had been a *Magiſtrate*; he ought yet to have *proceeded* in a legal and judicial courſe, to have *convented* the parties, and when they had been *convicted* in a fair trial and by ſufficient witneſs, than to have *adjudged* them according to *the Law*; and not to have come ſuddenly upon them ἐπιτοφῶ,

as

[r] *Sacerdotum fuit annexum primogenitura uſque ad legem datam per Moſen.* Lyran. in Gen. 14. 18.
[t] See *alſo* Lyr. in Num 3. 12. & 8. 16 &c.
1 Sam. 4. 18.
[a] Aug. 17. de civit. 4. & in Pſal. 98. Sulpit. Sever. lib. 1. Hiſt. ſacra.
[x] *Lev. Samuel, non Sacerdos, non Pontifex fuit.* Hier. lib. cont Jovin. *v.* Druſ. not ad Sulpit. Hiſt. p. 154.
[y] 1 Sam. 7. 16.
[z] 1 Sam. 15 33
[a] 1 Chro. 26. 29, 32.
[b] *In omni negotio divino & humano.* Vatab. in 1. Parab. 26.

as they were acting their villany, and thruſt them thorow *uncondemned*. I have [c] elſewhere delivered it as a collection not altogether improbable from the circumſtances of the original ſtory, that *Phinehes* had *warrant* for this execution from the expreſs command of *Moſes* the ſupreme Magiſtrate, and namely by vertue of that *Proclamation*, whereby he authorized the [d] *Under-Rulers to ſlay every one his men that were joyned unto Baal-Peor, Num.* 25.5. And I ſince find that conjecture confirmed by the judgement of ſome learned men: inſomuch as a learned Writer in our Church ſaith, that [e] *By vertue of that Commiſſion every Iſraelite was made a Magiſtrate* for this execution. But looking more neerly into the *Text*, and conſidering that *the Commiſſion Moſes* there gave, was *firſt* only to *the Rulers*, and ſo could be no warrant for *Phinehes*, unleſs he were ſuch a *Ruler*, which appeareth not; and *ſecondly*, concerned only thoſe men that were under *their ſeveral governments*, and ſo was too ſhort to reach *Zimri*, who being himſelf *a Prince*, and that *of another Tribe* too, *the Tribe of Simeon*, could not be under the government of *Phinehes*, who was of the *Tribe of Levi*: how probable ſoever that other collection may be, yet I hold it the ſafer reſolution which is commonly given by Divines for the juſtification of this fact of *Phinehes*, that he had an *extraordinary motion* and a peculiar ſecret inſtinct of *the Spirit of God*, powerfully working in him and prompting him to this *Heroical Act*.

[c] *Serm.* 2. *Cler. Sect.* 30.

[d] Num. 25.5.

[e] *Hall* 7. *Contempl.* 4.

Certainly, God will not *approve* that work which himſelf hath not *wrought*. But to this action of *Phinehes* God hath given large approbation, both by *ſtaying* the plague thereupon, and by rewarding *Phinehes* with an [g] *everlaſting Prieſthood* therefore; and by giving expreſs teſtimony of his zeal and righteouſneſs therein: as it is ſaid in the next verſe after my *Text*, [h] *And it was accounted to him for righteouſneſs.*] Which words in the judgement of learned Expoſitors, are not to be underſtood barely of *the righteouſneſs of Faith*, as it is ſaid of *Abraham*, that [i] *he believed God, and it was imputed to him for righteouſneſs* (as if the zeal of *Phinehes* in this act had been a good evidence of that faith in Gods promiſes, whereby he was *juſtified*, and his *Perſon* accepted with God;) though that alſo: but they do withal import *the juſtification of the Action*, at leaſt thus far, that howſoever meaſured by *the common rules* of life it might ſeem *an unjuſt action*; and a *raſh attempt* at the leaſt, if not *an heynous murder*, as being done by *a private man* without the warrant of *authority*; yet was it indeed not only in regard of *the intent* a *zealous* action, as done for the honour of God, but alſo, for the ground and *warrant* of it, as done by the ſpecial *ſecret direction* of Gods holy Spirit, a *juſt* and a *righteous* action. Poſſibly, this very word of *ſtanding up*, importeth that *extraordinary ſpirit*. For of thoſe *Worthies*, whom God at ſeveral times endowed with *Heroical ſpirits*, to attempt ſome *ſpecial work* for the delivery of his Church, the Scriptures uſe to ſpeak in words and phraſes much like this. It is often ſaid in the book of *Judges*, that God [k] *raiſed up* ſuch and ſuch to judge *Iſrael*, and that *Deborah*, and *Jair*, and others [l] *roſe up* to defend Iſrael: [m] that is, *The Spirit of God came upon them*, as it is ſaid of *Othoniel*, *Judg.* 3. and by a ſecret, but powerful *inſtinct*, put them upon thoſe brave and *noble attempts*, they undertook and effected for the good of his Church. Raiſed by the impulſion of that *powerful Spirit*, which [n] admitteth no ſlow debatements, *Phinehes ſtandeth up*: and feeling himſelf called not to *deliberate*, but *act*; without *caſting* of *ſcruples*, or *fore-caſting* of *dangers*, or *expecting commiſſion* from men when he had his *warrant* ſealed within, he taketh his weapon, diſpatching his errand, and leaveth the event to the providence of God.

15. *and juſtified.*

[g] Num. 25. 12, 13.

[h] Pſa. 106. 31.

[i] Gen 15.6. *applied by St. Paul*, Rom. 4. 3.

[k] Jud. 3 9, 15, &c. & 2. 16, 18.

[l] Jud. 5. 7. & 10. 1, 3, &c.

[m] Jud. 3. 10.

[n] *Neſcit tarda molimina Spiritus Sancti gratia.* Ambr. 2. in Luc. 3.

16 *yet not to be imitated,*

Let no man now, unleſs he be able to demonſtrate *Phinehes ſpirit*, preſume to imitate his *fact*. Thoſe *Opera liberi ſpiritus*, as Divines call them, as they proceed from *an extraordinary ſpirit*, ſo they were done for *ſpecial purpoſes*: but were never intended, either by *God* that inſpired them, or by thoſe *Worthies* that did them, for *ordinary* or *general* examples. The errour is dangerous, from *the priviledged examples* of ſome few exempted ones to take liberty to trangreſs *the common rules* of Life and of Lawes. It is moſt true indeed, the Spirit of God is a *free ſpirit*, and not tyed to ſtrictneſs of *rule*, nor limited by any bounds of *Lawes*. But yet that *free ſpirit* hath aſtricted thee to a *regular* courſe of life, and bounded thee with *Laws*: which if thou ſhalt *tranſgreſs*, no pretenſion of *the Spirit* can either *excuſe* thee from *ſin*, or *exempt* thee from *puniſhment*. It is not now every way, as it was before *the coming of Chriſt*, and the ſealing up of *the Scripture-Canon*: God having now ſettled a perpetual form of *government* in his Church; and given us a perfect and *conſtant rule*, whereby to walk, even his *holy word*. And we are not therefore now vainly to *expect*, nor boaſtingly to *pretend a private ſpirit*, to lead us againſt, or *beyond*, or but *beſide* the common rule: nay we are commanded to try all pretenſions of *private ſpirits*, by that common rule, [o] *Ad legem & ad teſtimonium*, To the Law and to the Teſtimony: at this Teſt, examine and [p] *Try the ſpirits whether they are of God*, or no. If any thing *within us*, if any thing *without us*, exalt it ſelfe againſt the obedience of *this Rule*; it is no ſweet *impulſion* of the holy *Spirit of God*, but a ſtrong *deluſion* of the lying *ſpirit of Satan*.

[o] Iſay 8.20.
[p] 1 Joh. 4. 1.

17 *but with limitation:*

But is not all that is written, written for our *Example*? or why elſe is *Phinehes* act recorded and commended, if it may not be followed? Firſt indeed Saint *Paul* ſaith [q] *All that is written, is written for our learning*: but *Learning* is one thing, and *Example* is another; and we may learn ſomething from that which we may not *follow*. Beſides, there are *examples* for [r] *Admonition*, as well as for *Imitation*. Malefactors at the place of execution, when they wiſh the by ſtanders to *take example* by them, bequeath them not *the Imitation* of their courſes, what to do; but *Admonition* from their puniſhments, what to *ſhun*: yea *thirdly*, even the commended actions of good men are not ever *exemplary* in the very *ſubſtance* of *the action* it ſelfe; but in ſome vertuous and gracious *affections*, that give life and luſtre thereunto. And ſo this act of *Phinehes* is imitable: Not that either any *private man* ſhould dare by his example to uſurp *the Magiſtrates* office, and to do juſtice upon *Malefactors* without a *Calling*; or that any *Magiſtrate* ſhonld dare, by his *Example*, to cut off *graceleſs offenders* without a due *judicial courſe*: but that every man who is by vertue of his *Calling* endued with lawful *authority* to execute juſtice upon tranſgreſſors, ſhould ſet himſelfe to it with that *ſtoutneſs* and *courage* and *zeal*, which was in *Phinehes*.

I [q] Rom 15. 4
[r] 1 Cor. 10. 11.

3

18 *unto his zeal*

If you will needs then *imitate Phinehes*, imirate him in that for which he is *commended* and *rewarded* by God, and for which he is *renowned* amongſt men: and that is not barely *the action*, the thing done; but *the Affection*, the zeale wherewith it was done. For that *zeale*, God *commendeth* him, *Numb.* 25. *verſ.* 11. [s] Phinehes *the ſon of* Eleazer, *the ſon of* Aaron *the Prieſt, hath turned away my wrath from the children of Iſrael, whileſt he was zealous for my ſake among them.* And for that *zeale* God *rewardeth* him, *Ibid.* 13. [t] *He ſhall have, and his ſeed after him, the Covenant of an everlaſting Prieſthood, becauſe he was zealous for his God.* And for that *zeal* did Poſterity *praiſe* him: the wiſe [u] *ſon of Sirac*, Eccl. 45. and

[s] Num. 25. 11.
[t] Ibid. 13.
[u] Sirac. 45. 23.

good

good old [x] *Mattathias* upon his death bed, 1 *Macc.* 2. And may not this phraſe of ſpeech, *he ſtood up* and executed judgment, very well imply that forwardneſs and heat of *zeal?* To my ſeeming, it may. For whereas *Moſes* and all the congregation *ſate weeping* (a geſture often accompanying *ſorrow*,) or perhaps, yet more to expreſs their ſorrow *lay grovelling* upon the Earth, mourning and ſorrowing for their *ſin*, and for the *Plague:* it could not be but the bold lewdneſs of *Zimri* in bringing his ſtrumpet with ſuch impudence before their noſes, muſt needs add much *to the grief*, and bring freſh *vexation* to the ſouls of all that were righteous among them. But the reſt continued, though with *double grief*, yet in the ſame courſe of humiliation, and in the *ſame poſture* of body, as before. Only *Phinehes*, burning with an holy *indignation*, thought it was now no time to *ſit ſtill*, and *weep:* but rowzing up himſelf and his ſpirits with *zeal* as hot as fire [a] *ſtood up* from the place where he was, and made haſte to *execute judgment.*

[x] 1 Mac. 2. 54.

[y] *Ai* Neh. 1. 4. Job 2. 13. Pſal. 137. 1. Eſay 47. 1, 8.

[a] *Verbum ipſum ſoliditatem mentis oſtendit.* Caſſiodorus *Conſtanter.* Lyranus: *Conſtantiâ mentis & audaciâ operis.* Ludolfus hic- *He had zeal in the fear of the Lord and* ſtood up *with good courage of heart.*

Here is a rich *example* for all you to *imitate*, whom it doth concern: I ſpeak not only, nor indeed ſo much, to you the Honourable and reverend *Judge* of this Circuit; of whoſe zeal to do juſtice and judgment, I am by ſo much the better perſwaded, by how much *the eminency* of your *place*, and *the weight* of your *charge*, and *the expectation* of the *people* doth with greater importunity [a] exact it at your hands: But I ſpeak withall, and moſt eſpecially to all you, that are in *Commiſſion of the peace*, and whoſe daily and continual care it ſhould be, to ſee the wholſome *laws of the Realm* duly and ſeaſonably *executed.* Yea, and to all you alſo that have any *office* appertaining to *juſtice*, or any *buſineſs* about *theſe Courts*, ſo as it may lie in you to give any kind of furtherance to the ſpeeding either of *Juſtice* in *Civil*, or of *judgment* in *Criminal* cauſes. Look upon the *zeal* of *Phinehes:* obſerve what *approbation* it had from God; what a *bleſſing* it procured to his ſeed after him; what glorious *renown* it hath won him with all after-ages; what *eaſe* it did, and what *good* it wrought for *the preſent ſtate:* and think if it be not worthy your imitation. [b] *It is good*, ſaith the Apoſtle, *to be zealouſly affected alwayes in a good thing*, And is it not a good thing to do *juſtice*, and to execute *judgment?* nay, *Religion* excepted (and the care of that is a branch of *juſtice* too) do you know any better thing? any thing you can do, more acceptable to *God*, more ſerviceable to the *State*, more comfortable to your own *ſouls?* If you be called to *the Magiſtracy*; it is [c] *your own buſineſs*, as the proper work of your *Calling* and men account him no wiſer than he ſhould be, that ſluggeth in his *own buſineſs*, or goeth heartleſly about it. It is the *Kings buſineſs*, who hath entruſted you with it: and he is ſcarce *a good ſubject* that ſlacketh *the Kings buſineſs*, or doth it to the halves. Nay, it is [d] *the Lords buſineſs*; for [*Ye judge not for man, but for the Lord, who is with you in the cauſe and in the judgment:*] and [e] *Curſed is he that doth the Lords buſineſs negligently.* That you may therefore do (all under one) *your own* buſineſs, and *the Kings* buſineſs, and *the Lords* buſineſs, with that *zeal* and forwardneſs which becommeth you in ſo weighty an affair; lay this *pattern* before your eyes and hearts! *See* what *Phinehes* did: and thereby both *examine* what hitherto you *have done*, and *learn* what henceforth you *ſhould do.*

19 *Manifeſted by executing Judgment.*

[a] *Major a populus ſemper a ſummo exigit.* Senec. in Octavo. Act. 2.

[b] Gal. 4. 18.

[c] 3 King. 9.

[d] 2 Chro. 19. 6.

[e] Jer. 48. 10.

20

1. *Perſonally:*

Firſt, *Phinehes* doth not poſt off the matter to *others:* the fervency of his *zeal* made him willing to be *himſelf* the Actor. He harboured no ſuch *cool thoughts* as too many *Magiſtrates* do. [Here is *a ſhamefull crime* committed, by *a ſhameleſſe perſon*, and in *a ſhameleſſe manner:* pity ſuch *an audacious offender* ſhould go unpuniſhed. My heart riſeth againſt him; and

and much ado I have to refrain from being my ſelf his *executioner*, rather than he ſhould carry it away thus. But why ſhould I derive *the envy* of the fact upon my ſelf, and but gain the imputation of a *buſie officious* fellow, in being more *forward* than others? A thouſand more ſaw it as well as I; whom it concerneth as neerly as it doth me: and if none of them will ſtir in it, why ſhould I? Doubtleſs my Uncle *Moſes*, and my father *Eleazar*, and they that are in place of *Authority*, will not let it paſs ſo; but will call him to account for it, and give him condigne puniſhment. If I ſhould do it, it would be thought but the attempt of a *raſh young fellow*. It will be better *diſcretion* therefore *to forbear*, and to give my betters leave to go before me.] Such pretenſions as theſe, would have kept off *Phinehes* from this noble Exploit, if he had been of the temper of ſome of ours: who owe it to nothing ſo much as their *lukewarmneſs*, that they have at leaſt ſome reputation of being *moderate* and *diſcreet men*. But true *zeal* is more *forward* than *mannerly*: and will not loſe *the opportunity* of doing what it ought, for waiting till others begin. Alas, if every man ſhould be ſo *squeamiſh*, as many are; nothing at all would be done. And therefore *the good Magiſtrate* muſt conſider, not what others *do*, but what both he and they are in conſcience *bound to do*: and though there ſhould be many more joyned with him in *the ſame common care*, and with *equal power*, yet he muſt reſolve to take that *common affair* no otherwiſe into his *ſpecial care*, than if he were left *alone* therein, and the whole burden lay upon his ſhoulders. As when ſundry perſons are ſo bound in one *common bond* for the payment of one entire ſum *conjunctim & diviſim*, every one *perſe in toto & in ſolidum*, that every particular perſon by himſelf is as well liable to the payment of the whole, as they all together are. Admit looſe or idle people (for who can hold their tongues?) ſhall for thy diligence ſay, thou art an *hard* and *auſtere* man, or *buſieſt* thy ſelf more than

1. thou haſt thank for thy labour. *Firſt*, that man never cared to do well,

f Eccleſ. 11. 4. that is afraid to hear ill, f *He that obſerveth the winde*, ſaith *Salomon*, *ſhall not ſow*; and the words (eſpecially of idle people) are no better. *Secondly*,

2. He maketh an ill purchaſe, that fore-goeth the leaſt part of his *duty*, to gain a little *popularity*: the breath of the people being but a ſorry plaiſter

3. for a wounded conſcience. *Thirdly*, what a man by ſtrict and ſevere *execution of Juſtice* loſeth in the *breadth*, he commonly gaineth it all and more in *the weight*, and in *the length* of his Credit. *A kind quiet Man*; that carrieth it *for the preſent*, and in the voice of *the multitude*: but it is more *ſolid*, and the more *laſting praiſe*, to be reputed, in the opinion of the better and the wiſer ſort, a *Juſt man*, and a *good Patriot*, or Common-wealths-man. *Fourthly*, if all ſhould condemn thee for that wherein thou haſt done

4. g but well, thy comfort is, thine own conſcience ſhall beſtead thee more than a *thouſand witneſſes*, and ſtand for thee againſt ten thouſand tongues, at that laſt day, when h *the hearts of all men ſhall be made manifeſt, and every man* that hath deſerved well. *ſhall have praiſe of God*, and not of man.

g *Regium eſt, cùm reſtè feceris audire malè.*

h 1 Cor. 4. 5.

21 *Secondly*, *Phinehes* as he did not poſt off this execution to *other men*, ſo

2 *Speedily*; he did not put it off *to another day*. *Phinehes* might have thought thus, [We are now in a *religious* work, humbling our ſelves in a publick, ſolemn, and frequent aſſembly, *before the face of God*, to appeaſe his juſt wrath againſt us for our ſins: i *Et quod nunc inſtat agamus*. It would be unſeaſonable leaving this work now: *another time* may ſerve as well to inflict deſerved *puniſhment* upon that wicked miſcreant] But *zeal* will admit no k *put off's*; it is all *upon the ſpur*, till it be doing what it conceiveth fit to be done. There are no *paſſions* of the mind ſo impetuous, and ſo impatient

i Virgil. Eclog. 9.

k *Qui tardè facit, diu nolu-it.* Senec. 1. de benef. 1.

of

of delay as [l] *Love* and [m] *Anger*: and [n] theſe *two* are the prime ingredients of true *zeal*. If any man ſhould have interpoſed for *Zimri*, and taken upon him to have mediated with *Phineheas* for his *reprival*: I verily think, in that heat he might ſooner have *provoked his own*, than have *prorogued Zimri's execution*. Delays in any thing that is good, are ill: and in the beſt things worſt. As *Wax* when it is *chafed*, and *Iron* when it is *hot*, will take impreſſions: but if *the Seal* or *Stamp*, be not ſpeedily put to, the heat abateth, and they return to their former hardneſs: ſo the *beſt affections* of the *beſt men*, if they be not taken in the heat, *abate*, and *leſſen*, and *dye*. In the adminiſtration then of *Juſtice*, and the execution of *Judgement*, where there is *Zeal*, there will be *Expedition*: and the beſt way to preſerve *Zeal* where it is, is to uſe *Expedition*. I am not able to ſay where the want is, or where ſpecially; but certainly a great want there is generally in this Kingdom of *Zeal* to *Juſtice*, in ſome that ſhould have it, if that complaint be as juſt, as it is common among men that have had ſuits in the Courts, that they have been [o] *wronged* with far leſs damage than they have been *righted*: there have been ſo many [p] *fruſtratoriæ* and *venatoriæ dilationes* (as St. Bernard in his time called them) ſo many lingring and coſtly delayes uſed. And for *Executing Judgement* upon Malefactors; if *Phineheas* had ſuffered *Zimri* to have lived but a day longer, for any thing we know *the plague* might have laſted alſo a day longer: and why might not *to morrow* have been as *yeſterday* with them, and leſſened the peoples number *twenty three thouſand* more? eſpecially their former crying ſins having received a new acceſſion of a *double guilt*, the guilt of *Zimri's fact*, and the guilt of *their connivence*. No rack ſhould make me confeſs that man to be truly *zealous of judgement*, who when he hath power to cut him ſhort, ſhall but ſo much as *reprive* a foul and notorious *Malefactor*; or grant him any reſpite or liberty to make his friends, and to ſue a pardon. *Salomon* hath told us, and we finde it but too true, [q] *Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſonnes of men is fully ſet in them to do evil.*

l *Odit verus amor nec patitur moras.* Senec. in Herc. fur. act. 2.

m *Dum pœnas odio per vim feſtinat, multè.* Horat. 1. Ep. 2.

n *Nuncira a-no quæ cauſam moxtetæ? quid ſequatur?* Senec in Med. act. 4.

o *Sæpè cauſas tantum differunt, quod litigantibus plus quam totum auferunt; quia major eſt expenſarum ſumptus quam ſententiæ fructus.* Innocent.

p Bern. lib. 1. de confid.

q Eccl. 8. 11.

22

3 *Reſolutely:*

Thirdly; *Phineheas* was nothing retarded in his reſolution by fore-caſting what *ill-will* he might purchaſe, or into what dangers he might caſt himſelf, by executing judgement upon two ſuch *great Perſonages*. The times were ſuch, as wherein ſin had gotten head, and was countenanced both with *might* and *multitude*: *Zimri* was a mighty man, a [r] *Prince of a chief houſe*; and he that ſhould dare to touch him, ſhould be like to pull upon himſelf the enmity of the whole *Tribe of Simeon*. It ſeemeth he was confident that his might and popularity in his own *Tribe*, would priviledge him from the enquiry of *the Magiſtrate*; how durſt he elſe have ſo braved *Moſes*, and the whole *Congregation*? And the woman alſo was the daughter of one of *the* [s] *Five Kings of Midian*: And could *Phineheas* think that the death of two ſuch *great perſons* could go unrevenged? All this either *Phineheas* either *fore-caſteth* not, or *regardeth* not. His eye was ſo fixed upon *the glory of God*, that it did not ſo much as reflect upon his *own ſafety*: and his thoughts ſtrongly poſſeſſed with zeal of *the common good*, had not any leiſure to think of *private dangers*. Zeal is [t] ever *courageous*; and therefore *Jethro* thought none worthy to be *Magiſtrates*, but ſuch as were [u] *Men of courage*: And he hath neither *Courage* nor *Zeal* in him befitting a *Magiſtrate*, that is afraid to do juſtice upon a great offender. *The ſluggard ſaith, there is a Lion in the way*: and then he ſteppeth backward and keepeth aloof off. But *the worthy Magiſtrate* would meet with ſuch a *Lion* to to chooſe; that he might win awe to *Gods ordinances*, and make the way

r Num. 25 14.

s Num. 25. 15. *compared with* Num. 31 8.

t *Amor timere neminem verùm poteſt.* Seneca in Med. act. 3.

u אנשי חיל *viros virtutis.* Exod 8. 28.

Tuſtum eſſe facile eſt cui vacat poſſe metu Senec. in Oct. Act 2.

x Prov 22. 13 & 26. 13.

paſſable

paſſable for others, by tearing *ſuch a beaſt* in pieces: and would no more fear to make a *Worſhipful thief*, or a *Right Worſhipful murtherer* (if ſuch a one ſhould come in his Circuit) an example of Juſtice, than to twitch up a poor *ſheep ſtealer*. *Great ones* will ſoon preſume of *impunity*, and *mean ones* too by their example in time learn to kick at *authority*, if *Magiſtrates* be not forward to maintain *the dignity* of their places, by executing *good Laws* without *favour* or *fear*. Hitherto of *the ſpirit* and *zeal* of *Phineheas*; by occaſion of this his former *Action* or geſture of *ſtanding up*: There yet remain to be conſidered the other *action*, and *the ſucceſs* of it; *He executed judgement, and the plague was ſtayed.* Both which, becauſe I would not be long, I will joyn together in the handling; when I ſhall have firſt a little cleered *the tranſlation.*

23. *Executing of judgment.*

"The Hebrew פלל here uſed, is a word that hath three different ſignifications: to *Judge*, to *Pray*, to *Appeaſe*. And Interpreters have taken liberty to make choice of any of the three in tranſlating this place. "The *Greek* rendreth it [ἐξιλάσατο] and *the vulgar Latine*, which for the moſt part followeth *the Septuagint*, [*Placavit:*] as if we ſhould read it thus, *Then ſtood up Phineheas and made an atonement*, or appeaſed God. "And the thing is true, God himſelf teſtifying of *Phineheas*, *Numb.* 25. that y *By being zealous for God he had turned away his wrath*, and z *Made atonement for the Children of Iſrael. The Chaldee* interpreteth it by *Vetſalle*; and the ordinary Engliſh tranſlation of the Pſalms uſually read in our Churches, accordingly [*Then ſtood up Phineheas, and prayed.*] But *Hierome*, and *Vatablus*, and the beſt tranſlators render it, according to the moſt proper ſignification of the word, and moſt fully to the ſtory it ſelf, (*Dijudicavit, He executed judgement.*) Verily, *prayer* is a ſpecial means to *appeaſe* Gods wrath, and to remove his Plagues; and *prayer* is as the *ſalt of the Sacrifice*, ſanctifying and ſeaſoning every Action we undertake: and I doubt not but *Phineheas*, when he did lift up his hand to execute *judgement* upon *Zimri* and *Cozbi*, did withal lift up his *heart* to God, to bleſs that action, and to turn it to good. In which reſpect, (eſpecially if the word withal will bear it, as it ſeemeth it will,) ſome men ſhould have done well not to have ſhewn ſo much willingneſs to quarrel at the Church tranſlations in our *Service-book*, by being clamorous againſt this very place as a *groſs corruption*, and ſufficient to juſtifie their *refuſal of ſubſcription* to the Book.

y Num. 25.11.
z Ibid. 13.

But I will not now trouble either you or my ſelf, with farther curioſity in examining Tranſlations: becauſe howſoever other Tranſlations, that render it, *praying*, or *appeaſing*, may be allowed either as *tolerably* good, or at leaſt, *excuſably ill*; yet this that rendreth it by *Executing Judgement*, is certainly the beſt, whether we conſider the courſe of *the Story* it ſelf, or the propriety of *the word* in the Original, or *the intent* of the *Holy Ghoſt* in this Scripture. And this *Action* of *Phinehas* in doing judgment upon ſuch a pair of great and bold offenders was ſo well pleaſing unto God, that his *wrath* was *turned away* from Iſrael, and the *plague* which had broken in upon them in a ſudden and fearful manner, was immediatly *ſtayed* thereupon.

24. *appeaſed the wrath of God.*

Oh how acceptable a *ſacrifice* to God, above the bloud of Bulls and of Goats, is *the death of a Malefactor* ſlaughtered by the hand of *Juſtice!* When the *Magiſtrate*, who is a λειτουργὸς θεοῦ, the *Miniſter* and *Prieſt* of *God* for this very thing, putteth his *knife* to *the throat* of the beaſt, and with *the fire* of an holy *zeal* for GOD, and againſt ſin offereth him up *in Holocauſtum* for a *Whole burnt-Offering*, and for a *peace-offering*, unto the Lord.

a Rom. 13. 4.

Samuel

Samuel ſaith, that [b] *to obey is better than ſacrifice:* and *Solomon*, that [c] *to do juſtice and judgement is more acceptable to the Lord than ſacrifice.* *Obedience*, that is *the prime*, and *the beſt ſacrifice*: and *the ſecond beſt* is the puniſhment of *Diſobedience*. There is no readier way to appeaſe Gods wrath againſt *ſin*, than is the rooting out of *ſinners*: nor can his deputies by any other courſe turn away his *juſt judgements* ſo effectually, as by faithful executing of *Juſtice* and themſelves *Judgement*.

[b] 1 Sam. 15. 22.
[c] Prov. 21. 3.

Whén *Phineheas* did this act, the publick *body* of Iſrael was in a *weak* ſtate, and ſtood in need of a *preſent* and *ſharp* remedy. In ſome former *diſtempers* of *the State*, it may be they had found ſome eaſe by *diet* in [d] *humbling their ſouls by faſting*; or by an *iſſue* at the *tongue* or *eye*, in an humble *confeſſion* of their ſins, and in *weeping* and *mourning* for them with tears of repentance. And they did well now to make trial of thoſe *remedies* again, wherein they had found ſo much help in former times: eſpecially the *remedies* being *proper* for the malady, and ſuch as often may do good, but never can do harm. But alas, *faſting*, and *weeping*, and *mourning*, before the door of the Tabernacle of the Congregation had not ſtrength enough againſt thoſe more *prevalent corruptions*, wherewith *the State of Iſrael* was then peſtered. This *Phineheas* ſaw; who well perceived, that (as in a dangerous *pleuriſie* the party cannot live unleſs he *bleed*; ſo) if there were any good to be done upon *Iſrael* in this their little leſs than deſperate eſtate, a *vein* muſt be opened, and ſome of the *rank blood* let out for the preſervation of the reſt of the body. This courſe therefore he tries: and languiſhing *Iſrael* findeth preſent eaſe in it. As ſoon as the *blood* ran, inſtantly *the grief* ceaſed: *He executed judgement and the plague was ſtayed.*

25. *and ſtayed the Plague.*
[d] Pſal. 35. 13.

As God brought upon that people for their ſins a fearful *deſtruction:* ſo he hath in his juſt wrath ſent his *deſtroying* Angel againſt us for ours. The ſins that brought that *Plague* upon them were, *Whoredome* and *Idolatry*. I cannot ſay the very ſame ſins have cauſed ours. For although the execution of good Lawes againſt both *incontinent* and *idolatrous* perſons, hath been of late years, and yet is (we all know) to ſay no more, ſlack enough: yet, (Gods holy name be bleſſed for it) neither *Idolatry* nor *Whoredome* are at that height of ſhameleſs impudency and impunity among us, that they dare brave our *Moſeſes*, and *out-face* whole *Congregations*, as it was in *Iſrael*. But ſtill this is ſure no *plague* but for *ſin*: nor *national Plagues*, but for *National ſins*. So that albeit none of us may dare to take upon us to be ſo far *of Gods counſel*, as to ſay for what *very ſins* moſt this plague is ſent amongſt us: yet none of us can be ignorant, but that, beſides thoſe ſecret *perſonal corruptions* which are in every one of us, and whereunto every mans own heart is privy, there are many publick and *national ſins*, whereof the people of this Land are generally guilty, abundantly ſufficient to juſtifie GOD in his dealings towards us, and to [e] *clear him when he is judged.* Our wretched *unthank-fulneſs* unto GOD for the long continuance of his *Goſpel*, and our *peace*: our *carnal confidence* and ſecurity in the ſtrength of our *wooden* and *watry* walls: our *riot* and *exceſs* (the noted proper ſin of this Nation) and much *intemperate abuſe* of the good creatures of GOD in our *meats*, and *drinks*, and *diſports*, and other proviſions and comforts of this life: our *incompaſſion* to our brethren miſerably waſted with *War* and *Famine* in other parts of the world: our heavy *Oppreſſion* of our brethren at home, in *racking* the rents, and *cracking* the backs, and [f] *Grinding the faces of the poor*: our cheap

26. *England's Plague.*
[e] Pſal. 51. 4.
[f] Eſay 3. 15.

cheap and *irreverent regard* unto Gods holy ordinances of his *Word*, and *Sacraments*, and *Sabbaths*, and *Miniſters:* our *Wantonneſs* and Toyiſhneſs of underſtanding, in corrupting the ſimplicity of our *Chriſtian Faith*, and troubling *the peace of the Church* with a thouſand *niceties*, and *novelties*, and unneceſſary *wranglings* in matters of Religion: and (to reckon no more) that univerſal *Corruption* which is in thoſe which (becauſe they ſhould be ſuch) we call *the Courts of Juſtice*, by ſale of *offices*, enhauncing of *fees*, deviſing new ſubtilties both for *delay* and *evaſion*, trucking for *expedition*, making *Traps* of petty *penal Statutes*, and but *Cobwebs* of the moſt weighty and *material Lawes*. I doubt not but by the mercy of God *many* of his ſervants in this Land are free from *ſome*, and *ſome* from *all* of theſe common crimes in ſome good meaſure: but, I fear me, not the beſt of us all, not a *man* of us all, but are guilty of *all*, or *ſome* of them, at leaſt thus far, that we have not *mourned* for the corruptions of the times ſo *feelingly*, nor endeavoured the reformation of them to our power ſo *faithfully*, as we *might* and *ought* to have done.

27. *to be ſtayed, by adding to our humiliations.*

By theſe and other *ſins* we have provoked Gods heavy *judgement* againſt us, and *the Plague* is grievouſly *broken in* upon us: and now it would be good for us to know, by what *means* we might beſt *appeaſe* his *wrath*, and *ſtay* this *Plague*. Publick *Humiliations* have ever been thought, and ſo they are, *proper Remedies* againſt *Publick judgements*: [f] To *turn unto the* Lord *our God with all our heart, and with Faſting, and with Weeping, and with Mourning, to ſanctifie a Faſt, and call a ſolemn Aſſembly, and gather the people and Elders together; and weep before the door of the Tabernacle of the Congregation*; and to *let the Prieſts the Miniſters of the Lord weep between the Porch and the Altar, and to pray the Lord to ſpare the people, and not be angry with them for ever.* Never did people thus humble themſelves with *true lowly and obedient hearts*, who found not *comfort* by it in the mean time, and in the end *benefit*. And bleſſed be God who hath put into the heart of our *Moſes*, with the conſent of *the Elders* of our *Iſrael*, by his *royal example* firſt, and then by his [g] *royal command*, to lay upon us a *double* neceſſity of this ſo *religious* and *profitable* a courſe.

f Joel 2. 12, 15, &c. & Num. 25. 6.

g Proclamation for a weekly faſt, with a form of divine ſervice, and other directions; publiſhed 1625.

28. h Mark 10. 21.

But as our *Saviour* told the young man in *the Goſpel*, who ſaid, he had kept the whole *Law*, [h] *Unum tibi deeſt, One thing is wanting*: ſo when we have done our beſt and utmoſt, *faſted*, and *wept*, and *prayed* as conſtantly, and frequently, and fervently, as we can; unleſs you *the Magiſtrates* and *Officers* of juſtice be good unto us, *one thing* will be wanting ſtill; *One* main *ingredient* of ſingular vertue, without which the whole *receipt* beſides, as *precious* and *ſoveraign* as it is, may be *taken*, and yet fail *the cure*. And that is, the ſevere and fearleſs, and impartial *Execution of Judgement*. Till we ſee a care in *the Gods on Earth* faithfully to *execute* theirs; our hopes can be but faint, that *the God of Heaven* will in mercy *remove* his *judgements*. If God ſend a [i] *famine* into the land; let holy *David* do what he can otherwiſe, it will continue *year after year*: ſo long as judgement is not done upon the bloudy houſe of *Saul*, for his cruelty in ſlaying *the Gibeonites*, God will not be [k] *entreated for the land*. One known *Achan*, that hath got a wedge of gold by *ſacriledge* or *injuſtice*, if ſuffered, is able to [l] *trouble* a *whole Iſrael:* and the Lord will [m] *not turn from the fierceneſs of his anger*, till he have deſerved judgment done upon him. If [n] *Iſrael have joyned himſelf unto Baal-Peor, ſo as the anger of the Lord be kindled againſt*

i 2 Sam. 21. 1, &c.
k Ibid. verſ. 14.
l Joſh. 7. 25, 26.
m *I will not be with you any more, except you deſtroy the accurſed from among you*, v. 12.
n Num. 25. 3, 4.

againſt them; he will not be appeaſed by any means, until *Moſes take the heads of the people, and hang them up before the Lord againſt the Sun.* If the Land be *defiled with blood*, it is in vain to think of any other courſe, when God himſelf hath pronounced it impoſſible that the Land ſhould be °*purged from the blood that is ſhed in it, otherwiſe than by the blood of him that ſhed it.* °Num. 35. 33.

Up then with *the zeal* of *Phineheas*, up for the love of God and of his people, all you that are in place of authority. *Gird your ſwords upon your thigh*, and with your *javelins* in your hand, purſue the *Idolater*, and *the Adulterer*, and *the Murtherer*, and *the Oppreſſour*, and every known *offender* into his Tent, and nail him to the Earth, that he never riſe again to do more miſchief. Let it appear what P*love* you bear to *the State*, by your *hatred* to *them*: and ſhew your *pity to us*, by ſhewing *none to them*. The *deſtroying Angel* of God attendeth upon you for *his diſpatch*: if you would but let in ſtoutly, he would ſoon be gone. Why ſhould either *ſloth*, or *fear*, or any partial or corrupt reſpect whatſoever, make you *cruel* to the good, in *ſparing* the bad? or why ſhould you ſuffer your ſelves, for want of *courage* and *zeal* to execute judgement, to loſe either *the opportunity*, or *the glory*, of being the inſtruments to appeaſe Gods *wrath*, and to ſtay his *plagues*? 29. P Εἰ μὴ καλὸν τὸς κακὸς, σῶσαι ἀδυνάτου τὸς ἀγαθός. Lyſias apud Stob. Serm. 44.

But, for that matters appertaining to *Juſtice* and *Judgement*, muſt paſs through many *hands* before they come to *yours*, and there may be ſo much *jugling* uſed in conveighing them from hand to hand, that they may be repreſented unto you *many* times in much *different forms* from what they were *in truth* and *at the firſt*: That your *care* and *zeal* to execute *Juſtice and Judgement* faithfully according to your knowledge, may not through the fault and miſcarriage of other men, fail the bleſſed end and ſucceſs that *Phineheas* found; I deſire that every of them alſo, as well as you, would receive the word of *Exhortation*, each in his place and office to ſet himſelf uprightly and unpartially, as in the ſight of God, to advance to the utmoſt of his power the due courſe and adminiſtration of *Juſtice*. And for this purpoſe, by occaſion of *this Scripture*, which pointeth us to *the End* of theſe Aſſemblies; I ſhall crave leave to reflect upon *another*, which giveth us ſundry particular *directions* conducing to that *End*. And it is *that Scripture* whereinto we made ſome entrance *the laſt Aſſizes*, and would have now proceeded farther, had not *the heavy hand* of God upon us in this his grievous Viſitation led me rather to make choice of *this Text*, as the more ſeaſonable. That other is written in *Exodus* 23. the three firſt verſes. [*Thou ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs. Thou ſhalt not follow a multitude to do evil: neither ſhalt thou ſpeak in a cauſe to decline after many to wreſt judgement. Neither ſhalt thou countenance a poor man in his cauſe.*] Wherein were noted *five* ſpecial *Rules*, ſhared out among *five ſorts* of perſons; *the Accuſer*, *the Witneſs*, *the Jurer*, *the Pleader*, *the Officer*. I will but give each of them ſome brief intimation of their *duty*, from their ſeveral *proper rules*; and conclude. 30. *with particular applications to*

If thou comeſt hither then as a *Plaintiff*, or other Party in a *civil cauſe*, or to give voluntary *Information* upon a *Statute*, or to *proſecute* againſt a *Malefactor*, or any way in the nature of an *Accuſer*: Let neither the hope of *gain*, or of any other *advantage* to thy ſelf; not ſecret *malice* or *envy* againſt thine adverſary, nor thy deſire to give ſatisfaction to any *third party*, ſway thee beyond the *bounds of truth and equity*, no not a little, either *to deviſe* an untruth againſt thy neighbor of thine own head, or by an hard *conſtruction* to *deprave* the harmleſs actions or ſpeeches of others, or to make 31. *the Accuſer*

them worſe than they are by unjuſt *aggravations*; or to take advantage of *letters* and *ſyllables* to entrap innocency without a fault. When thou art to open thy mouth againſt thy brother, ſet *the firſt Rule* of that Text as a watch before the door of thy lips, *Thou ſhalt not raiſe a falſe report.*

32. *the Witneſs.*

If thou comeſt hither, *ſecondly*, to be uſed as a *Witneſs*; perhaps [q] *Græcâ fide*, like a down right *Knight of the poſt*, that maketh of an [r] Oath a jeſt, and a paſtime of Depoſition; or dealt withal by a *bribe*, or ſuborned by thy *Landlord* or great *Neigbour*, or egged on with thine own *ſpleen* or *malice*, to ſwear and forſwear as theſe ſhall prompt thee; or to [s] *enterchange* depoſition with thy friend as they uſe to do in *Greece*, *Hodie mihi, cras tibi*, (Swear thou for me to day, Ile ſwear for thee to morrow;) or tempted with any corrupt reſpect whatſoever, by thy *word* or *oath* to ſtrengthen a falſe and unrighteous report. When thou comeſt to lay thy hand upon the book, lay *the ſecond Rule in* that Text to thy heart, *Put not thy hand with the wicked to be an unrighteous witneſs.* Though hand joyn in hand, *The falſe witneſs ſhall not be unpuniſhed.*

q *See* Cic. pro Flac. *although* Turneb 13. ad verſ. 14. *interpret. the Proverb otherwiſe,* Græca fides, id eſt optima.

r -- *quibus juſtior jocus eſt, teſtimonium ludus; laus, merces, gratia, gratulatio propoſita eſt* -- Cic. pro Flac.

s Δάνειον μαρτύρειν. *dictum ſolenne Græcorum.*

If thou comeſt hither, *thirdly*, to ſerve for the *King* upon *the Grand Inqueſt*, or between *party* and *party*, in any cauſe whatſoever (like thoſe [u] *ſelecti judices* among the *Romans*, whom the *Prætor* for the year being, was to nominate, and that upon oath, out of the moſt able and ſerviceable men in his judgement, both for *eſtate*, *underſtanding*, and *integrity*;) or to ſerve upon *the Tales*, perhaps at thine own ſuit to get ſomething toward bearing charges for thy journey; or yoked with a *crafty* or a *wilful foreman* that is made before-hand, and a meſs of *tame after-men* withall that dare not think of being wiſer than their leader; or unwilling to ſtickle againſt a *Major part*, whether they go right or wrong; or reſolved already upon *the Verdict*, no matter what *the Evidence* be: Conſider what is the *weight* and *religion* of an *Oath*. Remember that he ſinneth not leſs that ſinneth with company. Whatſoever the reſt do, reſolve thou to do no otherwiſe than as God ſhall put into thy heart, and as *the evidence* ſhall lead thee. *The third Rule* in that Text muſt be thy rule, *Thou ſhalt not follow a multitude to do evil.* They are ſilly, that in point either of *Religion* or *Juſtice*, would teach us to meaſure either *Truth*, or *Right*, by multitudes.

33. *the Jurer.*

t -- *deinde Prætores urbani qui jurati debent optimum quemque in ſelectos judices referre.* Cic. pro Cluent. *Unum ex ſelectis judicibus objiciebat.* Horat. 1. Ser. ſat. 4.

If thou comeſt hither, *fourthly*, as to thine harveſt, to reap ſome fruit of thy long and expenceful ſtudy in *the Lawes*, to aſſiſt thy *Client* and his *cauſe* with thy *Counſel*, *Learning*, and *Eloquence*: think not, becauſe thou ſpeakeſt for thy *Fee*, that therefore thy *tongue* is *not thine own*, but thou muſt ſpeak what thy *Client* will have thee ſpeak, be it true or falſe; neither think, becauſe thou haſt *the liberty of the Court*, and perhaps *the favour of the Judge*, that therefore thy tongue is *thine own*, and thou mayeſt ſpeak thy pleaſure to the prejudice of the *Adverſaries perſon* or *cauſe*: Seek not prepoſterouſly to win the name of a *good Lawyer*, by wreſting and perverting *good Lawes*: or the opinion of *the beſt Counſellor*, by giving *the worſt* and the ſhrewdeſt *Counſel*. Count it not as *Protagoras* did, the glory of thy profeſſion, by ſubtilty of wit, and volubility of tongue to [x] *make the worſe cauſe the better*: but like a [y] *good man*, as well as *good Orator*, uſe the power of thy tongue and wit to *ſhame* impudence, and *protect* innocency, to cruſh oppreſſours, and *ſuccour* the afflicted, to *advance* Juſtice and Equity, and to help them to right that ſuffer wrong. Let it be as a *Ruled caſe* to thee in all thy pleadings, *not to ſpeak in any cauſe to wreſt judgment.*

34. *the Pleader.*

x τὸν ἥττω λόγον κρείττω ποιεῖν. A. Gel. 5. Noct. Art. 5.

y *Vir bonus dicendi peritus.* Cicero.

If *laſtly*, thou art in any place or office of *ſervice*, or *truſt*, or *command*, or *attendance* about the Courts: rejoyce not as if it were now in thy

35. *the Officer.*

power

power to do a friend a *courteſie*, or a foe a *ſpite*. Do not ſhew a *caſt of thy office*, for the promiſe or hope of a *reward*, in helping *a great offender* out of the Bryars. Compel not men that have been long weather-beaten in *the Main*, and are now arrived at the *Haven* of their buſineſs, to *weather* for their paſports, until they have offered ſome *ſacrifice* to that great *Diana, Expedition*. Let no *fear*, or *hope*, or *bribe*, or *letter*, or *envy*, or *favour*, no not *charity* it ſelf and compaſſion to the poverty or diſtreſſedneſs of any make you partial for *the perſon*, to diſregard *the Cauſe*. If you would be charitable to the poor, *give* them *from your own*, but do not *carve* them from another's *trencher*. To relieve a poor man in his wants, is the proper office of *Charity*: but *Juſtice* muſt have no eyes to ſee, nor bowels to yern at the wants of any man. Be he *rich* or *poor* that bringeth his cauſe hither; *Currat Lex*, Let him find ſuch as he *bringeth*; Let him have as his cauſe deſerveth. The laſt of thoſe *Rules* muſt be thine, *Thou ſhalt not countenance, no not a poor man in his cauſe*.

If any of theſe to whom I have now ſpoken, *Accuſers, Witneſſes, Jurers, Pleaders, Officers*, ſhall tranſgreſs theſe rules, to the perverting of *Juſtice*: our refuge muſt be next under God to you that are *the Magiſtrates* of Juſtice, and ſit upon *the Bench* of Judicature. At your gravity and authority we muſt take *ſanctuary*, againſt them that purſue us wrongfully, as at *the horns of the Altar*. It is your *Duty*, (or if it be, as to moſt men it is, a more pleaſing thing, to be remembred of their *Power* than of their *Duty*) it is in your *power*, if not to *reform* all the abuſes and corruptions of theſe perſons; yet to *curb* their open *inſolencies*, and to contain them at leaſt within modeſt bounds. Nay; ſince I have begun to magnifie your *power*: let me ſpeak it with all due reverence to God and *the King*, there is no power ſo great, over which (in a qualified ſenſe) you have not a *greater power*. It is in your power, to [z] *bear up the pillars* of the State when *the Land is even diſſolved*, and the pillars thereof grown weak: for that is done *by judging the Congregation according to right*, *Pſal.* 75. In yours; to make this yet flouriſhing Country and Kingdom *glorious* or *deſpicable*: for [a] *righteouſneſs exalteth a Nation, but ſin is a reproach to any people*, Prov. 14. In yours; to *ſettle the Throne upon* the King, and to *entail* it by a kind of *perpetuity* unto the right heir for many *ſucceeding* generations: for [b] *The Throne is eſtabliſhed by juſtice*, Prov. 16. In yours: to diſcharge Gods *puniſhing Angel*, who now deſtroyeth us with a grievous deſtruction, and by *unſheathing* your Sword to make him *ſheath* his: as here in my Text, *Phineheas ſtood up, and executed judgement, and the plague ceaſed*. In yours; though you be but *Gods* on Earth, and in *theſe Courts*, mortal and *petty gods*, yet to ſend *prohibitions* into the *Court of Heaven*, and there to *ſtop the judgements* of the great and Eternal GOD before they come forth; yea, and when *the decree* is gone forth, to *ſtay execution*. In a word, as it was ſaid to *Jeremy*, but in another ſenſe, you are [d] *Set over Nations, and over Kingdoms to root out, and to deſtroy, to build, and to plant*. Only then be intreated, to uſe that *power* God hath given you, unto *edification*, and not unto *deſtruction*. And now *I* have done my meſſage. God grant unto all of us, that by our hearty ſorrow and *repentance* for our ſins paſt, by our ſtedfaſt *reſolutions* of future amendment, and by ſetting our ſelves *faithfully* and uprightly in our ſeveral places and *callings* to do *God* and *the King* and our *Countrey* ſervice, in beating down *ſin*, and rooting out *ſinners*; we may by his good grace and mercy obtain *pardon* of our *ſins*, and *deliverance* from his *wrath*, and be preſerved by his power through faith unto ſalvation. Now to God the Father, the Son, *&c.*

16. and the Judge.

z Pſal. 75. 2, 3.

a Prov. 14. 34.

b Pro. 16. 12.

AD

AD

POPULUM.

The First Sermon.

At Grantham Linc. *Octob.* 3. 1620.

3 KINGS 21. 29.

Seest thou how Ahab *humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his sons dayes will I bring the evil upon his house.*

THE History of this whole Chapter affordeth matter of much *Variety* and *Use*: but no passage in it so much either of *Wonder* or *Comfort*, as this in the close of the whole both Story and Chapter. That there should be *Mighty-ones sick*, with longing after their meaner neighbors Vineyards; That there should be *crafty heads* to contrive for *greedy Great-ones* what they unjustly desire; That there should be *officious instruments* to do a piece of *legal injustice*, upon a Great mans letter; That there should be *knights of the Post* to depose any *thing* though never so *false*, in any cause though never so *bad*, against any *man* though never so *innocent*; That an *honest man* cannot be secure of his *life*, so long as he hath any thing else [a] worth the losing: There is instance in the *fore-part* of the Chapter, of all this, in *Ahab* sickning and [c] *Jezabel* plotting, and *the* [d] *Elders* obeying, and *the* [e] *Witnesses* accusing, and poor [f] *Naboth* suffering. But what is there in all this, singularly either *Strange* or *Comfortable*? All is but

1. *The coherence.*

[a] *Sic rerus ille fortè est, de quo victoria lucro Esse potest* -- Ovid. de nuce.

[b] Ver. 4. hic.
[c] Ver. 11.
[d e f] Ver. 13.

but *Oppreſſion: Active*, in the reſt; *Paſſive*, in *Naboth*. And what wonder in either of theſe? [e] *--ſtupet hæc, qui jam poſt terga reliquit Sexaginta annos*? himſelf may paſs for *a wonder*, if he be of any ſtanding, or experience in the world, that taketh either of theſe for *a wonder*. And as for matter of *Comfort*: there is matter indeed, but of *Deteſtation* in the one, of *Pity* in the other, in neither of *Comfort*.

[e] Juven. Satyr. 13.

2 *Argument,*

To paſs by the other *Occurrents* alſo in *the latter* part of the Chapter, as, That a *great Oppreſſour* ſhould hug himſelf in the *cleanly carriage* and *fortunate ſucceſs* of his damned plots and witty villanies; That *a weak Prophet* ſhould have *heart* and *face* enough to proclaim judgment againſt an *Oppreſſing King* in the prime of his Jollity; That *a bloudy Tyrant* ſhould tremble at the voice of *a poor Prophet*; and the reſt (ſome of which we ſhall have occaſion to take in incidentally in our paſſage along:) mark we well but this cloſe of the Chapter in the words of my *Text*; And it will be hard to ſay, whether it contain matter more *Strange*, or more *Comfortable*.

Comfortable: in that *Gods mercy* is ſo exceedingly magnified, and ſuch ſtrong aſſurance given to *the truly penitent*, of finding gracious *acceptance* at the hands of their God, when they find him ſo apprehenſive of but an *outward* enforced ſemblance of *contrition* from the hands of an *Hypocrite*. *Strange*: in that Gods *Mercy* is here magnified, even to the hazard of other his divine perfections; his *Holineſs*, his *Truth*, his *Juſtice*. For each of theſe is made in ſome ſort *queſtionable*, that ſo his *Mercy* might ſtand clear and *unqueſtioned*. A rotten-hearted *Hypocrite humbleth* himſelf outwardly, but *repenteth* not truly: and God *accepteth* him, and *rewardeth* him. Here is *Gods mercy*; in giving reſpect to one that ill deſerved it: but where is his *Holineſs* the while, (being [h] *a God of pure eyes*, that requireth [i] *Truth in the inward parts*, and *will not behold iniquity*:) thus to grace *Sin*, and countenance *Hypocriſie*? A fearful judgment is denounced againſt *Ahab's* houſe for his *Oppreſſion*; but upon his *humiliation*, the ſentence, (at leaſt, part of it) is reverſed. Here is *Mercy* ſtill; in revoking a ſentence of deſtruction: and if ſomewhat may be ſaid of his *Holineſs* too, becauſe it was but a *temporal* and *temporary* favour; yet where is his *Truth* the while, (being a [k] *God that cannot lye*, and [l] *With whom is no variableneſs, neither* ſo much as the bare *ſhadow of turning*) thus to *ſay* and *unſay*, and to alter the thing that is gone out of his lips? A *Judgment* is deſerved by *the Father*: upon his humiliation, the execution is *ſuſpended* during his life, and lighteth upon *the Son*. Here is yet more *Mercy*; in not ſtriking the *Guilty*: and if ſomewhat may be ſaid for *Gods truth* too, becauſe what was *threatned*, (though not *preſently*,) is yet [m] *at laſt performed*; yet, Where is his *Juſtice* the while, (being a [n] *God that without reſpect of perſons rendreth to every man according to his own works*, and will [o] *Not acquit the guilty, neither condemn the innocent*;) thus to ſever *the Guilt* and *the Puniſhment*, and to lay *the Judgment* which he ſpareth from *the Father* upon *the Son*, from *the more wicked* Father upon *the leſs wicked* Son?

[h] Hab. 1. 13.
[i] Pſal. 51. 6.
2
[k] Tit. 1. 2.
[l] James 1. 17.
3
[m] 4 Kin. 10. 10.
[n] 1 Pet. 1. 17.
[o] Exod. 34. 7.

3 *and Diviſion of the Text.*

Thus *God*, to magnifie the riches of his *Mercy*, is content to put his *Holineſs*, and his *Truth*, and his *Juſtice* to a kind of venture. That ſo his *afflicted ones* might know, on what *object* eſpecially to faſten the eyes of their ſouls: not on his *Holineſs*, not on his *Truth*, not on his *Juſtice*; not only, nor chiefly on theſe, but on his *Mercy*. He ſeeketh more *general glory* in, and would have us take more *ſpecial knowledge* of, and affordeth us more *ſingular comfort* from his *Mercy*, than any of the reſt: as if he deſired we ſhould eſteem him *unholy*, or *untrue*, or *unjuſt*, or any thing, rather

rather than *unmerciful*. Yet is he neither *unholy*, nor *untrue*, nor *unjuſt*, in any of his proceedings with the ſons of men: but p *Righteous in all his wayes, and holy in all his works*, and *true* in all his *words*. And in this particular of his proceedings with *King Ahab* at this time, I hope by his bleſſed aſſiſtance, ſo to acquit his *Holineſs*, and *Truth*, and *Juſtice*, from all ſiniſter imputations; as that he may be, not only *magnified* in his *mercy*, but *juſtified* alſo in the reſt, and q *Clear when he is judged*: as we ſhall be thereunto occaſioned now and hereafter in the handling of this Scripture. Wherein are *three main things* conſiderable. *Firſt*, the *Ground*, or rather the *Occaſion* of Gods *dealing* ſo favourably with *Ahab*; namely *Ahab's humiliation*; [*Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not*, &c.] *Secondly*, the great *Favour* ſhewed to *Ahab* thereupon; namely, the ſuſpenſion of a judgement denounced; [*I will not bring the evil in his dayes.*] *Thirdly*, the *Limitation* of that favour, it is but a *ſuſpenſion* for a time, no utter *removal* of the judgment; [*But in his ſons dayes will I bring the evil upon his houſe.*] Wherein we ſhall be occaſioned to enquire how *the firſt* of theſe may ſtand with *Gods holineſs*; *the ſecond*, with his *Truth*; *the third*, with his *Juſtice*. And firſt, of *Ahab's humiliation: Seeſt thou how* Ahab *humbleth himſelf before me?*

p Pſa. 145. 17.

q Pſal. 51. 4.

1.

2.

3.

This *Ahab* was King of *Iſrael*, that is, King over thoſe *ten Tribes* which revolted from *Rehoboam* the Son of *Salomon*, and clave to *Jeroboam* the Son of *Nebat*. Search the whole ſacred ſtory in the books of *Kings* and *Chronicles*; and (unleſs we will be very charitable, as notwithſtanding many ſtrong preſumptions of his r *Hypocriſie*, to exempt *Jehu* the ſon of *Nimſhi*, and that is but one of twenty) we ſhall not finde in the whole *Liſt* and *Catalogue* of the Kings of Iſrael, one good one, that clave unto the Lord with an upright heart. *Twenty Kings* of Iſrael; and not *one*, (or but *one*,) good: and yet than this *Ahab* of *the twenty*, ſcarce *one* worſe. It is ſaid in the ſixteenth Chapter of this Book, that s *Ahab the ſon of Omri did evil in the ſight of the Lord, above all that were before him*; at verſe 30. and at verſe 33. that t *He did more to provoke the Lord God of Iſrael to anger, than all the Kings of Iſrael that were before him*: and at verſe 25. of this Chapter, u *That there was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the Lord*. An *Oppreſſour* he was, and a *Murderer*, and an *Idolater*, and a *Perſecuter* of that holy *Truth*, which God had plentifully revealed by his *Prophets*, and powerfully *confirmed* by *Miracles*, and mercifully *declared* by many gracious *deliverances* (even to him) in ſuch manner, as that he could not but know it to be *the Truth*; and therefore an *hypocrite*, and in all likelihood, an *obſtinate ſinner* againſt the Holy Ghoſt, and a *Caſt away*.

4. *Ahab's perſon conſidered.*

r See 4 King. 10. 31.

s 3 Kin. 16. 30.

t Ibid. 33.

u Ver. 27. hic.

This is *Ahab*: this the man. But what is his *carriage*? what doth he? he *humbleth himſelf* before the Lord. (*Seeſt thou how Ahab humbleth himſelf before me?*) The manner and occaſion of his humbling, is ſet down a little before; at verſe 27. *And it came to paſs when Ahab heard thoſe words* (the words of x *Elijah the Prophet*, dealing plainly and roundly with him for his hateful *Oppreſſion* and *Murther*,) *that he rent his cloathes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly*. And that is the humbling here ſpoken and allowed of: and for which God here promiſeth, that he will not *bring evil in his dayes*. Laſtly all this together; *the man* and his ill *conditions*, and his preſent *carriage*, with *the occaſion* and *ſucceſs* of it: and it offereth *three notable* things to our *conſideration*. See *firſt*, how far an *Hypocrite*, a Caſt away, may go in *the outward*

5. *And his carriage; with the Obſervations thence.*

x Verſ. 20. 24. hic.

outward performance of holy duties, and particularly in the practice of *Repentance:* here is *Ahab* humbled; such a *man*, and yet so *penitent*. See again *secondly*; how deep *Gods Word*, though in the mouth but of *weak instruments*, when he is pleased to give strength unto it, *pierceth* into *the consciences* of obstinate sinners, and bringeth the proudest of them upon their *knees* in despight of their *hearts:* here is *Ahab* quelled by *Elijah*;
3. such a *great one*, by such a *weak one*. See yet again *thirdly*; how *prone God* is to *mercy*, and how ready to apprehend any advantage (as it were) and occasion to shew compassion: here is *Ahab* humbled, and his judgement adjourned; such a real substantial *favour*, and yet upon such an empty shadow of *Repentance*. Of these *three* at this time in their order: and of the first, first.

6. *An Hypocrite may go very far in the outward performances of holy duties.*
Observat. 1. *How far an Hypocrite may go in the performance of holy duties.* For the right conceiving of which assertion; Note *first*, that I speak not now of *the common graces* of Illumination and Edification, and good dexterity for the practising of some particular Calling; which *gifts*, with sundry other like, are oftentimes found even in such apparently wicked and prophane men,
1. as have not so much as y *the form* (much less *the power*) of
y 2 Tim. 3.5. *Godliness*: but I speak even of those *Graces*, which *de tota specie* (if they be true and sincere) are the undoubted blessed fruits of *Gods* holy *renewing Spirit* of sanctification; such as are *Repentance*, *Faith*, *Hope*, *Joy*, *Humility*, *Patience*, *Temperance*, *Meekness*, *Zeal*, *Reformation*, &c. in such as these *Hypocrites* may go very far, as to *the outward* semblance and performance.
2. Note *secondly*, that I speak not, of *the inward power* and *reality* of these graces; for Cast-aways and Hypocrites, not having *union* with God by a lively faith in his *Son*, nor *communion* with him by the effectual working of his *Spirit*, have no part nor fellowship in these things, which are
z Tit. 2. 14. *proper* to *the chosen* and *called* of God, and *peculiar* to those that are his z *peculiar people:* but I speak only of the *outward performances*, and exercises of such actions, as may seem to flow from such *spiritual graces* habitually rooted in the heart; when as yet they may spring also (and, when they are found in *unregenerate men*, do so spring) from *Nature*, perhaps *moralized*, or otherwise *restrained*, but yet *unrenewed* by saving and sanctifying
3. grace. Note *thirdly*, that when I say an Hypocrite may go very far in such outward performances; by *the Hypocrite* is meant not only the *gross* or *formal Hypocrite*, but every *natural* and *unregenerate* man, (including also the *Elect* of God before their effectual *calling* and *conversion*,) as also *Reprobates* and *Cast-aways* for the whole time of their lives: all of which may have such fair semblances of the fore-named *Graces*, and of other like them, as not only others (who are to judge the best by *the Law of Charity*) but themselves also, through the wretched *deceitfullness* of their own wicked and corrupt *hearts*, may mistake for those very *graces* they resemble.

7. The Parable of *the seed* sown in *the stony ground*, may serve for a full
with the application. both *declaration* and *proof* hereof, which seed is said to have sprouted forth
a Mat. 13.5. immediately, a *Springing up forthwith* after it was sown; but yet never came to good, but speedily *withered away:* because for want of *deepness of earth*
b Luk. 8. 6. it had not b *moisture* enough to feed it to any perfection of growth and ripeness. And that branch of *the Parable* our blessed Saviour himself in
c Mat. 13. 20. Mark 4. 16. his Exposition applieth to such *hearers:* as c *when they hear the Word, immediately receive it with gladness*; and, who so forward as they, to *repent*, and *believe*, and reform their lives? but yet all that *forwardness* cometh to nothing, they endure but for a short time, d *Because*
d Mat. 13. 21. & Mar. 4. 17.

they

they have no root in themſelves, but want the ſap and moiſture of *Grace* to give *life* and *laſting* to thoſe beginnings and imperfect *offers* and *eſſayes* of goodneſs, they made ſhew of. Here are *good affections* (to ſee to) unto the good Word of God, *they receive it with joy*; it worketh not only upon their *judgements*, but ſeemeth alſo to *rejoyce*, yea after a ſort to *raviſh* their *hearts*, ſo as they feel a kinde of tickling pleaſure and delight in it; which the Apoſtle calleth [e] *Taſting of the heavenly gift, and the good word of God, and the powers of the world to come*, Heb 6. And as they receive *the ſeed joyfully*, ſo it appeareth *quickly*; it *ſpringeth up anon* in the likeneſs of *Repentance*, and *Faith*, and *Obedience*, and newneſs of life. They may be touched with a *deep feeling* of their ſins; and with heavy hearts, and many tears, *confeſs* and *bewail them*; and not only *promiſe*, but alſo *purpoſe* amendment. They may be *ſuperficially affected* with, and finde ſome *overly comfort* and refreſhing from the contemplation of thoſe *gracious promiſes* of mercy and reconciliation, and ſalvation, which are contained in the glorious *Goſpel of our Lord Jeſus Chriſt*; and have ſome degrees of *perſwaſion* that thoſe promiſes are true, and ſome flaſhes of *confidence* withal, of their own *perſonal intereſt* therein. They may *reform themſelves* in the general courſe of their lives in ſundry particulars: refraining from ſome *groſs diſorders*, and avoiding *the occaſions* of them, wherein they have formerly lived and delighted, and *practiſing* many outward duties of *Piety* and *Charity*, conformable to the letter of the Laws of both *Tables*: and miſliking and oppoſing againſt the common *errours* or *corruptions* of the times and places wherein they live; and all this, to their own and others thinking, with as great *zeal* unto Godlineſs, and as thorough *indignation* againſt ſinne, as any others. All this they may do: and yet all the while be *rotten* at the heart; wholly *carnal* and unrenewed; quite empty of ſound *Faith*, and *Repentance*, and *Obedience*, and every good grace; full of damnable *Pride*, and *Hypocriſie*; and in the preſent ſtate of damnation, and in the purpoſe of *God*, *Reprobates* and *Caſt-aways*.

[e] Heb. 6.4,5.

Examples hereof we have, in [f] *Sauls* care for the deſtroying of Witches; in [g] *Jehu's zeal* in killing *Baal's* Prieſts; in [h] *Herod's* hearing of *John Baptiſt* gladly, and doing many things thereafter; and, to omit others, in this wicked King *Ahab's* preſent fit of *Repentance* and *Humiliation*. At all which, and ſundry other like effects, we ſhall the leſs need to marvel, if we ſhall ſeriouſly conſider *the Cauſes* and *Reaſons* thereof. I will name but a few of many: and but name them neither. 8. *and proof thereof.*

[f] 1 Sam. 8, 9.
[g] 4 King. 10. 16, 28.
[h] Mark. 6. 10.

" *Firſt*, great is the force of *Natural Conſcience*, even in *the* " *moſt wicked men*; eſpecially when it is awakened by *the hand of God* " in any heavy *affliction*, or by *the voice of God* threatning it with *ven-* " *geance*. 1.

" It purſueth the guilty ſoul with continual and reſtleſs *clamours*, and " he ſeeth that ſomething he muſt needs do, if he knew what, to *ſtop the* " *mouth* of Conſcience; and ſo he falleth a *repenting*, and *reforming*, " and *reſolving* of a new courſe: which though it be not *ſincere*, and " ſo cannot work a perfect cure upon a wounded conſcience, but that " ſtill it *rankleth inward*; yet it giveth ſome *preſent eaſe*, and allayeth the " anguiſh of it for a time. *Secondly*, God will have *the power* of his " own *Ordinance* ſometimes manifeſted even upon thoſe that hate " it; as he got himſelf [i] *honour upon Pharaoh* and *the Ægyptians*: that " his own *faithful ones* may ſee and admire *the power* of that *holy ſeed*, 2.

[i] Exod. 14.4.

" whereby they are begotten again from the dead; not doubting but that
k Rom. 1.16. " *the Gospel* will prove k *The power of God unto salvation to all that believe,*
" when they behold in it *the power of conviction* upon many that believe
" not. *Thirdly,* God in his most wise and unsearchable *providence* so or-
3. " dereth and disposeth not only *outward things,* but even *the hearts,* and
" wills, and thoughts, and actions of men, permitting his children to
" fall *backward* into sinnes, and *bringing* on his enemies towards good-
" ness, so far as he thinketh good: as for other purposes, so for this *end* also
l See Eccl. 9. 1. " among the rest, that man might not be able l from those things he see-
" eth happen unto other men, or *done* by them, to *judge infallibly* of the
" state of his brothers soul. God reserving this *Royalty* unto himself, to
m Jer. 11. 20. & 17. 10. " be the only m *Searcher of the hearts and reins of others.* For these and
" sundry other *Reasons,* it cometh to pass that *Hypocrites,* and *Cast-aways,*
" do oftentimes go so far as they do, in the *outward performances* of ho-
" ly duties.

9. *Inferences thence, 1. of terror against prophanenes.* Now if men may go thus far, and yet be in the state of damnation: What hope then (*First*) of Heaven, for such *prophane* ungodly wretches, as are so far from having n *the power,* as that they have not so much as the least *shew of godlines?* What will become of those that o *Sit them down in the chair of Scorners,* and *despise* the good Word of God, and make a *scoff* of those men that desire to square their lives by that rule; when some of them that p *hear it gladly,* and q *receive it with joy,* and are content to be ordered by it in *many things,* shall yet go to hell? Certainly, *Ahab* and *Herod,* and such cursed miscreants, shall rise up in judgement against these men, and condemn them; and they shall have r *Their portion with Hypocrites,* shall I say? Alas, woful is their case, if their portion fall but there: but let them take heed lest their portion be not so good as the *Hypocrites*; and that it be not *ten times* easier for *Ahab* and *Herod,* and the whole crew of such *Hypocrites,* at the day of judgement, than for them.

n 2 Tim. 3.5.
o Psal. 1.1.
p Mark. 6.20.
q Mat. 13.20.
r Mat. 24.51.

10. *2. Of exhortation, to abound in the fruits of godliness.* *Secondly,* what a *stark shame* would it be for us, who have received *the* s *first fruits of the Spirit,* not to bring forth *the* t *fruits of the Spirit* in some good abundance, in the frequent and comfortable and *actual exercises* of those *habitual graces* that are in us, of *Faith, Repentance, Love, Reformation, Zeal,* and the rest: seeing *the counterfeits* of these graces are oftentimes so eminent, even in *Hypocrites* and *Cast-aways?* Shall a piece of *rotten wood,* or a *Gloworm* shine so bright in the dark; and our holy *Lamps* fed with Oyl from Heaven, burn so dim? Nay, *Let* u *our Lights* also, as well as theirs, *shine before men*; yea, and out-shine theirs too: *that men may see our* truly *good works,* as well as their seeming ones, *and glorifie our Father which is in Heaven.* Although all be not *gold* that *glistereth*; yet pity it is that true *gold* should gather *rust,* and lose *the lustre* for want of using; when *Brass* and *Copper,* and baser metals are kept *bright* with scowring. Let not *blear-ey'd Leah* have cause to rejoyce against *beautiful Rachel,* or to insult over her *barrenness:* neither let us who profess our selves to be x *Wisdomes children,* suffer our selves to be out-stript by *Natures brats,* in justifying our Mother. Rather let their *splendida peccata* provoke us to a godly jealousie and emulation, and spur us up to the quickning of those graces God hath given us: that *the power of Godliness* in us, may be at least as *fruitful* in all *outward* performances, as *the shew* of it is in them.

s Rom. 8.13.
t Gal. 5.22.
u Mat. 5.16.
x Mat. 11.19.

11. *3. Of admonition to forbear judging.* *Thirdly,* this should teach us *caution* in our *judging* of other mens estates. We are apt to offend both wayes. If we see a man overtaken with some

ſome *groſs* ſcandalous ſin; as *Drunkenneſs*, *Adultery*, *Oppreſſion*, or *Perjury*; but eſpecially if he live long therein: by and by, he is a *Reprobate* with us; or at leaſt he is not yet *in the ſtate of Grace*. Thus we ſpeak, thus we judge, but we conſider not the whileſt, how *far* and how *long* God in his holy wiſdom may ſuffer foul *temptations* to prevail againſt his *choſen ones*. On the other ſide, if we ſee a man forward in the duties of Religion, *charitably* affected to the *poor*, *juſt* and *upright* in his dealings with men, ſtoutly *oppoſing* againſt common corruptions, *ſuffering* for the profeſſion of the truth: by and by he is a Saint with us; and we ſtick not ſometimes in our folly to wiſh that our ſouls might ſpeed as that mans ſoul at a venture. But we conſider not the whileſt, how *far* the force of *Natural Conſcience*, and common *Moral Grace* (if you will allow me to ſpeak ſo improperly) may lead a man onward unto all *outward performances*, who was yet never effectually called, nor truly *ſanctified*. And yet, buſie fools that we are, we cannot keep our ſelves in our *own bounds*; but we muſt be medling with *Gods Prerogative*, and thruſting our ſelves in his *chair*; and be *judging* of our brethren, whoſe *hearts* we are ſo far from knowing, as that we are ſcarce well acquainted with our own. But what have we to do either with one or other? what *lawful commiſſion* have we at all to *judge*? or what *certain evidence* have we, whereby to *judge*? *Infallible ſigns* we cannot have from any *outward things*, either of *the want*, or, of *the having* of grace, in other men: yet of the two, far more pregnant probabilities of *the want*, than of *the having* of grace. Becauſe there may be ſuch an *open courſe* held in *evil* things, as we may juſtly doubt whether ſuch a courſe can ſtand with *grace* or no: whereas there cannot be any *courſe* held in *good* things, *outwardly*, but ſuch as may ſtand with *Hypocriſie*. What are we then to do? Even this, to uſe the judgement of *Probability*, hoping with *cheerfulneſs* that there is *grace*, where we ſee comfortable ſigns of it: and to uſe the judgement of *Charity*, ſtill [y] hoping the beſt (though not without ſome [z] fear) that there may be *Grace*, where we ſee fearful ſigns of the want of it. But for the judgement of *Infallibility* either *pro* or *con*, what ſinful man dareth challenge that unto himſelf; unleſs it be that [a] *man of ſin*, who hath neſtled himſelf higher than into *Peters Chair*, into *the Throne of God*, *ſitting in the Temple of God*, and there determining *as God*, and with his breath *damning* and *ſainting* whom he liſteth? But let him go: and let this be our direction in this point. *Think we comfortably*, where we ſee *no reaſon* to the contrary: *hope* we *charitably*, even where we do ſee *ſome reaſon* to the contrary. But judge we neither way *peremptorily* and *definitively*, whatſoever *probabilities* we ſee either way: ſith we know not how far a *ſanctified believer* may fall into the ſnares of ſin; nor how far a *graceleſs Hypocrite* may go in the ſhew of *Godlineſs*. That is *the third Uſe*.

[y] 1 Cor. 13.7.
[z] Jude 23.
[a] 2 Theſ. 2.3.

The *laſt* and main *Inference*, is for *Self-tryal*. For if a man may go thus far, and yet be an *Hypocrite*, be a *Caſt away*: it will concern every one of us, as we deſire to have comfortable, both aſſurance of preſent *Grace* that we are not *Hypocrites*, and hope of future *Glory* that we are not *Caſt-awayes*; ſo to be diſtrict in making *Trial*, whether thoſe *Graces* that ſeem to be in us be *true*, or but *counterfeit*, and whether the *acts* thereof be fruits of *ſincerity*, or but of *Hypocriſie*. Let us not therefore flatter our ſelves, or be too jolly upon it, if we find in our ſelves ſome *ſhews of Godlineſs*; but let us rather labour to finde out, whether there be in us *the power* and *life of Godlineſs* or no. For there is a kinde of *righteouſneſs*, ſuch as it

12. *Of direction for the trial of ſincerity.*

it is, *an outward formal righteouſneſs*, in *Scribes* and *Phariſees*, and *Hypocrites*: but that will not ſerve the turn; [b] *Unleſs our righteouſneſs exceed theirs, we ſhall in no caſe enter into the Kingdom of Heaven.* Beloved, *Hypocriſie* is ſpun of a fine thred, and is not eaſily diſcernable, without very *diligent* examination. And things are not to be meaſured by the outward *ſhew*, or by the *lump* and *bulk*; but by an exacter rule, whether they be true, or no. Doeſt thou *hear* the word of God with *Joy*; doeſt thou bewail thy ſins with *tears*; doſt thou *avoid* groſs ſins with *care*; doſt thou *oppoſe* againſt common corruptions with *zeal*? Theſe are indeed *comfortable ſigns*, but no *infallible evidences* of Grace: for what is there in all this, which *Ahab*, and *Saul*, and *Herod*, and *Judas*, and other *Hypocrites*, either have not, or might not have done? But, if not by theſe *fruits*; by what other means then may a man come to know *the ſanctification* of his heart, and *the ſincerity* of theſe affections? Divines in their Treatiſes and Writings have ſet down ſundry notes & *marks*, whereby to make this trial: but I would eſpecially commend to your obſervation, *two* only out of all variety, which *two* are indeed as good as a thouſand; namely, *Integrity* and *Conſtancy*: for theſe two are never in the *Hypocrite*.

b Mat. 5. 20.

13. *by the marks* 1. *of integrity.*

First, for *Integrity*. The Hypocrite (we heard) might go far in *hearing*, in *believing*, in *ſorrowing*, in *reforming*, in *ſuffering*; but his affections herein, (for ſo much as they ſpring not from true *Faith*, and the conſcience of that *Obedience* he oweth to God, but from other reſpects,) are *partial* in all thoſe *Duties*; and carry him ſo far only as thoſe *falſe grounds*, which firſt gave *motion* to thoſe *affections*, lead him, and no farther. He receiveth *the word* with joy, ſo far as it tickleth *the ear* with choiſeneſs of phraſe, and variety of elocution; ſo far as it fitteth with his *humour*, and keepeth fair and far off from medling with his *boſome ſin*: but he is not *equally* delighted with every part, and with every point of Gods word and truth. If the right *ſtring* be touched, if his ſweet *darling-ſin* be ſtirred; that is harſh to him, he findeth no muſick in that: *rub* him where he is *galled*, and he *kicketh* at it: [c] *Herod heard John Baptiſt gladly, and did many things willingly*: but when his *inceſtuous marriage* was medled withal; then *the* [d] *Fox* was uncaſed, and the *Hypocrite* appeared in his own colours, and the *Baptiſt* loſt firſt his *liberty*, and then after his *head* for his labour. And *the young man*, when Chriſt told him what he muſt do to inherit eternal life, in the general, [e] [*Keep the Commandements*, &c.] was no doubt a jolly jocund man, [*All theſe have I kept from my youth up*]: but when Chriſt hitteth him home, and preſſeth upon his particular corruption, [f] [*One thing is wanting*, &c.] this nipped him in the head, and ſtrook cold to his heart, and (the Text ſaith) [g] *He went away ſorrowful.* And ever mark it, in ſomething or other *the Hypocrite* bewrayeth himſelf what he is; if not to *the obſervation* of others, yet at leaſt ſufficiently for *the conviction* of his own heart, if he would not be wanting to himſelf in the due ſearch and *tryal* of his heart. A mans bloud riſeth when he heareth a *ſtranger ſwear* an Oath: But if the ſame man can hear his *prentice* lye, and equivocate and coſen, and never move at it; let him not be too brag of his *zeal*: his coldneſs here diſcovereth the other to have been but a *falſe fire*, and a fruit, not of true *zeal*, but of *Hypocriſie*. A *Jeſuite* maketh ſcruple of *diſcloſing* an intended *treaſon*, revealed to him in *confeſſion*: but he maketh no bones of laying a *powder plot*, or contriving *the Murther* of an anointed King. A *Phariſee* is very preciſe in [h] *Tithing Mint and Cummin*; but balketh *juſtice and mercy*. One ſtraineth at a [i] *Gnat*, and ſwalloweth a *Camel*; making conſcience of ſome *petty ſins*, neglecting *greater*:

c Mark. 6. 20.
d Luke 13. 32.
e Mat. 19. 17. 20.
f Ibid. ver. 21.
g Ibid. 22.
h Mat. 23. 23.
i Ibid. 24.

greater: Another caſteth out a *beam*, but feeleth not a *moat*; maketh conſcience of ſome *greater ſins*, neglecteth ſmaller. *Shame* of the world, and *the cry* of people, maketh him forbear ſome ſins; an eye had to his own private and ſecret *ends*, other ſome; *fear* of temporal puniſhment, or (it may be) eternal, other ſome; *hope* of ſome advantage another way, as in his *credit*, *profit*, &c. other ſome; *the terrours* of an affrighted conſcience, other ſome: but if in the mean time there be no care, nor ſcruple, nor forbearance of *other ſins*, where there appeareth no hinderance from theſe or the like reſpects; all is naught, all is but counterfeit and damnable *hypocriſie*. The rule never faileth, [k] *Quicquid propter Deum fit, æqualiter fit.* True *obedience*, as it diſputeth not the command, but obeyeth *cheerfully*; ſo neither doth it *divide* the command, but obeyeth *equally*. *David* had wanted one main aſſurance of *the uprightneſs* of his heart, if he had not had *an equal* and univerſal [l] *Reſpect to all Gods Commandements*. That is the *firſt note* of Sincerity; *Integrity*.

k Op. imperfect in Mat. hom. 45.

l Pſal. 119.6.

The other is *Conſtancy*; continuance, or laſting. The *ſeeming Graces* of Hypocrites may be as *forward*, and *impetuous* for the time, as *the true Graces* of the ſincere believer, nay, more forward oftentimes: as in the [m] *ſtony ground*, the ſeed ſprang up ſo much *the ſooner*, by how much it had *the leſs depth* of earth. But the very *ſame cauſe*, that made it *put up* ſo ſoon, made it *wither* again as ſoon; even becauſe *it wanted deepneſs of earth*. So *the Hypocrite*, when *the fit* taketh him, he is all on *the ſpur*; there is no way with him, but a new man he will become out of hand, yea that he will; [n] *Momento turbinis*. But he ſetteth on *too violently*, too hold out long: this reformation *ripeneth too faſt*, to be right ſpiritual fruit. As an horſe that is good *at hand*, but naught *at length*, ſo is *the Hypocrite*; free and fiery for a ſpurt, but he jadeth and tireth in a journey. But *true grace* all to the contrary; as it *ripeneth* for the moſt part by leiſure, ſo it ever [o] *laſteth* longer: as Philoſophers ſay of *Habits*, that as they are *gotten* hardly, ſo they are not *loſt* eaſily. We heard but now, that the *Faith, Repentance Reformation, Obedience, Joy, Sorrow, Zeal*, and other the graces and affections of *Hypocrites*, had their firſt motion and iſſue from falſe and erroneous grounds: as *Shame, Fear, Hope*, and ſuch reſpects. And it thence cometh to paſs, that where theſe *reſpects* ceaſe, which gave them motion; *the graces* themſelves can no more ſtand, than a *Houſe* can ſtand, when the *foundation* is taken from under it. *The Boy* that goeth to his *book*, no longer than his Maſter holdeth *the rod* over him; the Maſters back once turned, away goeth *the Book*, and he to *play*: and right ſo is it with the *Hypocrite*. Take away *the rod* from *Pharaoh*; and he will be *old Pharaoh* ſtill. And *Ahab*, here in this Chapter, thus *humbled before God* at the voice of his *Prophet*; this fit once paſt, we ſee in the next Chapter regardeth neither *God* nor *Prophet*, but through unbelief, [p] *diſobeyeth God*, and *impriſoneth the Prophet*. Now then, here is a wide difference between *the Hypocrite*, and *the godly man*. The one doth all by *fits*, and by *ſtarts*, and by ſudden motions and flaſhes: whereas the other goeth on *fairly* and *ſoberly* in a ſetled *conſtant regular* courſe of humiliation and obedience. [q] *Ariſtotle* hath excellently taught us, to diſtinguiſh between *colours* that ariſe from *paſſion* and *complexion*. The one, he ſaith, is ſcarce worth the name of a *Quality* or *colour*; becauſe it ſcarce giveth *denomination* to the ſubject wherein it is. If *Socrates* be of a pale or of an high coloured complexion, to the queſtion, [*Qualis eſt Socrates?* What a like man is *Socrates?*] it may be fitly anſwered (ſaith *Ariſtotle*) that he is a *pale* man, or that he is a *high-coloured* man. But when a man of another complexion, is yet *pale*

m Mat. 13. 5, 6.

n Perſius.

o *Qualitatis vera tinctura permanet: falſa non durant.* Senec. Epiſt. 120.

p 3 King. 22. 27.

q In Categ. cap. de qualit.

for

for *fear*, or *anger*, or *red* with *bluſhing*; we do not uſe to ſay, neither can we ſay properly, that he is a *pale* man, or a *high coloured* man. Accordingly we are to pronounce of thoſe good things that ſometimes appear in *Hypocrites*. We call them indeed *Graces*, and we do well, (becauſe they *ſeem* to be ſuch, and becauſe we in Charity are to *hope* that they be ſuch, as they *ſeem*:) but they are in true judgement nothing leſs than *true graces*, neither ſhould they indeed (if we were able to diſcern the falſneſs of them) give denomination to thoſe *Hypocrites* in whom they are found. For why ſhould a man from a ſudden and ſhort fit of *Repentance*, or *Zeal*, or *Charity*, or *Religion*, be called a *Penitent*, or a *Zealous*, or a *Charitable*, or a *Religious* man; more than a man for once or twice *bluſhing*, an *high coloured man*? Then are *Graces* true, when they are habitual and *conſtant*, and equal to themſelves. That is the *ſecond* Note; *Conſtancy*.

15. *Both joyned together for Trial.*

I will not trouble you with other *Notes*, beſides theſe. Do but lay theſe *two* together; and they will make a perfect good *Rule* for us to judge our own hearts by, and to make *trial of the ſincerity* of thoſe good things, that ſeem to be in us. Meaſure them not by *the preſent heat*, (for that may be as much, perhaps more, in an *hypocrite*, than a true *believer*;) but by their *Integrity*, and *Conſtancy*. A man of a *cold complexion* hath as much *heat* in a ſharp fit of an *Ague*, as he that is of a *hot conſtitution*, and in health: and more too: his bloud is more enflamed, and he burneth more. But whether do you think is the more *kindly heat*; that which cometh from the violence of a *Feaver*, or that which ariſeth from the condition of a mans *Temper*? No man maketh doubt of it, but this is the more *kindly*, though that may be more ſenſible and *intenſe*. Well then, a man findeth himſelf hot in his body, and fain would know, whether it be *Calor præter naturam*, or no: whether a kindly and natural heat, or elſe the *fore-runner* or *ſymptome* of ſome diſeaſe. There is no better way to come to that knowledge, than by theſe two Notes; *Univerſality*, and *Conſtancy*. Firſt for *Univerſality*; Phyſitians ſay of *heat*, and *ſweat*, and ſuch like things, *Univerſalia ſalutaria, partialia ex morbo*. If a man be *hot* in one part, and *cold* in another; as if *the palms* of his hands burn, and *the ſoles* of his feet be cold; then all is not right: but if he be of an indifferent *equal heat* all over, that is held a good ſigne of *health*. Then for *Conſtancy* and Laſting; if *the heat* come by *fits* and *ſtarts*, and *paroxyſms*, leaping eftſoons and ſuddenly out of one extreme into another, ſo as the party one while gloweth as hot as fire, another while is chill and cold as ice, and keepeth not at any certain ſtay; that is *an ill ſigne* too, and it is to be feared there is an *Ague* either bred, or in breeding: but if he continue at ſome reaſonable certainty, and within a good mediocrity of *heat* and *cold*; it is thought a good ſign of *health*. As men *judge* of the ſtate of their *bodies*; by the like rule *judge* thou of the ſtate of thy *ſoul*. Firſt, for *integrity* and *univerſality*; Is thy *Repentance*, thy *Obedience*, thy *Zeal*, thy *Hatred* of ſin, other graces in thee *Univerſal*? equally bent upon *all good*, equally ſet againſt *all evil* things? it is a good ſign of *Grace* and Sanctification in the heart. But if thou *repenteſt* of one ſinne, and perſiſteſt in another; if thou *obeyeſt* one commandement, and *breakeſt* another; if thou art *zealous* in one point, and *cool* in another; if thou *hateſt* one vice, and *loveſt* another: flatter not thy ſelf too much; thou haſt reaſon to ſuſpect all is *not ſound* within. Then for *Continuance* and Laſting; I deny not but, in caſe of *prevailing temptations*, the *godly* may have ſometimes uncomfortable and fearful *intermiſſions*

termiſsions in the practice of godlineſs; which yet make him not altogether *Graceleſs:* as a man may have ſometimes little *diſtempers* in his body, through miſ-dyet or otherwiſe, and yet not be *heart ſick*; or *greater diſtempers* too ſometimes to make him ſick, and yet be *heart whole*. But yet, if *for the moſt part*, and in the ordinary *conſtant courſe* of thy life, thou haſt the practiſe of *repentance* and *obedience*, other fruits of *grace* in ſome good and comfortable meaſure; it is a good ſign of *grace*, and ſanctification in the heart. But if thou haſt theſe things only by *fits* and *ſtarts*, and ſudden *moods*; and art *ſometimes* violently *hot* upon them, and other *ſometimes* again, and oftner *key cold:* preſume not too much upon ſhews, but ſuſpect thy ſelf ſtill of *hypocriſie*, and *inſincerity*; and never ceaſe by repentance and prayer, and the conſtant exerciſes of other good graces, to *phyſick* and *dyet* thy ſoul, till thou haſt by Gods goodneſs put thy ſelf into ſome reaſonable aſſurance that thou art the true childe of God; a *ſincere believer*, and not an *hypocrite*; as *Ahab* here, notwithſtanding all this his ſolemn humiliation, was. Here is *Ahab* an Hypocrite; and yet *humbled before the Lord.*

16. *The opening of the ſecond Obſervation.*

But yet now, this *humiliation* ſuch as it was, what ſhould work it in him? That we find declared at *verſ.* 27. [*And it came to paſs, that when Ahab heard theſe words &c.*] There came to him a *meſſage* from *God*, by the hand of *Eliah*; and that was it that *humbled* him. Alas, what was *Eliah* to *Ahab?* a ſilly plain *Prophet* to a mighty *King?* that he durſt thus preſume to ruſh boldly and unſent-for into the preſence of ſuch a potent Monarch, who had no leſs *power*, and withall more *colour*, to take away *his* life, than *Naboth's?* and that when he was in the top of his *jollity*, ſolacing himſelf in the *new-taken poſſeſſion* of his *new-gotten Vine-yard*; and there to his face charge him plainly *with*, and ſhake him up roundly *for*, and denounce Gods judgements powerfully *againſt* his bloudy abominable oppreſſions? We would think, a Monarch *nuſled* up in *Idolatry*, and accuſtomed to *bloud*, and hardened in *Sin* & *Obſtinacy*, ſhould not have brooked that inſolency from ſuch a one as *Eliah* was, but have made his life a *ranſom* for his *ſawcineſs*. And yet behold, the words of this *underling* in compariſon, how they fall like *thunder* upon the great guilty Offender, and ſtrike *palſie* into his knees, and trembling into his joints, and tumble him from the height of his jollity, and *roll* him in ſackcloth and aſhes, and caſt him into a ſtrong fit of legal humiliation. *Seeſt thou how* Ahab *is humbled before me?*

17. Obſervat. II. *the power of Gods word.*

And here now cometh in our *ſecond Obſervation:* even, *the power of Gods Word* over the Conſciences of obſtinate ſinners; powerful to [r] *Caſt down ſtrong holds*, and every high thought that exalteth it ſelf againſt God. That which in *Heb.* 4 (if I miſtake not the true underſtanding of that place) is ſpoken of *the Eſſential Word of God*, the ſecond Perſon in the ever bleſſed Trinity; is alſo in an analogy true of *the revealed Word of God*, the Scriptures of the Prophets and Apoſtles; that it is [s] *Quick and powerful, and* [t] *more cutting than any two-edged ſword, piercing even to the dividing aſunder of the ſoul and ſpirit, and of the joints and marrow.* [u] *Is not my word like as a fire, ſaith the Lord? and like a hammer, that breaketh the rock in pieces?* Jer. 23. Like a *ſoft fire*; to diſſolve and melt the hearts of relenting ſinners, and true Converts: But like a *ſtrong hammer*; to batter and break in pieces the rocky and flinty conſciences of obſtinate and hardened offenders. Examples hereof if you require: behold, in the ſtories of the Kings, [x] *Saul* whining when *Samuel* reproveth him; in the books of the Prophets, [y] *Niniviles* drooping, when *Jonas* threatneth them; in the Acts of the [z] Apoſtles *Felix* trembling, when *Paul* diſcourſeth before him; in the Martyrologies of the Church, *Tyrants* and bloudy *Perſecutors* maskered at the bold confeſ-

r 2 Cor. 10. 4, 5.

s Heb. 4. 12.
t τομωτερος.
u Jer. 23. 29.

x 1 Sam. 15. 24.

y Joh. 3. 5.

z Acts 24. 25.

 ſions

ſions of the poor *ſuffering Chriſtians*; in this Chapter, proud *Ahab* mourning, when *Eliah* telleth him his *ſin*, and foretelleth him his *puniſhment*.

18. *with the cauſes thereof,* 1. *in the Inſtrument,* *Effects*, which might juſtly ſeem ſtrange to us; if the *Cauſes* were not apparent. *One cauſe*, and the Principal, is in *the inſtrument*, the Word: not from any ſuch ſtrength in it ſelf, for ſo it is but a *dead letter*; but becauſe of *Gods Ordinance* in it. For in his hands are *the hearts* and *the tongues* and *the ears* both of *Kings* and *Prophets*: and he can eaſily, when he ſeeth it good, put the ſpirit of *Zeal* and of *Power* into the heart of the *pooreſt Prophet*, and as eaſily the ſpirit of *fear* and of *terrour* into the heart of the *greateſt King*. He chooſeth weak *Inſtruments* (as here *Eliah*) and yet furniſheth them with *power*, to effect great matters: that ſo the glory might not reſt upon the *inſtrument*, but redound wholly to him, as to the *chief agent* that imployeth it. [y] *We have this treaſure in earthen Veſſels*, ſaith St. *Paul, that the excellency of the power may be of God, and not of us*, 2 Cor. 4. We ſay, *words are but wind*; and indeed *the words* of the beſt Miniſter are no better, as they are breathed out and uttered by ſinful mortal man, whoſe breath is in his noſtrils: but yet *this wind*, as it is *breathed in*, and inſpired by the powerful *eternal Spirit* of God, is ſtrong enough (by his effectual working with it) not only to ſhake *the top branches*, but to rend up the very *bottom root* of the talleſt Cedar in *Lebanon*. [z] *Vox Domini Confringens Cedros*, Pſal. 29. [*The voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice: The voice of the Lord breaketh the Cedars; yea the Lord breaketh the Cedars of Lebanon.*]

y 2 Cor. 4. 7.

z Pſa. 29. 4, 5.

19. 2. *in the Object;* Another *Cauſe* is in *the Object*; and that is the force of *Natural Conſcience:* which the moſt preſumptuous ſinner can never ſo *ſtifle*, though he endeavour all he can to do it, but that it will be ſometimes ſnubbing, and ſtinging, and laſhing, and vexing him with ugly repreſentations of his *paſt ſins*, and terrible ſuggeſtions of *future vengeance*. And then of all other times is the force of it moſt lively, when *the voice of God* in his Word *awakeneth* it after a long *dead ſleep*. Then it riſeth, and *Sampſon-like* rouſeth up it ſelf, and beſtirreth it ſelf luſtily, *as a Giant refreſhed with wine:* and it putteth the diſquieted patient to ſuch unſufferable pain, that he runneth up and down like a diſtracted man, and doth he knoweth not what, and ſeeketh for eaſe he knoweth not where. Then he would give all *Dives* his wealth for [a] *A drop of water* to *cool* the *heat* he feeleth; and with [b] *Eſau* part with his birth-right for any thing, though it were never ſo little mean, that would give him but the leaſt preſent *refreſhing*, and preſerve him from *fainting*. Then *ſack cloth*, and *aſhes*, and *faſting*, and *weeping*, and *mourning*, and *renting* the *garments*, and *tearing* the hair, and *knocking* the breaſt, and *out cries* to heaven, and all thoſe other things, which he could not abide to hear of in the time of his former *ſecurity*, whileſt his conſcience lay *faſt aſleep*, and at reſt, are now in all haſte greedily entertained, and all too little: if by any means they can poſſibly give any eaſe or aſſwagement to *the preſent torment* he feeleth in his ſoul.

a Luke 16. 24.

b Gen. 25. 30, 31.

20 3. *in the fit application of the one to the other.* A *third Cauſe* is oftentimes in *the Application* of the Inſtrument to the *Object*. For although *Gods Word* in the general be *Powerful*, and *the Conſcience of it ſelf be of a ſtirring Nature:* yet then ordinarily doth *the Word of God* work moſt powerfully upon *the Conſciences* of obſtinate ſinners, when it is throughly and cloſely applied to ſome ſpecial corruption, whereunto the party cannot plead *Not guilty*; when *the ſinne* and *the judgement* are both ſo driven home, that *the guilty offender* can neither avoid the *evidence* of the one, nor the *fear* of the other. A plain inſtance where-

whereof we have in this preſent hiſtory of King *Ahab*. When *Eliah* firſt came to him in the Vineyard, he was pert enough, [c] [*Haſt thou found me O mine Enemy?*] But by that the Prophet had done with him; told him of *the ſin*, which was notorious, [d] [*Haſt thou killed and taken poſſeſſion?*] fore-told him of the *judgement*, which was heavy, [e] [*I will bring evil upon thee, and will take away thy Poſterity*, &c.] the man was not the man: *Eliah left* him in a far other tune, than he *found* him in. The Prophets *words* wrought ſore upon him, and his *Conſcience* wrought ſore within him; both together, wrought him to *the humiliation* we now ſpeak of: [*It came to paſs, when he heard theſe words that he rent his clothes*, &c.] If you deſire another *Inſtance*, turn to *Acts* 24. 25. where there is a right good one, and full to this purpoſe. There we read that *Felix* the *Roman* Deputy in *Jury* [f] *Trembled, when Paul reaſoned of Juſtice and of Temperance, and of the judgment to come.* What was that thing may we think in St. *Paul's* reaſoning, which eſpecially made *Felix* to tremble? It is commonly taken to be the Doctrine of *the laſt judgement:* which is indeed *a terrible doctrine*, and able (if it be throughly apprehended) to make the ſtouteſt of the ſons of men to tremble. But I take it that is not all. The very thing that made *Felix* tremble, ſeemeth rather to be, that *Paul's* diſcourſe fell upon *thoſe ſpecial vices*, wherin he was notably faulty, and then clapt in cloſe with *judgment* upon them. For *Felix* was noted of much *cruelty* and *injuſtice* in the adminiſtration of the affairs of *Jury* (howſoever *Tertullus* like a ſmooth Orator, to curry favour with him, and to do *Paul* a diſpleaſure, did flatteringly [g] commend his government:) and he was noted alſo of *incontinency*, both otherwiſe, and eſpecially in marrying *Druſilla*, who was another mans wife. *Tacitus* ſpeaking of him in the fifth of his Hiſtory, painteth him out thus; [h] *Per omnem ſævitiam & libidinem, jus regium ſervili ingenio exercuit.* And for ſuch a man as governed with *cruelty* and *rapine*, and lived in *unchaſte wedlock*, to hear one reaſon powerfully of *Juſtice*, and of *Chaſtity*, (for ſo much the word ἐγκράτεια there uſed, properly importeth,) and of *Judgement*; it is no wonder if it made him *tremble*.

c Ver. 20. hic:
d Verſ. 19.
e Verſ. 21. &c.
f Acts 24. 25.
g Acts 24. 2. &c.
h Tacit. hiſt. lib. 5.

Do thou conſider this, and *tremble*, whoſoever thou art that in thy thoughts *deſpiſeſt* the holy Word of God; accounting of it but as of ſome *humane invention* to keep fools in awe withall: and thou alſo, whoſoever thou art that *undervalueſt* this precious treaſure, for the *meanneſs* or other *infirmities* of the *earthen veſſel* wherein it is conveyed. Tell me, doeſt thou not herein ſtruggle againſt the teſtimony and evidence of thine own heart? Doth not thine own *Conſcience* and *Experience* tell thee, that this [k] *Sword of the Spirit hath a keen edge*, and biteth and pierceth where it goeth? Hath it not ſometimes galled and rubbed, and lanced, and cut thee to the very *bone*; and entred even to the dividing aſunder of the *joynts*, and of *the marrow*? "Hath it not ſometimes (as it were) by ſubtle and *ſerpentine* in-"ſinuations ſtrangely wound it ſelf through thoſe many crooked and *Laby-*"*rinthian* turnings that are in thy heart, into the very *in-moſt corner* and "*centre* thereof; and there ripped up thy *bowels* and thy *reins*, and raked "out *the filth* and *corruption* that lurked within thee, and ſet thy ſecreteſt "thoughts *in order before thy face*, in ſuch ſort as that thou haſt been ſtruc-"ken with aſtoniſhment and horrour at the diſcovery? Though perhaps it have not yet ſoftned and melted thy ſtony and obdurate heart; yet didſt thou never perceive it *hammering* about it with ſore ſtrokes and knocks, as if it would break and ſhiver it into a thouſand pieces? Doubtleſs thou haſt; and if thou wouldeſt deny it, thy *conſcience* is able to give thy *tongue* the lye, and to convince thee to thy face. And if thou haſt, why then doſt thou

21. *An inference againſt thoſe that deſpiſe the word.*
1 2 Cor. 4. 7.
k Ephes. 6. 17.

thou not readily acknowledge *the voyce of God* in it; having felt in it that lively *power* and efficacy, which it is not possible any *device* of the wit of man should have? Take heed then how thou doest *traduce*, or *despise*, or but *undervalue* that upon any seeming pretence whatsoever: for which thou hast such a strong witness in thine own heart, from the experience of *the unresisted power* of it, that it is indeed *the word of God*, and not the breath of sinfull man. *Felix* trembled at it, *Ahab* was humbled by it; the one an *Atheist*, the other an *Hypocrite*: thou art worse than either *Atheist*, or *Hypocrite*, if it work not at least as much upon thee. Seest thou how *Ahab humbleth himself* at the voice of the Prophet?

22. *The success of Ahab's humiliation.*

From *Ahab's Humiliation*, and *the Occasion* thereof; pass we now to consider, in the last place, *the Success* of it. *Ahab* is *humbled* at the Prophets denouncing of judgement against him; and God hence taketh occasion to be so gracious to *Ahab*, as (though not wholly *to remove*, yet) to *suspend* and adjourn the judgment for a time. (*Seest thou how Ahab is humbled before me? because he humbled himself before me, I will not bring the evil in his dayes*, &c.) And here must *Gods Holiness* be brought unto a trial before the Barr of carnal reason, if by any means it can justifie it self. God *hateth* the works of *Hypocrites*; he loatheth even [l] *sacrifices* without mercy; his [m] soul cannot away with *the Oblations* and *new Moons*, and solemn Feasts of men that have their *hands full of blood*; no not though they make *many prayers*, and tender them with behaviour of *greatest devotion*; stretching out their *hands* towards heaven, and [n] *afflicting their souls* with fasting, and hanging down their [o] *heads as Bulrushes*, with pensiveness: but even their best *sacrifices*, and *confessions*, and *prayers*, and *humiliations* are an [p] abomination unto him; so far from appeasing his wrath against other sins, as that they provoke his yet farther displeasure against themselves. Such is *the Holiness* of our God; and such *the purity* of his nature: with which *holiness* and *purity*, how can it *stand* to *accept* and *reward* (as here he seemeth to do) *the counterfeit humiliation* of such a wretched *Hypocrite* as now we suppose *Ahab* to be.

l Osee 6. 6.
m Esa. 1. 9. 16.
n Psal. 35. 13.
o Esa. 58. 5.
p Prov. 15. 8.

23. *And how it may consist with the holiness of God.*

For the clearing of this *difficulty*; *First*, let it be granted (which I take to be a certain truth, and for any thing I know never gain-said by any,) that *Ahab*, not only *before*, and *after*, but even in the act and at *the instant* of this humiliation, was an *hypocrite*. Let it be granted *secondly*, (which is the thing urged in the doubt) that this *humiliation* of his, being performed but in *hypocrisie*, was not *acceptable* to God, as a good work, but *abominable* before him as a foul sin. But yet withal it must be granted *thirdly*, that, although *Ahab* did not well in not being humbled with *an upright heart*; yet he had done much worse, if he had not been *humbled* at all: and that therefore there was, though no true *spiritual* goodness, yet some outward *moral* goodness in *Ahab's* humiliation; at least so far forth, as a thing *less evil* may in comparison of a worser thing be termed *good*. And then are we to know *fourthly*, that it may stand with *Gods holiness*, as it doth with his *goodness* and *justice*, to reward *outward* good things with *outward* good things: and *moral* and *temporal* graces with *worldly* and *temporal blessings*: as here he rewardeth *Ahab's* temporary and external *humiliation*, with an outward *temporal favour*, *viz.* the *adjourning* of an outward *temporal judgement*.

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24. Observat. III. *Concerning the reward of common graces.*

That which hence we would observe; is, That *God rewardeth sometimes common graces with common favours*, temporary obedience with temporal beneficence. This is proved unto us *first*, from the general course

I. of

of Gods *justice*; and his *promise* grounded upon that *justice*, to reward every man according to his works. To which *justice* of his, and to which *promise* of his it is agreeable, as to recompense *Spiritual* good things, with *Eternal*, so to recompense [q] *Moral* good things with *temporal* rewards. 2. From special express warrant of Scripture. In *Math.* 6. Christ saith of *Hypocrites* more than once, that [r] *they have their reward*. As in the doing of their seeming good works, they *aim* especially at *the vain praise* and commendation of men: so they have the full *reward* of those works in *the vain praise* and commendation of men. Though they have no right unto, nor reason to look for, a *reward* hereafter in heaven: yet *they have their reward* (such as it is, and all they are like to have) here upon earth. 3. From particular *examples* of such, as have been *temporally* rewarded for *temporal graces*. To omit [s] *Heathens*, as *Aristides*, *Cyrus*, *&c.* for *Justice*; *Bias*, *Diogenes*, &c. for contempt of the world; *Codrus*, *Regulus*, &c. for love of their Country, and zeal to the common good; and sundry others, for other good things: whose *moral vertues* are herein amply *rewarded*, (if there were nothing else but this,) that their *names* and memories have been *preserved* in Histories, and *renowned* throughout the world in all succeeding generations. I say, to omit these *Heathens*, we have examples in Scripture; of *Ahab* here, [t] *Jehu*, of the [u] *Ninevites*, of others elsewhere: who for their *temporary obedience*, *zeal*, *repentance*, and the like, were rewarded: partly by temporal blessings upon themselves and their posterity, partly by the removal or adjournal of *temporal punishments*, which otherwise had speedily overtaken them. *Fourthly*, from the greater to the less. God sometimes *temporally rewardeth* the services of such men, as are but *bruta instrumenta*, brute instruments of his will and providence: such as are imployed by him for the bringing about of his most holy and secret purposes, *Citra rationem finis, aut eorum quæ ad finem*, in the doing of such things, as they do without the least mixture (in their own *purpose* and intent) of any respect at all to God or his ends; but meerly for the satisfying of their own *corrupt lusts*, and the atchieving of their own *private ends*. A notable example whereof we have, in Gods dealing with *Nebuchadnezzar* in *Ezek.* 29. where the word of the Lord cometh to *Ezekiel* saying, [x] *Son of man*, Nebuchadnezzar *King of* Babylon *caused his Army to serve a great service against* Tyrus: *every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army for* Tyrus, *for the service that he had served against it: Therefore thus saith the Lord God: behold, I will give the land of* Egypt *to* Nebuchadnezzar *King of* Babylon: *and he shall take her multitude, and it shall be wages for his Army. I have given him the land of* Egypt, *for his labour wherewith he served against* Tyrus; *because they wrought for me, saith the Lord God.* In which place we see *Egypt* is given to *Nebuchadnezzar*, as *a reward* for the service he did against *Tyrus*; because therein (though he neither intended any such thing, nor so much as *knew* it,) yet he was *the instrument* to work Gods purpose upon, and against *Tyrus*. And then how much more will God reward *temporally* the service and obedience of such, as *purposely* and *knowingly* endeavour an *outward conformity* unto the holy will and pleasure of God, though with strong and predominant mixture of their own corrupt *appetites* and *ends* therewithal?

Now *the Reasons*, why God should thus *outwardly reward* the outward works of *Hypocrites*, are: *First*, the manifestation of his own *Goodness*, that we might know how willing he is to cherish the least spark of any *goodness* in any man; be it *natural*, or *moral*, or whatever other goodness it be: that

q *Quibus non erat Deus daturus vitam æternam, si utique hanc eis terrenam gloriam concederet, non redderetur merces bonis artibus eorum, id est, virtutibus, quibus* -- Aug. 5. de Civ. 15.

r Mat. 6. 2, 5, 10.

2.

s *Intelligimus etiam in Ethnicos, si quid boni fecerint, non absque mercede Dei judicio prætiri.* Hieron. in Ezek. 29. *God even among the Heathen, hath often rewarded moral honesty with outward happiness.* W. Ral. hist. of the world, lib. 2. c. 8. sect. 3.

t 1 King. 10. 30.

Quid ei profuit, quod pro nonnulla obedientiâ; quam de domo Achab omnino delenda cupiditate suæ dominationis exhibuit, aliquantam mercedem transitoribus regni temporalis accepit? Aug. contra mend. c. 2.

u Jon. 3. 10.

x Ezek. 29. 18, 19, 20.

25.

With sundry reasons thereof;

1.

that he might thereby encourage us, ſo to labour the improvement of thoſe *good things* in us, as to make our ſelves capable of greater rewards.

2. *Secondly*, his *Juſtice* and equity, in meaſuring unto *ſinners* and *hypocrites* exactly according to the meaſure they mete unto him. They *ſerve* him with *graces*, which are not *true graces* indeed; he *rewardeth* them with *bleſſings*, which are not indeed *true bleſſings*. Somewhat they muſt do to God; and therefore they afford him a little *temporary obedience*, and there is all *the ſervice* he ſhall have from them: Somewhat God will do for them, and in requital alloweth them a little *temporary favour*, and there is all *the reward* they muſt look for from him. Here is *Quid pro Quo*. They give God *the outward work*, but without any *hearty affection* to him: God giveth them *the outward benefit*, but without any *hearty affection* to them. For want of which hearty affection on both ſides, it cometh to paſs, that neither is *the outward work* truly *acceptable* to him, nor *the outward benefit*

3. truly *profitable* to them. A *third* reaſon of Gods thus graciouſly dealing even with *Hypocrites*, may be aſſigned, with reference to his own dear Children and choſen; for *whoſe good* eſpecially (next under his *own glory*) all the paſſages of his *divine providence* both upon them and others are diſpoſed in ſuch ſort as they are: as for whoſe *comfort* this manner of proceeding maketh very much and ſundry wayes; as I ſhall by and by touch in *the Inferences* from this Obſervation; whereunto I now come, becauſe it is time I ſhould draw towards a Concluſion.

26. And *firſt*; by what hath been already ſaid, a way is opened for the
and Inferences thence, clearing of *Gods Holineſs* in theſe his proceedings. If ſometimes he *temporally reward* Hypocrites; it is not either for their *own*, or for their *works*
1. ſake, as if he either accepted their *Perſons*, or approved their *Obedience*. No, it is but *Lex talionis*: he dealeth with them, as they deal with him. They do him but *eye-ſervice*, and he giveth them but *eye-wages*. Indeed, God can neither be *deceived* nor *deceive*: yet as they would deceive God in their *ſervice* with ſuch *obedience* as falleth ſhort of *true obedience*: ſo they are deceived in their *pay* from him, with ſuch bleſſings as fall ſhort of *true bleſſings*. And all this may well ſtand with Gods both *Juſtice* and *Holi-*

2. *neſs*. *Secondly*, it appeareth from the premiſes, that Gods thus dealing with wicked and unſanctified men, in thus *rewarding* their outward *good things*, giveth no warrant nor ſtrength at all, either to that Popiſh corrupt doctrine of *Meritum congrui*, in deſerving the firſt *grace* by the right uſe of *Naturals*; or to that rotten principle and foundation of the whole frame of Pelagianiſm, [*Facienti quod in ſe eſt, Deus non poteſt, non debet, denegare gratiam.*] We know, God *rewards* his own true and *ſpiritual graces* in us, with increaſe of thoſe *graces* here, and with *glory* hereafter: we ſee God *rewardeth* even falſ, and outward, and *ſeeming graces*, *natural* and *moral* good things, with outward and *temporal favours*. And all this is moſt agreeable to his infinite both *Juſtice* and *Mercy*; and may ſtand with the infinite *Purity* and *Holineſs* of his nature. But this were rather to make God an *unjuſt* and *unholy* God: to bind him to reward the outward and *ſinful* works of Hypocrites, (for the beſt natural or moral works without grace, are but ſuch,) with true *ſaving Grace*, and inward ſanctification.

3. Other *Inferences* and uſes more might be added: as *viz.* *Thirdly*, for our *Imitation*; by Gods example to take knowledge of, and to commend, and to cheriſh, even in wicked men, thoſe *natural* or *moral* parts that are eminent in them, and whatſoever *good thing* they do in outward actual

4. conformity to the revealed will and law of God. And *fourthly*, for *Exhortation* to ſuch, as do not yet find any comfortable aſſurance that their

obedience

obedience and *good works* are true and ſincere; yet to go on and not to grow weary of *well-doing*: knowing that their labour is not altogether in vain; in as much as their works (though perhaps done in *Hypocriſie*,) ſhall procure them *temporal bleſſings* here; and ſome abatement withal (I add that by the way) of ſtripes and everlaſting *puniſhment* hereafter.

27. *Eſpecially for comfort to the Godly* 1. *againſt the proſperity of the wicked.*

But I paſs by all theſe and the like *Uſes*; and commend but one more unto you: and that is it which I named before as one *Reaſon* of the point obſerved, *viz. the Comfort* of Gods dear Children and Servants; and that ſundry wayes. *Firſt*, here is *comfort* for them, againſt a *Temptation* which often aſſaulteth them; and that with much *violence* and *danger*: ariſing from the ſenſe and obſervation of *the proſperity* and flouriſhing eſtate of the wicked in this world. We may ſee in the Pſalms, and elſewhere; how frequently and ſtrongly [y] *David*, [z] *Job*, and [a] *Jeremy*, and other godly ones were aſſailed with this *temptation*. For thy inſtruction then, and to arm thee againſt this ſo common and univerſal *a temptation*: if thou ſhalt ſee *fools on horſeback*; *ungodly ones* laden with wealth, with honour, with eaſe, *Hypocrites* bleſſed with the fat of the earth, and the dew of heaven, and abundance of all the comforts of this life: yet be not thou diſcomforted at it, or diſquieted with it. [b] *Do not fret thy ſelf becauſe of the ungodly, neither be thou envious at evil doers.* Thou expecteſt for thine *inward* obedience *an unproportionable reward* in the life to come: do not therefore grudge their *outward* obedience *a proportionable reward* in this life. Some *good things* or other thou mayeſt think there are in them, for which God beſtoweth thoſe *outward bleſſings* upon them. But conſider withal, that as they have *their reward* here: ſo they have *all their reward* here; and whatſoever their *preſent proſperity* be, yet the time will come, and that ere long be, when [c] *The hope of the hypocrite ſhall wither*, [d] *The end of the wicked ſhall be cut off.*

y Pſal. 37. and 73.
z Job 21. 7, &c.
a Jer. 12. 1, &c.
b Pſal. 37. 1.
c Job 8. 13.
d Pſal. 37. 38.

28. *2. Againſt temporal afflictions.*

Again, here is a *ſecond Comfort* for the godly againſt *temporal afflictions*: and it ariſeth thus. As Gods love and favour goeth not always with thoſe *temporal benefits* he beſtoweth: ſo on the other ſide, Gods *wrath* and diſpleaſure goeth not always with thoſe *temporal afflictions* he inflicteth. For as he *rewardeth* thoſe few *good things* that are in evil men, with theſe *temporal* benefits, for whom yet (in his *Juſtice*) he reſerveth *eternal damnation*, as the due wages (by that *Juſtice*) of their graceleſs impenitency: ſo he puniſheth thoſe *remnants of ſin* that are in Godly men, with theſe *temporal afflictions*; for whom yet (in his *mercy*) he reſerveth *Eternal ſalvation*, as the *due wages* (yet by that *mercy* only) of their Faith, and Repentance, and holy Obedience. As *Abraham* ſaid to the rich glutton in the Parable, *Luke* 16. [e] *Son remember that thou in thy life-time receiveſt thy good things, and likewiſe* Lazarus *evil things: but now he is comforted, and thou art tormented.* As if he had ſaid; If thou hadſt any thing good in thee, remember thou haſt had thy reward in earth already; and now there remaineth for thee nothing, but *the full puniſhment* of thine ungodlineſs there in *Hell*: But as for *Lazarus* he hath had *the chaſtiſement* of his infirmities on earth already; and now remaineth for him nothing, but *the full reward* of his godlineſs here in *Heaven*. Thus the meditation of this Doctrine yieldeth good *Comfort* againſt *temporal afflictions*.

e Luk. 16. 25.

29. *3. Againſt doubtings of their eternal reward.*

Here is yet a *third Comfort*, and that of the three the greateſt, unto the godly; in the firm aſſurance of their *Eternal reward*. It is one of the Reaſons why God *temporally* rewardeth the unſound obedience of natural, carnal, and unregenerate men, even to give his faithful ſervants undoubted aſſurance, that he will in no wiſe forget their true, and ſound, and *ſincere obedience*. Doth God reward *Ahab*'s *temporary* Humiliation? and will he not much

much more reward thy hearty and unfeigned repentance? Have the *Hypocrites* [f] their *reward?* and canst thou doubt of thine? This was the very *ground* of all that *comfort*, wherewith the Prodigal son sustained his heart and hope; when he thus discoursed to his own soul: [g] If *all the hired servants which are in my Fathers house have bread enough and to spare*; surely, my *Father* will never be so unmindful of me, who am his *Son*, though too too unworthy of that name, as to let me perish for hunger. Every *temporal blessing* bestowed upon the wicked, ought to be of the child of God entertained as a fresh assurance given him of his *everlasting reward* hereafter. [h] *Abraham* gave gifts to the sons of his *Concubines*; and sent them away: but his only son *Isaac* he kept with him, and gave him *all that he had.* Right so, God giveth *temporal gifts* to Hypocrites and Cast-aways, who are bastards, and not sons; (not sons of the [i] *free woman*, not sons of *promise*, not born after the spirit): and that is their *portion*; when they have gotten that, they have gotten all they are like to have; there is no more to be looked for at his hands. But as for *the Inheritance*; he reserveth that for his dear *Children*, the godly, who are [k] *Born are born after the Spirit*, and [l] *Heirs according unto promise:* on these he bestoweth all that ever he hath, ([m] *all things are theirs*;) for on them he bestoweth [n] *his Son the heir of all things*, in whom are hid all the treasures of all good things, and together [o] *with whom* all other things are conveyed and made over unto them, as accessories and *appurtenances* of him; and on them he bestoweth *Himself*, who is [p] *All in all*, [q] *In whose presence is fulness of joy, and at whose right hand there are pleasures for evermore.* To which joy *unspeakable and glorious*, O thou *the Father* of mercies, who hast *promised* it unto us, bring us in the end, for thy dear *Sons* sake Jesus Christ, who hath purchased it for us, and given into our hearts *the earnest* of his and thy holy Spirit to seal it unto us. To which blessed *Son*, and holy *Spirit*, together with thee, O *Father*, three persons and one only wise, gracious, glorious, Almighty, and eternal *Lord God*; be ascribed by us, and all thy faithful people throughout the world, the whole *kingdome, power, and glory*, for ever and ever. *Amen, Amen.*

f *Quid dabit eis quos prædestinavit ad vitam, qui hæc dedit etiam eis, quos prædestinavit ad mortem?* Aug. 22. de Civit. 24.

g Luk. 15.17.

h Gen. 25. 5, 6.

i Gal. 4.28. 31.

k Gal. 4. 29.
l Gal. 3. 29.
m 1 Cor. 3.21.
n Heb. 1.2.

o Rom. 8.32.
p 1 Cor. 15. 28.
q Psal. 16.11.

AD

AD POPULUM.

The Second Sermon.

At Grantham Linc. *Feb.* 27. 1620.

3 KINGS 21. 29.

— becauſe he humbleth himſelf before me, I will not bring the evil in his dayes. —

I Will not ſo far either diſtruſt your *memories*, or ſtraiten my ſelf of *time* for the delivery of what I am now purpoſed to ſpeak; as to make any large *repetition* of the particulars which were obſerved the laſt time from the conſideration of *Ahab*'s *perſon* and *condition*, (who was but an Hypocrite,) taken jointly with his preſent *carriage*, together with *the occaſion* and *ſucceſs* thereof. He was *humbled*: It was *the voice of God* by his Prophet that humbled him: Upon his humbling God *adjourneth* his puniſhment. From all which was noted, firſt, that there might be even in *Hypocrites* an outward formal *Humiliation*; ſecondly, the power and efficacy of the *Word of God* able to humble an oppreſſing *Ahab*; thirdly, the boundleſs *mercy of God*, in not ſuffering the outward formal *humiliation* of an ungodly *Hypocrite* to paſs altogether unrewarded. All this the laſt time; by occaſion of thoſe firſt clauſes in the Verſe, [*Seeſt thou how* Ahab *humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not* ---] We are now next to conſider of *the great Favour*, which it pleaſed God to ſhew to 1.

Ahab upon his *humiliation*; what it was, and wherein it consisted. It was *the Removal,* (at least for a time; that is, the *suspension*) of an heavy *judgement* denounced against *Ahab* and his house most deservedly for his bloudy and execrable oppression; [*Because he humbleth himself before me, I will not bring the evil in his dayes.*]

2. *The evil* which God now promiseth he will not bring [*I will not bring the evil in his dayes,*] is that which in *vers.* 21. he hath threatned he would bring upon *Ahab* and upon his house [[a] *Behold, I will bring evil upon thee and will take away thy posterity, and will cut off from* Ahab *him that pisseth against the wall, and him that is shut up and left in Israel; and will make thy house like the house of* Jeroboam *the son of* Nebat, *and like the house of* Baasha *the son of* Abijah, *for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.* A great *judgement*, and an *heavy*: but the greater *the judgement* is, when it is deserved, and *threatned*; the greater the *mercy* is, if it be afterwards forborn: as some of this was. But what ever becometh of *the judgement:* here we see is *mercy* good store. God who is [b] *rich in mercy*, and delighteth to be stiled [c] *the God of mercies* and *the* [d] *Father of mercies*, abundantly manifesteth his *mercy* in dealing thus graciously with one that deserved it so little. Here is *mercy*, in but *threatning* the punishment, when he might have inflicted it; and more *mercy* in *not inflicting* the punishment when he had threatned it. Here is *mercy* first in *suspending* the punishment, [*I will not bring the evil:*] and *mercy* again, in suspending it for *so long a time*: [*I will not bring the Evil in his dayes*] Of these two points we shall entreat at this time: and first and principally, of the former.

a Vers. 21. &c. hic.
b Eph. 2. 4.
c *Deus miserationum.* Neh. 9. 31.
d 2 Cor. 1. 3.

3. [*I will not bring the evil.*] It is no new thing to them, that have read the sacred Stories with observation, to see God, when men are *humbled* at his *threatnings*, to *revoke* them, [e] ὡσπερ αὐτῷ δὴ τοῦτον, saith *Chrysostome* more than once: this is ever Gods manner, when men change their *deeds*, to change his *doom*; when they *renounce* their sins, to *recal* his sentence: when they repent of the evil they have done against him, to [f] *Repent of the evil he had said he would do against them.* Search the Scriptures, and say if things run not thus, as in the most ordinary course: God commandeth and Man disobeyeth: Man disobeyeth, and God threatneth: God threatneth, and Man repenteth: Man repenteth, and God forbeareth. [g] *Abimelech, thou art but a dead man, because of the woman which thou hast taken!* but *Abimelech* restoreth the Prophet his wife untouched, and God spareth him, and he dieth not. *Hezekiah*, make thy will, and [h] *Put thine house in order, for thou shalt dye and not live!* but *Hezekiah* turneth to the wall, and prayeth, and weepeth, and God addeth to his days fifteen years. *Nineveh*, prepare for desolation; for now but [i] *forty dayes and Nineveh shall be destroyed:* but *Nineveh* fasted, and prayed, and repented; and *Nineveh* stood after more than forty years twice told Generally, God never yet threatned any punishment upon person or place: but if they repented, he either with held it, or deferred it, or abated it, or sweetned it to them: for the most part proportionably to the truth and measure of their repentance, but howsoever alwayes so far forth as in his infinite wisdome he hath thought good: some way or other, he ever remitted somewhat of that severity and rigour, wherein he threatned it.

e Chrysost. in Gen. hom. 25. & *alibi sæpe.*
f Jon. 3. 10.
g Gen. 20. 3.
h Isa. 38. 1. ---- 5.
i Jon. 3. 4, 10.

A course which God hath in some sort bound himself unto, and which he often and openly professeth he will hold. Two remarkable testimonies

(among

(among ſundry other) ſhall ſuffice us to have propoſed at this time, for the clear and full evidencing hereof. The one in *Jer.* 18. 7, 8. [*At what inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to pluck up, and pull down, and to deſtroy; If that Nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.*] The other in *Ezek.* 33. 13, 14. [*When I ſay to the wicked, Thou ſhalt ſurely die, if he turn from his ſin, and do that which is lawful and right, If the wicked reſtore the pledge, give again that he hath robbed, walk in the ſtatutes of life without committing iniquity; he ſhall ſurely live, he ſhall not dye.*]And every where in the Prophets,after *Denunciations* of judgement follow *exhortations* to Repentance : which were bootleſſe, if *Repentance* ſhould not either *prevent* them or *adjourn* them, or *leſſen* them.

You ſee God both *practiſeth* and *profeſſeth* this courſe : neither of which can ſeem ſtrange to us, if we duly conſider, either his *readineſſe* to ſhew mercy, or the true *End* of his threatnings. We have partly already touched at the greatneſſe of his mercy. To *ſhew compaſſion*, and to *forgive*, that is the thing wherein he moſt of all delighteth; and therefore he doth *arripere anſam*, take all advantage as it were, and lay hold on every occaſion to do that : but to *puniſh*, and take vengeance, is [k] *opus alienum*, as ſome expound that in *Eſay* 28. *his ſtrange work, his ſtrange act*, a thing he taketh no pleaſure in. [l] *Vivo nolo*—— in *Ezek.* 33. *As I live ſaith the Lord God, I have no pleaſure in the death of wicked*, &c. As *the Bee* laboureth buſily all the day long, and ſeeketh to every flower, and to every weed for *Hony*; but *ſtingeth* not once, unleſſe ſhe be ill *provoked* : ſo God beſtirreth himſelf, and his bowels yearn within him, to ſhew compaſſion, [m] [*O Ephraim what ſhall I doe unto thee? O Judah, how ſhall I entreat thee?* [n] *Why will ye dye, O ye houſe of Iſrael?* [o] *Run to and fro through the ſtreets of Jeruſalem, and ſeek if you can find a man*, but a man, *that I may pardon it.*] But vengeance cometh on heavily and unwillingly, and draweth a ſigh from him; [p] [*Heu conſolabor! Ah I muſt*, I ſee there is no remedy, *I muſt eaſe me of mine adverſaries, and be avenged of mine enemies*,; [q] *Oh Jeruſalem, Jeruſalem, that killeſt the Prophets*—— *how oft would I, &c.* [r] *How ſhall I give thee up Ephraim?* —— *my heart is turned within me; my repentings are kindled together.*] So is our God [ſ] *ſlow to anger*, and loth to ſtrike ([t] *Quique dolet quoties cogitur eſſe ferox*:) but *plenteous in mercy*, as *David* deſcribeth him in *Pſal.* 103. Never was a man truly and *inwardly humbled*, but *God* in the riches of his *ſpecial mercy*, truly *pardoned* him : never was a man ſo much as but *outwardly humbled*, as *Ahab* here, but God, in his common and *general mercy*, more or leſſe *forbare* him.

Secondly, *the end of Gods threatnings* alſo confirmeth this point. For, doth he *threaten* evil, think ye, becauſe he is reſolved to *inflict* it? Nothing leſſe : rather, to the contrary, he therefore *threatneth* it, that we by our repentance may *prevent* it, and ſo he may not *inflict* it, [u] προλέγει ἵνα μὴ ἐπάγῃ, ſaith St. *Chryſoſtom* : he foretelleth what he will bring upon us, for this very purpoſe, that he may not bring it upon us; and *warneth* before he *ſtriketh*, to make us careful to *avoid the ſtroke*. In the ancient *Roman* State and Diſcipline, the manner was, before they made warr upon any people, firſt to ſend [x] *Heralds* to *proclaim* it, (*Bellum indicere ne inferrent*,) to the end, that if they would make their peace by *ſubmiſſion*, they might prevent *the warr*; nor ſo only but be written alſo *in albo amicorum*, enrolled as their *friends* and *confederates*.

5

k Eſay 28.21.
l Ezek. 33.11.
m Hoſ. 6. 4.
n Ezek. 18.31 & 33.11.
o Jer. 5. 1.
p Eſay 1. 24.
q Mat. 23.27.
r Oſee 11.8.
ſ Pſal. 103. 8.
t Ovid. 1. de Pont. 3.
u Chryſ. in Gen. hom. 25. Διὰ τῆς ἀπειλῆς, τὸ μὴ παθεῖν τὰ τῆς ἀπειλῆς, ἀπεργαζόμεθα. Nazianz. *Non praedixit, ut veniat, ſed ne veniat.* Hieron. in Eze. 33.
x *See* Dyoniſ. Halicarn. lib. 2. Antiq. Liv. 1. Dec. 1. Cic. 1 de Offic.

rates. So God ſendeth his *Heralds* the Prophets, to *threaten* vengeance againſt ſinners: not thereby to *drive* them from hope of *mercy*, but to *draw* them to *repentance* and humiliation; whereby they may not only *turn away* the vengeance threatned, but alſo (if they perform them unfeignedly, and with upright hearts) *intereſt* themſelves farther in his favour and love. Nor is it to be accounted among the leaſt of *Gods mercies*, when he might in his juſt diſpleaſure overwhelm us in the very *act* of our ſins, as [y] *Zimri* and *Cosbi* were run thorow in the very *act* of filthineſs; and as [z] *Uzzah* and [a] *Ananias* and *Sapphira*, and ſome few others whom God picked out to ſhew *exemplary judgement* upon, were ſtrucken dead upon the ſudden for their trangreſſions: When God might in *juſtice* deal with the ſame rigour againſt us all; I ſay, it is not the leaſt of his *mercies*, that he *forbeareth* and *forwarneth*, and *foretelleth* and *threatneth us* before he puniſh; that [b] if we will take any *warning*, he may do better to us than he hath *ſaid*, and not bring upon us what he hath *threatned*.

y Num. 25. 8.
z 2 Sam. 6. 7.
a Acts 5. 5, 10.
b Προλέγει, ἵνα ἡμᾶς μαθόντες, καὶ τῷ φόβῳ σωφρονίσθέντες, μεταβάλλωμεν ἑαυτοὺς ἀγαγάκτησιν, καὶ τὰς ἀποφάσεις ἡμῶν ἀκύρους κατασήσωμεν. Chryſoſt. in Gen. hom. 25. 7.

A point very *uſeful* and *comfortable*: if it be not derogatory to *Gods truth*. Let us therefore firſt clear that, and then proceed to the *Uſes*. If God thus revoke his *threatnings*, it ſeemeth he either before *meant* not what he *ſpake*, when he *threatned*; or elſe after when he *revoketh*, *repenteth* of what he *meant*: either of which to imagine, far be it from every Chriſtian heart; ſince the one maketh God a *diſſembler*, the other a *changeling*; the one chargeth him with *falſhood*, the other with *lightneſs*. And yet the Scriptures ſometimes ſpeak of God, as if he [c] *grieved* for what he did, or [d] *repented* of what he ſpake, or *altered* what he had purpoſed: and for the moſt part, ſuch like *affections* are given him in ſuch places, as endeavour to ſet forth to the moſt life his *great mercy* and kindneſs to ſinful mankind. We all know, we cannot indeed give God any greater glory than the glory of his *mercy*: yet muſt know withall, that God is not ſo needy of means to work out his own glory, as that he ſhould be forced to redeem the glory of his *mercy*, with the forfeiture either of his *Truth* or *Stedfaſtneſs*. We are therefore to lay this as a firm ground and infallible, that our God is both truly *Unchangeable*, and unchangeably *True*, [e] *The ſtrength of* Iſrael *is not as man, that he ſhould lye; nor as the ſon of man, that he ſhould repent*: his words are *not* [f] *Yea and Nay* neither doth he uſe *lightneſs*. But his words are, *Yea and Amen*; and himſelf [g] *yeſterday, and to day, and the ſame for ever*: [h] Heaven and Earth *may* paſs away, yea, *ſhall* paſs away; but not the leaſt [i] *tittle* of Gods words ſhall paſs away unfulfilled. [k] *They may wax old as a garment, and as a veſture ſhall he change them, and they ſhall be changed; but he is the ſame, and his years fail not*: neither do his *purpoſes* fail, nor his *promiſes* fail, nor his *threatnings* fail, nor any of his *words* fail. Let *Heaven* and *Earth*, and *Hell*, and *Angel*, and *Man*, and *Devil*, and all change: ſtill [l] *Ego Deus, & non mutor*; God he is the Lord of all, and he *changeth not*.

c Gen. 6. 6. Pſal. 95. 10.
d Gen. 6. 6. 1 Sam. 15. 11. Jer. 18. 8. Amos 7. 3, 6. Jon. 3. 10.
e Num. 23. 19 1 Sam. 15. 29.
f 2 Cor. 1. 19, 20.
g Heb. 13. 8.
h Mat. 24 35. εἷς κεραία. Mat. 5 18.
i Pſal. 102. 26, 27.
l Mal. 3. 6.

8. As for thoſe Phraſes then of *Repenting*, *Grieving*, &c. which are ſpoken of God in the Scriptures; that [m] συγκαταβάσεις, whereof Saint *Chryſoſtom* ſo often ſpeaketh, ſalveth them. God ſpeaketh to us; and therefore ſpeaketh as we uſe to ſpeak; and frameth his *language* to our [n] *dulneſs*, and teacheth us by [o] *our own phraſes* what he would have us learn: as *Nurſes* talk

m Διὰ τὸ ἀτελὲς τῆς ἡμετέρας διανοίας ταύτην ἐχρήσαλο τὴν συγκαταβάσει τῆς διηγήσεως ἡ θεία γραφὴ συγκαπῶσα τῇ ἀδενείᾳ τ ἀκοῆς τ ἡμετέρας. Chryſ. in Gen hom. 3. So alſo Ibid. hom. 15, & 26, & 60. & in Pſ. 6. & paſſim. n *Pro captu noſtro, non pro ſuo ſtatu.* Bernard. l. de Conſid. ad Eugen. o Τοῖς σωφρόσι ἡμῖν ὀνόμαση τὰ ὑφ' ἡμᾶς διδάσκων. Chryſoſt. in Pſal. 8.

half

half ſyllables, and p lipſe out *broken language* to young children. But what is ſo ſpoken ἀνθρωποπαθῶς, of God, *after the manner of men*; muſt yet be underſtood ἀναρμοστῶς, ſo as befitteth the *Majeſty* and perfection of his *divine nature*. When he *repenteth* then, we are not ſo to conceive it, as if God q *changed* his mind, or altered any thing of his everlaſting *purpoſe* and *counſel*, either in *ſubſtance* or *circumſtances*: it only r importeth, that he now doth not that; which, ſo far as we could reaſonably conjecture by his *words*, or *works*, or our *deſerts*, or otherwiſe, ſeemed to us to have been his *purpoſe* to have done.

p Καὶ πρὸς παιδίον φθεγγόμεθα, συμψελλίζομεν καὶ μυρίαις ὑμῶν σοφοὶ, πρὸς ἐκεῖνα συγκαταβαίνομεν ταπεινότητα.

q *Nunquam primi conſilii Deos pœnitet.* Senec. 6. de benef. 23. r *Quod dixit (Pœnitentiam agam) intelligitur metaphoricè dictum: nam homines, quando non implent quod comminati ſunt, pœnitere videntur.* Aquin. 1. quæſt. 19. 7. ad 2.

This for the *Phraſes*: but yet the main doubt for *the thing* it ſelf ſtandeth uncleared. *Abimelech* and *Hezekiah* ſhall *dye*, and yet *Abimelech* and *Hezekiah* ſhall not *dye*; *Nineveh ſhall be* deſtroyed, and yet *Nineveh ſhall not be* deſtroyed; *I will bring* evil upon *Ahab*'s houſe, and yet *I will not bring* it: is not this *Yea* and *Nay*? is not this plain *contradiction*? How is there not here a plain *change* of Gods *will*? If not for *ſubſtance*; becauſe the things were at length *performed*, yet at leaſt in *circumſtance*; becauſe they were *not performed* at thoſe *times*, and in that *manner*, as they were threatned and foretold. That wretched miſcreant *Vorſtius*, inſtead of untying this knot, cutteth it: who, to maintain *Pelagian concluſions* from *blaſphemous Principles*, trembleth not to affirm, s *In parte aliquâ divini decreti fieri aliquam mutationem*; that there may be ſome *change* made in ſome part of *Gods decree*. An aſſertion unbeſeeming an ingenuous *Pagan*, and to be for ever abhorred and held accurſed by every ſoul that profeſſeth it ſelf *Chriſtian*. Admit this once: and let *Man*, yea and *the Devil* too, be true and only *God* a lyer. Leave we him therefore to the judgement of that great God, whom he hath blaſphemed; and ſeek we better ſatisfaction. That of *Aquinas*, and the Schoolmen, is *true*, but *ſubtile*: that God doth ſometimes t *Velle mutationem*, though he doth never *Mutare voluntatem*; that though he never changeth his will, yet he ſometimes willeth a change. That of u *Gregory* is plainer, and no leſs true; *Mutat Deus ſententiam, non conſilium*; God ſometimes changeth *the ſentence* which he hath *denounced*, but never *the Counſel* which he hath decreed. Others, otherwiſe [illegible] divers men conceiving *the ſame anſwer* for ſubſtance, in divers and different terms. 9.

s Vorſt. de Deo.

t Aquin. 1. qu. 19. 17.

u *Cum exterius mutari videtur ſententia conſilium non mutatur; quia de unaquaque re immutabiliter intus conſtituitur, quicquid foris mutabiliter agitur* Gregor. in Moral.

That which is plaineſt, and giveth fulleſt ſatisfaction, and whereinto the anſwers of *Gregory* and *Aquinas*, and the reſt, (as many as have ſpoken with any *truth* and pertinency to the point,) in the laſt reſolution fall; is briefly this. In the whole courſe of Scripture, Gods *threatnings*, (and ſo his *promiſes* too,) have ever a *condition annexed* unto them in Gods purpoſe: which though it be not ever, (indeed but ſeldome) *expreſſed*; yet is it ever *included*, and ſo to be underſtood. All Gods *promiſes*, how abſolutely ſoever *expreſſed*, are made *ſub conditione Obedientiæ*: and all his *threatnings* (how abſolutely ſoever *expreſſed*) *ſub conditione Impœnitentiæ*. And theſe *Conditions*, viz. of continuing in *Obedience*, in all *Promiſes*; and of continuing in *Impenitency*, in all *Threatnings*; are to be *underſtood* of courſe; whether they be *expreſſed*, or not. This is plain from thoſe two famous places before cited, *Jer.* 18. & *Ezek.* 33. 10.

x *When*

x Jer. 18. 7, 8. *See* Chryſoſt. hom. 5. ad pop. Antioch. *fusè & pulchrè.*

When x *I ſay to the wicked, Thou ſhalt ſurely dye; if the wicked turn from his ſin,* &c. *he ſhall ſurely live, he ſhall not dye.* Where Almighty God plainly teacheth us, that we ought ſo to conceive of all his *threatnings*, be they never ſo peremptorily ſet down, (as what more *peremptory* than this, *Thou ſhalt ſurely dye?*) as that he may *reſerve* to himſelf a power of *revocation* in caſe the parties threatned *repent.* The examples make it plain. *Abimelech ſhall dye* for taking *Sarah*: underſtand it; *unleſs he reſtore* her. *Forty daies, and* Nineveh *ſhall be deſtroyed*: underſtand it with this reſervation; *unleſs they repent.* And ſo of all the reſt.

11. But why is not that clauſe *expreſſed* then? may ſome demand. I anſwer: firſt, it *needeth* not; ſecondly, it *booteth not. Firſt*, it needeth not. For God having in *Jerem.* 18. and *Ezek.* 33. and elſewhere, inſtructed us in *the general*, that all his *Threatnings* are to be *underſtood* with ſuch clauſes and *conditions* and reſervations; it is needleſs to repeat them in every *particular*: As amongſt Chriſtian men, who acknowledge *Gods providence* to rule in all things, and to diſpoſe of all actions and euents; it is needleſs in every ſpeech *de fututo contingenti* to expreſſe this clauſe [*if God will*]; we will go to ſuch or ſuch a place, or do ſuch or ſuch a thing, *if God will*: becauſe we readily conceive it, as a clauſe, which either is, or ſhould be *underſtood* in every ſuch ſpeech, as y S. *James* requireth. And ſo in many *promiſes* amongſt men, this clauſe, though not *expreſſed*, is yet allowed of courſe, and to common intendment underſtood, [*Rebus ſic ſtantibus*; things ſtanding and continuing as now they are:] ſo as if a man make a *promiſe abſolutely*, without expreſſing that or any other like clauſe of *Limitation* or *Exception*, if in the interim ſome ſuch unexpected Accident befall, as maketh that either he *cannot* or *may not* do what he promiſed; we may not in right reaſon charge ſuch a man with *breach of promiſe*, if he perform not all he promiſed: becauſe the foreſaid *clauſe*, though not *expreſſed*, is yet preſumed to have been *intended* by the promiſer. And that Gods Threatnings, as *de jure* they ought to be by us when we *hear* them, ſo *de facto* they were underſtood by him when he *made* them, with a ſecret *clauſe* of reſervation and exception in the caſe of *Repentance*; appeareth by the uſual *practice* of many upon ſuch *threatnings*, and *the uſe* they made of them. *The Ninevites* when *Jonah* preached deſtruction within forty daies, without any *expreſſe clauſe* of Repentance; yet underſtood it ſo: elſe had it been in vain for them to have repented at all, out of an hope of preventing the judgement by their repentance; as their ſpeeches ſhew they did. z *For who can tell, ſay they, if God will turn and repent, and turn away from his fierce anger, that we periſh not?* The like may be ſaid of *Abimelech*, *Hezekiah*, and others: and of *Ahab* in this place.

y Jam. 4. 15.

z Jon. 3. 9.

12. Again, as it is ſometimes *needleſs*, ſo it is alwayes *bootleſſe*, to expreſſe this clauſe of repentance in *the threatnings* of God. *The expreſſing* of it can do *little good*; ſecure ones will *repent* never the ſooner for it: But it may do *much harm*; ſecure ones may thereby put themſelves in fairer hope of *forbearance*, and ſo *linger* their repentance till it be too late. Beloved, it is admirable to obſerve τὰ οἰκονομήματα τ̃ θεοῦ, *Gods* gracious courſes, which he uſeth for the calling of men to *repentance.* In this particularity whereof we now ſpeak, ſee how his a *Mercy and Truth are met together* and do moſt lovingly embrace each other. Where he ſpareth in *the end*, it is moſt certain he never meant to ſpare b from *the beginning*: but

a Pſal. 85. 10.

b *Deus perſeveravit in propoſito ſuo, miſereri volens ab initio.* Hieron. in Jon. 3.

that

that his everlasting purpose is part of his secret counsel, and unrevealed will; which as we cannot learn, so we may not seek to know, till the event declare it. Now to bring this his secret purpose about, he must work those men to repentance, whom he hath thus everlastingly purposed to spare: else his justice should become questionable, in finally sparing the impenitent. Amongst other means to work men to *Repentance*, this is one, to [c] *threaten* them with such judgements, as their sins have deserved: which *threatning* the more *terrible* it is, the more likely it is to be effectual; and the more peremptory it is, the more *terrible* it is. So then God, to bring those men to *Repentance* whom he meaneth to spare, in his word and by his messengers denounceth against them such *judgements* as their *sins* have deserved, and as his *Justice* without their Repentance would bring upon them; denounceth them I say absolutely and in a peremptory form, without any express clause of reservation or exception, the more to terrifie and affright them, and to cast them down to the deeper acknowledgement of his justice and their own unworthiness: which are yet to be understood conditionally; and interpreted with reservation and exception of *Repentance*.

[c] Εἰ μὴ προλοιδόρηθη [ἡ ὑπὸ Θ] ὐκ ἂν ἤκουσαν οἱ ἁμαρτικοῖς οἱ δὲ μὴ ἤκουσαν, ὐκ ἂν μετενόησαν· οἱ δὲ μὴ μετενόησαν, ὐκ ἂν ἀπηλλάγησαν τῆς τιμωρίας. Chrys. hom. 5. ad pop. Antioch.

You have heard evidence enough to acquit Gods *Truth*; and do by this time, I doubt not, perceive how, as in all other things, so in the revoking of his threatnings, Gods *Mercy* and his *Truth* go hand in hand together. Let us now see what profitable Inferences may be raised hence for our use. The summe of all we have said, is but this. Gods threatnings are terrible, but yet conditional: and if he spare to execute them, when we are humbled by them; it is a glorious illustration of his *Mercy*, but without the least impeachment of his *Truth*. Here is something for *the Distressed*, something for *the Secure*, something for *All*, to learn. 13.

First, for *the Distressed*. Consider this, and take comfort; all you that [d] *mourn in Sion*, and groan under the weight of Gods heavy displeasure, and the fearful expectation of those bitter *curses* and *judgements*, which he hath threatned against sin. Why do you spend your strength and spirit, in gazing with broad eyes altogether on Gods *Justice*, or *Truth*: take them off a little, and refresh them, by fastening them another while upon his *Mercy*. Consider not only what he threatneth: but consider withall why he threatneth; it is, that you may repent: and withal *how* he threatneth; it is, unless you repent. He threatneth to *cast down* indeed: but unto *humiliation*, not into *despair*. He shooteth out his *arrowes*, even *bitter words*: but as [e] *Jonathans* arrowes, for warning, not for destruction. Think not he aimeth so much at thy *punishment*, when he *threatneth*: alas, if that were the thing he sought, he could lay on load enough [f] without words: No, it is thy amendment he aimeth at, and seeketh therein: and therefore holdeth not his tongue, that if thou wilt take it for a warning, he may hold his hand. If the Father do but *threaten* the Child, when *the Rod* lyeth by him; it is very likely he meaneth not to *correct* him for that time, but only to make him the more careful to obey, and the more fearful to offend, for the time to come. Canst thou gather *hope* from *the chiding* of thy *Earthly Father*, and wilt thou finde no comfort in the chidings and *threatnings* of thy *Heavenly Father*? whose bowels of tender compassion to us-ward are so much larger, than 14.

d Esa. 61.3.

e 1 Sam. 20. 21.

[f] Εἶτα ἀπαγαγὼν ἐβόλησε τὸ ὐκ ἂν εἰπεῖν. Chrysost in Gen. hom. 25. *Nemo punire desiderans, quod facturum est comminatur.* Hier. in Jon. 3.

g Heb.12.9. than any *earthly Parents* can be; by how much himſelf the g *Father of ſpirits* is greater than thoſe *fathers of our fleſh.* Yea, but who am I, will ſome diſconſolate ſoul ſay, that I ſhould make Gods *threatnings void?* or what my *repentance*, that it ſhould *cancel* the Oracles of *truth*, or *reverſe the ſentence* of the eternal Judge? Poor diſtreſſed ſoul, that thus diſputeſt againſt thine own peace; but ſeeſt not the while the unfathomed depth of Gods *Mercy*, and the wonderful diſpenſations of his *Truth.* Know that his threatnings are not made *void*, or of *none effect*, when thou by thy *repentance* ſtayeſt the execution of them; yea rather then are they of all other times *moſt effectual*: for then do they moſt of all accompliſh their *proper end*, and the thing for which they were intended, in thy *amendment.* Neither let his truth make thee deſpair; but remember, that the tenor of all his moſt *peremptory threatnings*, runneth with an *implicit reſervation* and *conditional exception* of Repentance: which *condition* if thou on thy part faithfully perform, the *judgement* ſhall be turned away, and yet Gods *Truth* no whit impaired. This for *the Diſtreſſed.*

15. Now for the *Secure.* *Moſes* in *Deut.* 29. ſpeaketh of a certain h *root* h Deut.29. 18, 19. *that beareth gall and wormwood*; that bleſſeth it ſelf when *God curſeth*; and ſtandeth unmoved when God *threatneth.* Here is an *Axe* for that i Math.7. 15. *root*; to *hew* it in pieces: and unleſs it i bring forth better fruit, to cleave it out for the fire. If there be any ſprigs or *ſpurns* of that *root* here; let them alſo conſider what hath been ſaid, and *tremble.* Conſider this I ſay and tremble, all you that make a mock at God, and at his Word, and imagine that all his threatnings are but *Bruta fulmina*, empty cracks, and *Powder without ſhot*; becauſe ſundry of them have fallen to the ground, and not done the hurt they made ſhew of. But know whoſoever thou art, that thus abuſeſt *the Mercy*, and deſpiſeſt *the Truth* of God; that as his *Mercy* never did, ſo his *Truth* ſhall never fail. Thou ſayeſt, ſome of his *threatnings* have done no harm: I ſay as much too; and his *mercy* be bleſſed for it: but what is that, to ſecure thee? If any where Gods threatnings did no harm, and wrought no deſtruction; it was there onely, where they did *good*, and wrought *repentance.* If they have *turned thee* from thy ſins as they have done ſome others; there is hope thou mayeſt *turn them* away from thee, as ſome others have done. But if they have done no *good* upon thee in working thy *repentance*; certainly they *hang* over thee to do thee harm, and to work thy *deſtruction.* Gods *threatnings*, are in this reſpect as all his other *words* are, ſure and k Iſa.52. 11. ſtedfaſt; and ſuch as k *Shall never return void, but accompliſh that for which they were ſent*: if not *the one* way, then without all doubt *the other.* If they do not *humble thee*, they muſt *overwhelm* thee; if they work not thy converſion, they will thy *ruine.* As ſome *ſtrong Phyſick*, that either *mendeth* or *endeth* the Patient; ſo are theſe. And therefore when *judgements* are denounced; reſolve quickly, off or on: Here is all the choice that is left thee; either *Repent*, or *Suffer.* There is a generation of men, l Deut. 29. 19. that (as *Moſes* complaineth,) l *When they hear the words of Gods curſe, bleſs themſelves in their hearts, and ſay they ſhall have peace, though they walk in the imagination of their own hearts*; that (as Saint *Paul* complaineth) m Rom 2.4. m *Deſpiſe the riches of his goodneſs and forbearance and long ſuffering, not taking knowledge that the goodneſs of God would lead them to repentance*; that (as St *Peter* complaineth) n 2 Pet.3.3,4. n *Walk after their own luſts, and ſcoffingly* jeſt at Gods judgements, *ſaying*; *Where is the promiſe of his coming?* But let ſuch ſecure and carnal ſcoffers be aſſured, that howſoever others ſpeed,

they

they ſhall never go unpuniſhed: Whatſoever becometh of Gods *threatnings* againſt others, certainly they ſhall fall *heavy* upon them. They that have taught us their conditions, *Moſes*, and *Paul*, and *Peter*, have taught us alſo their puniſhments. *Moſes* telleth ſuch a one; however others are dealt with, that yet [n] *The Lord will not ſpare him; but the anger of the Lord and his jealouſie ſhall ſmoak againſt that man, and all the curſes that are written in Gods Book, ſhall light upon him, and the Lord ſhall blot out his name from under heaven.* Saint *Paul* telleth ſuch men, that by deſpiſing the riches of his goodneſs and forbearance; they do but [o] *Treaſure up unto themſelves wrath againſt the* great *day of wrath, and of the revelation of the righteous judgement of God.* Saint *Peter* telleth them, howſoever they not only *ſleep*, but *ſnort* in deep ſecurity; that yet [p] *Their judgement of long time ſleepeth not, and their damnation* οὐκ ἀργεῖ, *not* ſo much as *ſlumbereth.* Do thou then take heed, whoſoever thou art, and whatſoever thou doſt, that thou abuſe not the *Mercy* of God: and to divorce it from his *Truth*, is to *abuſe* it. If when God *threatneth*, thou layeſt aſide his *Truth*, and preſumeſt on his *bare Mercy*: when he *puniſheth*, take heed he do not cry quittance with thee, by laying aſide his *Mercy*, and manifeſting his *bare Truth.* God is [q] *patient and merciful. Patience* will *bear* much, Mercy *forbear* much; but being ſcorned, and provoked, and dared, [r] *Patience* it ſelf turneth *furious*, and *Mercy* it ſelf *cruel.* It is *Mercy*, that *threatneth*; it is *Juſtice*, that *puniſheth.* Mercy hath *the firſt* turn; and if by *Faith* and *Repentance* we lay timely hold of it, we may *keep* it for ever, and (revenging) *Juſtice* ſhall have nothing to do with us. But if, careleſs and ſecure, we ſlip the opportunity, and neglect the time of *Mercy*; the *next* turn belongeth to *Juſtice*: which will render *judgement without mercy*, to them that *forgat* God, and *deſpiſed* his Mercy. That, for *the Secure.*

n Deut. 29. 20.

o Rom. 2. 5.

p 2 Pet. 2. 3.

q Pſal. 145. 8.

r *Furor ſit laſa ſapius patientia.*

Now *thirdly*, and generally, for *All.* What God hath *joyned together*, let no man *put aſunder.* God hath purpoſely in his *threats* joyned and tempered *Mercy* and *Truth* together; that we might *take* them together, and *profit* by them together. [s] *Dividat hæc ſiquis, faciunt diſcreta venenum; Antidotum ſumet, qui ſociata bibet:* as he ſpake of the two Poyſons. Either of theſe ſingle, though not through any *malignant quality* in themſelves, (God forbid we ſhould think ſo) yet through *the corrupt temperature* of our ſouls, becometh rank and deadly *poiſon* to us. Take *Mercy* without *Truth*; as a *cold Poyſon* it benummeth us, and maketh us ſtupid with *careleſs Security.* Take *Truth* without *Mercy*; as an *hot poyſon* it ſcaldeth us, and ſcorcheth us in the flames of *reſtleſs Deſpair.* Take both together, and mix them well: as *hot* and *cold poyſons*, fitly tempered by the skill of the Apothecary, become medicinable; ſo are Gods *Mercy* and *Truth* reſtorative to the ſoul. The conſideration of his *Truth* humbleth us; without it, we would be *fearleſs*: the conſideration of his *Mercy ſupporteth* us; without it, we would be *hopeleſs.* Truth begetteth *Fear* and *Repentance*; Mercy, *Faith* and *Hope*: and theſe two, *Faith* and *Repentance*, keep the ſoul even, and upright, and ſteddy, as the *ballaſt* and *ſail* do the ſhip; that for all the rough waves and weather that encountereth her in the troubleſome ſea of this World, ſhe miſcarrieth not, but arriveth ſafe and joyful in the Haven where ſhe would be. *Faith* without *Repentance*, is not *Faith*, but *Preſumption*; like a Ship *all ſail*, and no *ballaſt*, that *tippeth over* with every blaſt: and *Repentance* without *Faith*, is not *Repentance*, but *Deſpair*; like

s *Auſon. Epig.* 10.

16.

a Ship *all ballaſt*, and no *ſail*, which *ſinketh* with her own weight. What is it then that we are to do, to turn away Gods wrath from us, and to eſcape *the judgements*, he threatneth againſt us? Even this: As in his *Comminations* he joyneth *Truth* and *Mercy* together; ſo are we in our *Humiliations* to joyn *Repentance* and *Faith* together. His *threatnings* are *true*: let us not preſume of forbearance; but *fear*, ſince he hath threatned, that *unleſs we repent*, he will *ſtrike* us. Yet his *threatnings* are but *conditional*: let us not *deſpair* of forbearance; but *hope*, although he hath threatned, that yet if we *repent* he will *ſpare* us. That is the courſe which the *godly*, guided by the direction of his *holy ſpirit*, have ever truly and ſincerely held; and found it ever *comfortable* to aſſure them of ſound peace, and reconciliation with God. That is the courſe, which the very *Hypocrites* from the ſuggeſtion of *natural Conſcience* have ſometimes offered at, as far as Nature (*enlightened*, but *unrenewed*) could lead them; and found it *effectual*, to procure them at the leaſt ſome *forbearance* of threatned judgements, or *abatement* of temporal evils from God.

17. Thus have you heard *three Uſes* made, of Gods mercy in revoking, joyned with his truth in performing, what he *threatneth*. *One*, to chear up *the diſtreſſed*; that he *deſpair* not, when God threatneth: *another*, to ſhake up *the ſecure*; that he *deſpiſe* not, when God threatneth: a *third*, to quicken up *all*; that they *believe* and *repent*, when God threatneth. There is yet another *general Uſe* to be made hereof; which, though it be not directly proper to the preſent argument, yet I cannot willingly paſs without a little touching at it: and that is, to inſtruct us for the underſtanding of Gods *promiſes*. For *contraries* (as *Promiſes* and *Threatnings* are,) being of the like kind and reaſon either with other, do mutually *give* and *take* light either *to* and *from* other. Gods *threatnings* are true and ſtedfaſt, his *Promiſes* are ſo too, [t *Promiſit qui non mentitur Deus, which God that cannot lie hath promiſed*, ſaith the Apoſtle in one place; and in another, u *All the Promiſes of God are Yea and Amen:*] and where in a third place he ſpeaketh of x *Two immutable things, in which it was impoſſible for God to lie*, his Promiſes is one of thoſe two. *The Promiſes* then of God are *true*, as his *Threatnings* are. Now look on thoſe *Threatnings* again; which we have already found to be *true*, but withal *conditional*, and ſuch as muſt be ever underſtood with a *clauſe* of reſervation or exception. It is ſo alſo in the *Promiſes of God*: they are *true*, but yet *conditional*, and ſo they muſt ever be underſtood with a *conditional clauſe*. The *exception* there to be underſtood, is *Repentance*; and the *condition* here, *Obedience*. What God *threatneth* to do unto us, *abſolutely* in words; the meaning is, he will do it, *unleſs we repent and amend*: and what he *promiſeth* to do for us, *abſolutely* in words; the meaning is, he will do it, *if we believe and obey*. And for ſo much as this *clauſe* is to be underſtood of courſe, in all *Gods promiſes*: we may not charge him with *breach of Promiſe*, though after he do not *really* perform that to us, which *the letter* of his promiſe did import, if we *break* the condition, and *obey not*.

t Titus 1. 2.
u 2 Cor. 1. 20.
x Heb. 6. 18.

18. Wouldeſt thou know then, how thou art to *entertain* Gods *promiſes*, and with what aſſurance to *expect* them? I anſwer, With a *confident* and *obedient* heart. *Confident*, becauſe he is *true*, that hath *promiſed*; *Obedient*, becauſe that is *the condition*, under which he hath *promiſed*. Here is a curb then for thoſe mens *preſumption*; who living in ſin, and continuing in *diſobedience*, dare yet lay claim to the good *Promiſes* of God. If ſuch

ſuch men ever had any ſeeming *intereſt* in Gods *Promiſes*; the intereſt they had, they had but by *contract* and *covenant*: and that *covenant*, whether either of the two it was, *Law* or *Goſpel*, it was *conditional*. The covenant of *the Law* wholly, and *à Priori*, conditional; [y] *Hoc fac & vives*, *Do this and live*: and the Covenant of *the Goſpel* too, after a ſort, and *à Poſteriori*, Conditional; *Crede & Vives*, *Believe and Live*. If then they have broken *the conditions* of both *covenants*, and do neither *Believe*, nor *Do* what is repuired: they have by their *Unbelief* and *Diſobedience*, forfeited all that ſeeming *intereſt* they had in thoſe *Promiſes*. *Gods Promiſes* then, though they be the very main ſupporters of our Chriſtian *Faith* and *Hope*, to as many of us, as whoſe conſciences can witneſs unto us a ſincere *deſire* and *endeavour* of performing that *Obedience* we have covenanted; yet are they to be embraced even by ſuch of us, with a reverend *fear* and *trembling*, at our own unworthineſs. But as for *the unclean*, and *filthy*, and *polluted*; thoſe [z] *Swine* and *Dogs*, that delight in ſin and diſobedience, and every abomination: they may ſet their hearts at reſt for theſe matters; they have neither *part* nor *fellowſhip* in any of the *ſweet promiſes* of God. Let dirty [a] *Swine* wallow in their own *filth*; theſe rich [b] *pearls* are not for them, they are too *precious*: let hungry [c] *Dogs* glut themſelves with their own *vomit*; *the* [d] *Childrens bread* is not for them, it is too *delicious*. Let him that will be *filthy*, [e] *be filthy ſtill*: *the promiſes* of God are *holy things*, and belong to none but thoſe that are *holy*, and deſire to be *holy ſtill*. For our ſelves in a word; let us *hope* that *a promiſe* being left us, if with faith, and obedience, and patience, we *wait* for it, we ſhall in due time *receive* it: but withall [f] *let us fear*, (as the Apoſtle exhorteth, *Heb.* 4.) *Leſt a promiſe being left us*, through diſobedience or unbelief, *any of us ſhould ſeem to come ſhort of it*.

y Luk. 10. 28.
z Mat. 6. 6.
a 2 Pet. 2. 22.
b Mat. 6. 6.
c 2 Pet. 2. 22.
d Mat. 15. 26.
e Rev. 22. 11.
f Heb. 4. 1.

Thus much of the former thing propoſed; the magnifying of Gods *Mercy*, and the clearing of his *Truth* in the revocation and ſuſpenſion of *threatned judgments*; by occaſion of theſe words [*I will not bring the Evil*.] There is yet a *Circumſtance* remaining, of this general part of my Text, which would not be forgotten: it is *the extent of time*, for the ſuſpending of the judgment [*I will not bring the Evil in his dayes*.] Something I would ſpeak of it too, by your patience: it ſhall not be much, becauſe the ſeaſon is ſharp, and I have not much ſand to ſpend, *I will not bring the evil in his daies*. The judgment denounced againſt *Ahab*'s houſe, was in the end *executed* upon it; as appeareth in the ſequel of the ſtory, and eſpecially from thoſe words of *Jehu* (who was himſelf *the inſtrument* raiſed up by the Lord, and uſed for *that execution*, in 4 *Kings* 10. [g] [*Know that there ſhall fall to the earth nothing of the word of the Lord, which the Lord ſpake concerning the houſe of* Ahab; *for the Lord hath done that which he ſpake by his ſervant Elijah*.] Which were enough, (if there were nothing elſe to be ſaid) to juſtifie *Gods Truth* in this one particular. That which *Ahab* gained by his *humiliation*, was only *the deferring* of it for his time; I will not bring the evil *in his daies*. As if God had ſaid, This wretched King hath *provoked* me, and pulled down a *curſe* from me upon his houſe, which it were but juſt to *bring upon him* and *it* without farther delay: yet becauſe he made not a *ſcoff* at my Prophet, but took *my words* ſomething to heart, and was *humbled* by them; he ſhall not ſay, but I will deal *mercifully* with him, and beyond his merit: as ill as he deſerveth it, I will do him this favour, *I will not bring the Evil* that is determined againſt his houſe, *in his daies*.

19.

g 4 Kin. 10. 10

The thing I would obſerve hence, is; That, *When God hath determined a judgment upon any people, family, or place; it is his great mercy to us, if he do not let us live to ſee it.* It cannot but be a great *grief* (I ſay not now to a religious, but even) to any ſoul, that hath not quite caſt off all natural affection: to *fore-think* and *fore-know* the future calamities of his *countrey* and *kindred*. [h] *Xerxes* could not forbear *weeping*, beholding his huge army that followed him; only to think, that within ſome few ſcores of years ſo many *thouſands* of proper men would be all *dead* and rotten: and yet that a thing that muſt needs have hapned by *the neceſſity* of *nature*, if no ſad *accident* or common calamity ſhould haſten the accompliſhment of it. The declination of a *Common-wealth*, and the funeral of a *Kingdome*, foreſeen in the general *corruption of manners*, and *decay of diſcipline*, (the moſt certain ſimptoms of a tottering State;) have fetched *tears* from the eyes, and *blood* from the hearts of heathen men zealouſly affected to their *Countrey*. How much more *grief* then muſt it needs be, to them that acknowledge the true God, not only to *fore know* the extraordinary *plagues*, and miſeries, and calamities which ſhall befall *their poſterity*: but alſo to *fore-read* in them Gods fierce *wrath*, and heavy diſpleaſure, and bitter vengeance, againſt *their own* ſins, and the ſins of *their poſterity*? Our bleſſed Saviour, though himſelf *without ſin*, and ſo no way *acceſſary* to the procuring of the evils that ſhould enſue, could not yet but [i] *weep over the City of Jeruſalem*, when he beheld the preſent *ſecurity*, and the future *ruine* thereof.

h Herodot. in Polyh. Valer. Max. 9.13.

i Luke 19.41.

21. A *grief* it is then to know theſe things ſhall happen: but ſome *happineſs* withall, and to be acknowledged as *a great favour* from God, to be aſſured that we ſhall never ſee them. It is no ſmall *mercy* in him, it is no ſmall *Comfort* to us: if either he *take us* away, before his judgments come; or *keep* his judgments away, till we be gone. When God had told *Abraham*, in *Gen.* 15. that his [k] *ſeed* ſhould be a *ſtranger* in a land that was not theirs, meaning *Egypt*, where they ſhould be kept under, and *afflicted* 400 *years*, leſt the good Patriarch ſhould have been ſwallowed up with grief at it; he *comforteth* him, as with a promiſe of their glorious *deliverance* at the laſt, ſo with a promiſe alſo of *proſperity* to his own perſon, and for his own time, [*But thou ſhalt go to thy fathers in peace, and ſhalt be buried in a good old age*, verſ. 15.] In *Eſay* 39. *when Hezekiah* heard from the mouth of the Prophet *Eſaiah*, that all *the* [l] *treaſures* in the Lords houſe ſhould be carried into *Babylon*, and that his *ſons* whom he ſhould beget, ſhould be taken away, and made *Eunuchs* in the Palace of the King of *Babylon*; he ſubmitted himſelf (as it became him to do,) to the ſentence of God; and comforted himſelf with this, that yet *there ſhould be peace and truth in his dayes*, verſ. 8. In 2 *Kings* 22. when *Huldah* had propheſied of the [m] evil that God would bring upon the City of *Jeruſalem*, and the whole Land of *Judah*; in the name of the Lord ſhe pronounceth this as a *courteſie* from the Lord unto good *King Joſiah*, [*Becauſe thy heart was tender, and thou haſt humbled thy ſelf— Behold therefore I will gather thee unto thy Fathers, and thou ſhalt be gathered unto thy grave in peace, and thine eyes ſhall not ſee all the evil, which I will bring upon this place*,] verſe laſt.

k Gen. 15.--- 13--- 15.

l Iſa. 39.6, 8.

m 4 King. 22. 16--20.

22. Indeed every man ſhould have, and every good man hath, an *honeſt care* of poſterity; would *rejoyce* to ſee things *ſetled well* for them; would *grieve* to ſee things likely to *go ill* with them. That common ſpeech which was

ſo

ſo frequent with [n] *Tiberius*, was monſtruous, and not [o] ſavouring of common humanity, [p] Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί, When I am gone, let Heaven and Earth be jumbled again into their old Chaos: but he that mended it, with [q] ἐμοῦ γ' ζῶντος, yea, (ſaith he) whileſt I live; ſeemeth to have renounced all that was man in him. *Ariſtotle* hath taught us better what reaſon taught him, that [r] *Res poſterorum pertinent ad defunctos*; the good or evil of thoſe that come after us, doth more than nothing concern us, when we are dead and gone. This is true: but yet [s] *Proximus egomet mi*, though it were the ſpeech of a *Shark* in the Comedy, will bear a *good conſtruction*. Every man is [t] *neareſt* to himſelf: and that *Charity*, which looketh *abroad*, and ſeeketh not *only* her own, yet beginneth *at home*, and ſeeketh *firſt* her own. Whence it is, that a *godly man*, as he hath juſt cauſe to *grieve* for poſterities ſake, if they muſt *feel* Gods judgements; ſo he hath good cauſe to *rejoyce* for his own ſake, if he ſhall *eſcape* them: and he is no leſs to take knowledge of Gods *Mercy*, in ſparing *him*; than of his *Juſtice*, in ſtriking *them*.

n Dio. lib. 57.
o *Illa vox ſceleſta atque inhumana.* Cic. 3. de finib.
p *Vox magna & deteſtabilis.* Senec. 2. de Clement. 2.
q *Nero* apud Sueton. in Nerone. cap. 38.
r Ariſt. 1. Ethic. 11.
s Terent. Andr. 4. 1.
t Φιλῶ δ' ἐμαυτῷ πλέον ἔτι καὶ νῦν ἔτι.

This point is *uſeful* many waies: I will touch but ſome of them, and that very briefly. *Firſt*, here is one *Comfort*, among many other, againſt the bitterneſſe of *temporal death*. If God cut thee off in the *midſt* of thy dayes, and beſt of thy ſtrength; if *death* turn thee *pale*, before *age* have turned thee *gray*; if the flower be *plucked off*, before it begin to *wither*: grudge not at thy lot therein; but meet Gods Meſſenger *cheerfully*, and imbrace him *thankfully*. It may be, God hath ſome great work in hand; from which he meaneth to ſave thee. It may be, he *ſendeth death* to thee, as he ſent his [u] *Angel* to *Lot*; to *pluck thee* out of the midſt of a froward and crooked generation, and to *ſnatch thee away*, leſt a worſe thing than death ſhould happen unto thee. Caſt not therefore a longing eye back upon *Sodom*, neither deſire to linger in *the plain*; (it is but a *valley of tears*, and miſery:) but up to *the mountain* from whence cometh thy ſalvation, leſt ſome evil overtake thee. Poſſibly, that which thou thinkeſt an *untimely death*, may be to thee a *double advantage*: a great advantage, in *uſhering* thee ſo early into Gods glorious *preſence*; and ſome advantage too, in *plucking* thee ſo ſeaſonably from Gods imminent *Judgment*. It is a favour to be [x] *taken away* betimes, when evil is determined upon thoſe that are left.

23.

u Gen. 19. 16, 17.

x *Non mehercule quenquam audio hoc anno ereptum, qui mihi non à Diis immort. ereptus ex his miſeriis, & ex iniquiſſimâ conditione vitæ videretur.* Cic. 5. Epiſt. 16. *Fuit hoc luctuoſum ſuis, acerbum patriæ, grave bonis omnibus: ſed ii tamen Rimp. caſus ſecuti ſunt, ut mihi non ereptæ L. Craſſo à Diis i. m. vitæ, ſed donatæ mors eſſe videretur.* Non vidit flagrantem, &c. Id. 3. de Orat. *Fortunatus illius* [Hortenſii] *exitus, qui ea non vidit cum fierent, quæ prævidit futura---ſed illum videtur felicitas ipſius quâ ſemper eſt uſus, ab iis miſeriis quæ conſecuta ſunt, morte vindicaſſe.* Id in Bruto.

Secondly, here is a *Warning* for us, to take conſideration of the loſs of *good* or *uſeful* men; and to *fear*, when they are *going* from us, that ſome evil is *coming* towards us. The Prophet complaineth of the too great and general neglect hereof in his time; [y] [*The righteous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come, Eſa.* 57.] When God ſendeth his [z] *Angel* to pluck out his righteous *Lots*, what may *Sodom* expect but *fire* and *brimſtone* to be rained down upon them? When he plucketh out the faireſt and choiceſt *flowers* in his garden, and

24.

y Eſay 57. 1.

z Gen. 19. 16.

and croppeth off the tops of the goodlieſt *Poppies*: who can think other, than that he meaneth to lay his *Garden* waſte, and to turn it into a wilde *wilderneſs*? when he undermineth the main *pillars* of the houſe, taketh away the very *props* and *buttreſſes* of Church and Common-weal; ſweepeth away religious *Princes*, wiſe *Senators*, zealous *Magiſtrates*, painful *Miniſters*, men of eminent *ranks*, *gifts*, or *example*: Who can be ſecure, that either *Church*, or *Common-weal* ſhall [a] ſtand up long; and not *totter* at leaſt, if not *fall*? God in *Mercy* taketh ſuch away from *the evil* to come: we in *wiſdom* ſhould look for *evil* to come: when God taketh ſuch away.

a *Peritura urbis, aut malorum imminentium, vel futura labis, hoc primum indicium eſt, ſi decidant viri conſultores* — Ambroſ. de Cain & Abel, c. 3.

25. *Thirdly*, here is *inſtruction* for worldlings, to make much of thoſe *few godly* ones that live among them: for they are the very *pawns* of their peace, and the pledges of their ſecurity. Think not, ye *filthy Sodomites*, it is for your own ſakes, that ye have been ſpared ſo long; know to whom you are beholden: This *Fellow* [b] *that came in to ſojourn* among you, this *ſtranger*, this *Lot*, whom you ſo hate, and maligne, and diſquiet; he it is that hath bayled you hitherto, and given you *protection*. Deſpiſe not Gods patience, and long ſuffering, ye *prophane ones*; neither bleſs your ſelves in your ungodly wayes; neither ſay, *We proſper*, though we walk in the luſts of our hearts. This and thus we have done, and nothing hath been done to us, God holdeth his *hand*, and holdeth his *tongue* at us; ſurely [c] *He is ſuch a one as our ſelves*. Learn, O ye *deſpiſers*, that if God thus forbear you, it is not at all for your own ſakes, or becauſe he careth not to puniſh evil doers; no; he hath a little *remnant*, a [d] little *flock*, a little *handful* of his own among you; a [e] *few names* that have *given* themſelves unto him, and *call upon* him dayly for mercy upon the land, and that [f] *weep* and *mourn* in ſecret, and upon their beds, for your abominations; whom you *hate*, and *deſpiſe*; and *perſecute*, and *defame*, and account as the very *ſcum* of the people, and the refuſe and *off-ſcouring* of all things; to whom yet you owe your preſervation. Surely, if it were not for ſome *godly Jehoſhaphat* or other, who[ſe] [g] *preſence God regardeth* among you; if it were not for ſome *zealous Moſes* or other, that [h] *ſtandeth in the gap* for you: Gods wrath had entred in upon you long ere this, as a mighty *breach* of water; and as an overflowing *deluge* overwhelmed you; and you had been ſwept away as with *the* [i] *Beeſome of deſtruction*, and devoured as *ſtubble* before the fire. It is [k] *The innocent that delivereth the Land*, and reprieveth it from deſtruction, when the ſentence of deſolation is pronounced againſt it; *and it is delivered by the pureneſs of his hands*. O the goodneſs of our GOD! that would have ſpared the five Cities of the Salt-Sea, if among ſo many thouſands of beaſtly and filthy perſons there had been found but [l] *Ten righteous* ones; and that was for each City, but *two* perſons: nay, that would have pardoned *Jeruſalem*, if in all *the* [m] *ſtreets and broad places thereof*, repleniſhed with a world of *Idolaters*, and *Swearers*, and *Adulterers*, and *Oppreſſors*, there had been found but *one* ſingle man, *that executed judgment, and ſought the truth* from his heart. But, O the *madneſs* of the men of this fooliſh world withall! who ſeek to do *them* moſt *miſchief* of all others, who of all others ſeek to do them moſt *good*; thirſting moſt after their *deſtruction*, who are the chiefeſt inſtruments of their *preſervation*. Oh *fooliſh* and *mad* world! if thou haſt but wit enough, yet, yet to *hugge* and to *make much* of that little flock, *the hoſtages* of thy peace, and *the earneſt* of thy tranquility

b Gen. 19. 9.
c Pſal. 50 21.
d Luk 12.13.
e Revel. 3.4.
f Ezek. 9. 4.
g 4 Kin. 3.14.
h Pſa. 106.23
i Eſay 14. 23.
k Job 22.30.
l Gen. 18 32.
m Jer. 5. 1.

quility! if thou wouldeſt but [n] *Know, even thou, at leaſt in this thy day, the things that belong unto thy peace!* Thou art yet *happy*, that God hath a *remnant* in thee: and if thou kneweſt how to make uſe of this happineſs, *at leaſt in this thy day*, by honouring their *perſons*, by procuring their *ſafety* and welfare, by following their *examples*, by praying for their *continuance*; thou mighteſt be *ſtill*, and *more*, and *ever* happy. But if theſe *things*, that belong unto thy peace, *be now hidden from thine eyes*; if theſe *men*, that *prolong* thy peace, and *prorogue* thy deſtruction, be now *deſpiſed* in thy heart, in this day of thy peace: God is *juſt*; thou kneweſt not how *ſoon* they may be taken from thee; and though he do not bring the evil upon thee *in their days*; when they are gone, thou kneweſt not how ſoon *vengeance may* overtake thee, and [o] *Then ſhall he tear thee in pieces, and there ſhall be none* left *to deliver thee.*

[n] Luk. 19. 42.

[o] Pſal. 50. 22.

I have now done. Beſeech we God the *Father* of mercies, for his dear *Son* Jeſus Chriſt his ſake, to ſhed his *Holy Spirit* into our hearts; that by his good bleſſing upon us, that which hath been preſently delivered agreeably to his holy Truth and Word, may take *root downwards*, in our hearts, and bring forth *fruit upwards* in our lives and converſations: and ſo to aſſiſt us ever with his grace, that we may with *humble confidence* lay hold on his *mercies*, with *cheerful reverence* tremble at his *judgements*, by *unfeigned repentance* turn from us what he hath *threatned*, and by *unwearied Obedience* aſſure unto us what he hath *promiſed*. To which Holy *Father*, *Son*, and *Spirit*, three perſons, and *&c.*

26.

AD

AD POPULUM.

The Third Sermon.

At Grantham Linc. *Jun.* 19. 1621.

3 KINGS 21. 29.

— I will not, bring the evil in his dayes: but in his ſons dayes will I bring the evil upon his houſe.

I Come now this third time to entreat of this Scripture, and (by Gods help) to finiſh it. Of *the three* parts whereof, heretofore propounded, *viz.* 1. *Ahab's Humiliation*; 2. *The ſuſpenſion of his judgement for his time*; 3. And *the Devolution* of it upon *Jehoram*: the *two former* having been already handled; *the laſt* only now remaineth to be conſidered of. In the proſecution whereof; as heretofore we have cleered GOD's *Holineſs*, and *Truth*: ſo we ſhall be now occaſioned to clear his *Juſtice*, from ſuch imputations, as might ſeem to lie upon it from this Act. And that in *three reſpects*; accordingly as *Jehoram*, who ſtandeth here puniſhable for *Ahab's* ſin, may be conſidered in a *threefold reference* to *Ahab*: that is to ſay, either *relatè*, as the ſon of *Ahab*; or *diſparatè*, as another man from *Ahab*; or *comparatè*, as a man [a] not altogether ſo bad as *Ahab*. Now what [b] Juſtice *firſt* to puniſh *the ſon* for the father? or indeed *ſecondly*, any *one man* for another? but moſt of all *thirdly*, the *leſs offender* for the greater? 1.

a 4 King. 3. 2.

b *Quiſquam eſt hominum, qui fuiſſe illum* (Jovem) *Deum credat, tam injuſtum, tam impium, nec mortalium ſaltem conſtitutæ ſervantem? apud quos nefas haberetur magnum alterum pro altero plecti, & aliena delicta aliorum cervicibus vindicari?* Arnob. contr. Gent. lib. 7.

2. It is not a matter of ſo much difficulty, as at the firſt appearance it ſeemeth, to clear theſe *doubts*; if all things thereto appertaining be *duly* and *diſtinctly* conſidered. The greateſt trouble will be, (the things being of more variety than hardneſs,) to *ſort* them in ſuch manner, as that we may therein proceed *orderly* and without confuſion. Evermore, we know, *Certainties* muſt rule *Uncertainties*; and *clear* truths *doubtful*; it will be therefore expedient for us, for the better guiding of our judgements, *firſt* to lay down ſome *Certainties*; and then *afterwards* by them to meaſure out fit *reſolutions* to the doubts; and then *laſtly* from the premiſes to raiſe ſome few *inſtructions* for our uſe.

3. The *firſt Certainty* then; and a main one, is this. Howſoever things appear to us, yet God neither is, nor can be *unjuſt*; as not in any other thing, ſo neither in his puniſhments. c *Is God unrighteous, that taketh* d *vengeance? God forbid: for then how ſhall God judge the world?* d *ſhall not the Judge of all the earth do right?* Indeed the *reaſons* of his *Juſtice* oftentimes may be, oftentimes are, *unknown* to us: but they never are, they never can be, *unrighteous* in him. If in a deep *point of Law*, a learned diſcreet *Judge* ſhould upon ſufficient grounds *give ſentence*, flat contrary to what an ordinary *by ſtander* would think reaſon (as many times it falleth out;) it is not for the grieved party to complain of *injuſtice* done him: he ſhould rather *impute* what is done, to want of *skill* in himſelf, than of *Conſcience* in the Judge. Right ſo, if in many things *Gods proceedings* hold not proportion with thoſe *characters* of Juſtice and Equity, which our weak and carnal reaſon would expreſs; we muſt thence inferr our own *ignorance*, not his *injuſtice*. "And that ſo much the rather; becauſe thoſe "*matters of Law* are ſuch as fall within the comprehenſion of *ordinary* "*reaſon*; whereas *the wayes of God* are far removed out of our ſight, "and advanced above our reach: and beſides, an *earthly Judge* is ſubject "to miſpriſion, miſ-information, partiality, corruption, and ſundry infir-"mities that may *vitiate* his Proceedings; whereas no ſuch thing can poſ-"ſibly fall upon the divine Nature. *David* hath taught us in the Pſalm, "that e *The righteouſneſs of God is as the great Mountains, and his judge-*"*ments as the great Deep.* A great *Mountain* is eaſie to be ſeen; a man "that will but open his eyes cannot over-look it: but who can ſee into "the bottom of *the Sea*, or find out what is done in *the depths* thereof? f Eſa. 55 8,9. Whatſoever we do then; let us beware we meaſure not f *his wayes*, by *our wayes*; nor *his works*, by *our works*: howſoever they ſeem to ſwerve from the rules of our *wayes* and *works*; yet ſtill g *The Lord is righteous in* g Pſal. 14. 5. *all his wayes, and holy in all his works.* "Though we cannot fathom *the* h Joh. 4. 11. "*deeps* of his *judgements*, (for h *The Well is deep*, and we have not where-"withal to draw;) yet let the aſſurance of *the righteouſneſs* of all his "proceedings ſtand firm and manifeſt as *the mountains*, which can neither "be *removed* nor *hid*, but ſtand faſt rooted for evermore. This we muſt reſt upon as a *certain Truth*: Howſoever, whomſoever, whenſoever, God *puniſheth*, he is never *unjuſt*.

c Rom. 3. 5, 6.
d Gen. 18. 25.
e Pſal. 36. 6.

4. *The ſecond Certainty.* To ſpeak of *Puniſhments* properly; No *temporal evil* is ſimply, and *de totogenere* a puniſhment. By *temporal evils*, I underſtand all *the penal evils* of this life, that do or may befal us from our bodily *conception*, to our bodily *deaths incluſive*; hunger, cold, nakedneſs, ſickneſſes, infirmities, diſcontents, reproaches, poverty, impriſonments, loſſes, croſſes, diſtreſſes, death, and the reſt; in a word, all that i *Sore* i Eccleſ. 1. 13. *travel, which God hath given to the ſons of men, to be exerciſed therewith,*

and

and that [e] *Heavy yoke which is upon the ſons of* Adam, *from the day that they go out of their mothers womb, till the day that they return to the mother of all things.* I ſay none of all theſe are *properly* and *de toto genere* to be accounted *puniſhments*. For to make a thing ſimply, and properly, and formally, a *puniſhment*, there are required theſe *three conditions* : 1. That it be *painful*, and grievous to ſuffer. 2. That it be *inflicted* for ſome fault. 3. That it be *involuntary*, and againſt the ſufferers will. That which hath but the firſt of theſe *three conditions*, may be called after a ſort (and truly too) *Malum pœnæ*, a kind of *puniſhment*. But κυρίως, and *properly*, that Evil only is a *puniſhment*, wherein the whole *three conditions* concur. Now theſe *temporal evils*, though they have *the two firſt conditions*; all of them being *grievous* to ſuffer all of them being *inflicted* for ſin : yet in *third* condition they fail, becauſe they are not *involuntary* ſimply, and perpetually, and *de ſuo genere* involuntary; (to omit alſo a kind of failing in *the ſecond* condition; not but that they are ever *inflicted* for ſome *ſin* deſerving them; but for that, there are withall other *ends*, and *reaſons* for which they are *inflicted*, and whereunto they are *intended*, *beſides* and *above* the puniſhment of the offence.) It may not be gainſaid indeed, but theſe things are *involuntary* ſometimes in the particular and eſpecially to ſome men, even *the leaſt* of them : but *ſimply* and *univerſally* ſuch they are not; ſince by otherſome men, *the greateſt* of them are willingly and cheerfully, not only *ſuffered*, but *deſired*. Not but that they are *grievous* to the beſt. (It muſt needs be ſome grief, as to *the Merchant*, to ſee his rich lading caſt overboard, and to *the Patient* to have an old feſtered ſore ſearched and ſindged; ſo to the *Chriſtian*, to have Gods *correcting hand* lie heavy upon him in ſome *temporal affliction* : The Apoſtle telleth us plainly, [a] *No affliction for the preſent is joyous, but grievous.*) But *involuntary* it is no more in him, than thoſe other things are in them. As therefore *the Merchant*, though it pity his heart to ſee ſo much *wealth* irrecoverably loſt, yet getteth the beſt *help*, and uſeth the beſt *ſpeed* he can to empty the Veſſel of them, for *the ſaving of his life*; and as *the Patient*, though [b] he ſmart when the *wound* is dreſſed, yet *thanketh* and *feeth* the Surgion for his pains, in hope of *future eaſe* : ſo *the Chriſtian*, though theſe *temporal evils* ſomewhat trouble him, yet he is *willing* to them, and he is *cheerful* under them, and he acknowledgeth *Gods goodneſs* in them, and returneth him *thanks* for them; becauſe he knoweth they are ſent for his *future good*, and that they will at the laſt [c] *yield him the peaceable fruit of righteouſneſs*, when he ſhall have been ſufficiently *exerciſed* thereby. See [d] *Peter* and *John rejoycing*, when they ſuffered for the Name of Jeſus, and S. *Paul* ſo far from *fearing*, that he [e] *longed* after his *diſſolution*; and the bleſſed *Martyrs* running to a *faggot*, as to a *feaſt*. Verily Gods children ſee great *good* in theſe things, which others account *evils* : and therefore they take them not as bare *puniſhments* ſent to *afflict* them; but as *glorious trials* to *exerciſe* them, as *gracious corrections* to humble them, as *precious receipts* to purge and recover, and *reſtore*, and *ſtrengthen* them.

e Sirac. 40. 1.

a Heb. 12. 11.

b *Eſt planè quaſi ſævitia, meditata de ſcalpello — Non tamen ſecari ideirco malum: quia dolores nobis affert — ululatus ille, & gemitus & mugitus inter manus medici, poſtmodum eaſdem mercedes cumulabit.* Tert. in Scorp. cap. 5.

c Heb. 12. 11.

d Acts 5. 41.

e Phil. 1. 23.

So that it is not any of *the temporal evils* of this life; but much rather *the everlaſting pains* of hell, wherein *the juſt reward* and puniſhment of ſin properly and eſpecially conſiſteth. [f] *The wages of ſin is death* : *the proper* wages of ſin *eternal* death. For ſo *the Antitheſis* in that place giveth it to be underſtood, *viz.* of ſuch *a death* as is oppoſed to *Eternal Life*, and that is *Eternal Death*; [*The wages of ſin is death* : *but the gift of God is Eternal Life.*] *Rom.* 6. By the diſtribution of thoſe *Eternal puniſhments* then, we are rather to judge of GODS *righteouſneſſe*, in 5

f Rom. 6. 23.

recompenſing ſinners; than by the diſpenſation of the *temporal evils.* It was a ſtumbling block to *the* g *heathen,* to ſee *good men* oppreſſed, and *vice* proſper: it made them doubt; ſome, whether there were a *God,* or no; others nothing better, whether a *providence,* or no. But what marvel if they ſtumbled, who had no right knowledge either of *God,* or of his *providence*; when *Job,* and *David,* and other the dear children of God have been much puzled with it? *David* confeſſeth in *Pſal.* 73. that h *His feet had well-nigh ſlipped,* when he ſaw the proſperity of the wicked: and certainly down he had been, had he not happily ſtepped i *into the Sanctuary of God, and there underſtood the end of theſe men.* Temporal evils, though they be *ſometimes* puniſhments of ſin: yet they are not *ever* ſent as puniſhments, (becauſe ſometimes they have other *ends* and *uſes,* and are *ordinabilia in melius*;) and *ſecondly,* they are never *the only* puniſhments of ſins; becauſe there are greater and more laſting *puniſhments* reſerved for ſinners *after this life,* of which there is no other uſe or end but to *puniſh,* ſince they are not *ordinabilia in melius.* If we will make theſe *temporal evils* the meaſure, whereby to judge of *the juſtice of God,* we cannot ſecure our ſelves from erring dangerouſly: *Gods purpoſes* in the diſpenſation of theſe unto particular men being *unſearchable.* But thoſe *everlaſting puniſhments* are they, wherein *Gods Juſtice* ſhall be manifeſted to every eye, in due time; at that laſt day, which is therefore called by Saint *Paul, Rom.* 2. a *The day of wrath, and of the revelation of the righteous judgment of God.* Implying, that howſoever God is juſt in all his *judgments* and acts of *providence,* even upon earth; yet *the Counſels* and *Purpoſes* of God in theſe things are often *ſecret,* and *paſt finding out*: but at the laſt great day, when b *He ſhall render to every man according to his works* his everlaſting recompence; then his vengeance ſhall manifeſt his *wrath,* and *the righteouſneſs* of his judgement ſhall be *revealed* to every eye in the condign puniſhment of unreconciled ſinners. That is the *ſecond Certainty*; Temporal evils, are not *alwayes,* nor *ſimply,* nor *properly,* the puniſhments for ſin.

6. If any man ſhall be yet unſatisfied, and deſire to have *Gods juſtice* ſomewhat farther cleared, even in the diſpoſing of theſe *temporal things*: although it be neither ſafe, nor poſſible for us, to ſearch far into *particulars,* yet ſome *general* ſatisfaction we may have from a *third certainty*; and that is this. Every *evil of pain,* whatſoever it be, or howſoever conſidered, which is brought upon any man, is brought upon him evermore for *ſin,* yea and that alſo for his own *perſonal ſin.* Every branch of this aſſertion would be well marked. I ſay firſt, [*Every evil of pain, whatſoever it be,*] whether *natural defects* and infirmities in ſoul or body, or *outward afflictions* in goods, friends, or good name; whether *inward diſtreſſes* of an afflicted, or terrours of an affrighted conſcience; whether *temporal* or *eternal Death*; whether *evils* of this life, or after it: or whatſoever other *evil* it be, that is any way *grievous* to any man; every ſuch *evil* is for ſin.

7 I ſay, *ſecondly,* every evil of pain *howſoever conſidered*: whether *formally,* 1 and *ſub ratione pœnæ,* as the proper effect of Gods vengeance and wrath a- 2 gainſt ſin; or as a *fatherly correction* and chaſtiſement, to *nurture* us from ſome 3 paſt ſin; or as a medicinal *preſervative,* to *ſtrengthen* us againſt ſome future ſin; 4 or as a cloging *chain* to keep under and *diſable* us from ſome outward work of ſin: or as a fit *matter* and object whereon to *exerciſe* our Chriſtian graces 5 of *faith, charity, patience, humility,* and the reſt; or as an *occaſion* given and 6 taken by Almighty God, for the greater manifeſtation of the glory of his *Wiſdom,*

g Θεῶν δ' ὁπόσοι τὰς κακὰς ἐνδαιμονοῦσιν. *Marmores tumulo Licinas jacet; at Cato parvo: Pompeius nullo. Credimus eſſe Deos?* Varro See Plat. de leg. Cic. 3. de Nat. deor. Senec. de provid. Aug. 3 de lib. arb. 2. Menand. apud Stob. Serm. 104.

h Pſal. 73. 23.

i Ibid. 17.

a Rom. 2. 5.

b Ibid. 6.

Wiſdom, and *Power*, and *Goodneſs*, in the removal of it; or as an act of *Exemplary juſtice*, for *the admonition* and terrour of others; or for whatſoever other end, purpoſe, or reſpect it be inflicted.

I ſay *thirdly*, Every ſuch *evil of pain*, is brought upon us *for ſin*. There may be other *ends*, there may be other *occaſions*, there may be other *uſes* of ſuch *Evils*: but ſtill the original *Cauſe* of them all, is ſin. [a *When thou with rebukes doſt chaſten man for ſin.*] It was not for any b extraordinary notorious ſins, either of the *blind man* himſelf, or of his *parents*, above other men, that he was *born blind*. Our Saviour Chriſt acquitteth them of that, *John* 9. in anſwer to his Diſciples, who were but too forward; (as God knoweth moſt men are) to *judge the worſt*. Our Saviours anſwer there, never intended other, but that ſtill the true *cauſe* deſerving that blindneſs was his, and his parents *ſin*: but his purpoſe was to inſtruct his Diſciples, that that *infirmity* was not laid upon him rather than upon another man, *meerly for that reaſon*, becauſe he (or his parents) had *deſerved it more* than other men; but for ſome *farther ends* which God had in it in his ſecret and everlaſting purpoſe, and namely this among the reſt, *that the works of God might be manifeſt in him*, and the Godhead of the Son made glorious in his miraculous cure. As in *Nature*, *the intention of the* c *End* doth not overthrow, but rather ſuppoſe *the neceſſity* of *the Matter*: ſo is it in *the works* of God, and the diſpenſations of his wonderful *providence*. It is from *Gods mercy*, ordering them to thoſe *Ends* he hath purpoſed; that his puniſhments are *good*: but it is withall from our *ſins*, deſerving them as *the cauſe*, that they are *juſt*. Even as *the rain* that falleth upon the earth, whether it moyſten it kindly, and make it fruitful, or whether it choak or ſlocken and drown it, yet ſtill had its beginning from *the vapours*, which the earth it ſelf ſent up. All thoſe *Evils*, which fall ſo dayly and thick upon us from Heaven, (whether to *warn* us, or to *plague* us,) are but *arrows* which our ſelves firſt *ſhot up* againſt Heaven, and now *drop down* again with doubled force upon our heads. *Omnis pœna propter culpam*: all evils of *pain*, are for the evils of *ſin*. 8.

a Pſal. 39. 11.
b Joh. 9. 2, 3.
c See Ariſt. 2. Phyſ. c. 8. & 9.

I ſay *fourthly*, All ſuch evils are for *our own ſins*. The Scriptures are plain. d *God judgeth every man to his own works.* e *Every man ſhall bear his own burden, &c.* God hath injoyned it as a *Law* for *Magiſtrates*, (wherein they have alſo his example to lead them;) that *not* f *the fathers for the children, nor the children for the fathers, but every man ſhould be put to death for his own ſin*, *Deut.* 24. 16. If Iſrael take up a *Proverb* of their own heads, [g *The fathers have eaten ſowr grapes, and the childrens teeth are ſet on edge*;] they do it without cauſe, and they are checked for it. *The ſoul that ſinneth, it ſhall dye: and if any man eat ſowr grapes, his own teeth* (and not anothers for him) *ſhall be ſet on edge thereby*. For indeed, how can it be otherwiſe? or who can reaſonably think, that our moſt gracious God, who is ſo ready to *take from us* the guilt of *our own*, ſhould yet *lay upon us* the guilt of *other mens ſins*? The only *exception* to be made in this kind, is that alone *ſatisfactory puniſhment* of our bleſſed Lord and Saviour Jeſus Chriſt: not at all for *his own* ſins, (far be the impiety from us, ſo to imagine; for a *He did no ſin, neither was there any guilt found in his mouth:*) but for *ours*. b He *payed* that which he never took; it was *For our tranſgreſſions* that *he was wounded, and the chaſtiſement of our peace was* laid *upon him*. Yet even thoſe *meritorious ſufferings* of his may be ſaid (in 9.

d 1 Pet. 1. 17.
e Gal. 6. 5.
f Deut. 24. 16.
g Ezek. 18. 2, &c. Jer. 31. 29.
a 1 Pet. 2. 22.
b Pſal. 69. 4. *Non rapui & exſolvebam: non peccavi & cœnas dabam.* Aug. Ibid.

in a *qualified* ſenſe) to have been for *his own* ſins : (although, in my judgment, it be far better to abſtain from ſuch like ſpeeches, as are of ill and ſuſpicious ſound, though they may be in ſome ſort defended.) But how for *his own* ſins ? his own by *Commiſſion* ? by no means : (God forbid any man ſhould teach, any man ſhould conceive ſo ; the leaſt thought of this were blaſphemy :) but his own by [c] *Imputation.* Not that he had *ſinned,* and ſo *deſerved* puniſhment : but that he had [d] *taken upon him* our ſins, which *deſerved* that puniſhment. As he that *undertaketh* for another mans *debt,* maketh it *his own,* and ſtandeth *chargeable* with it, as if it were *his own perſonal* debt : ſo Chriſt, becoming *ſurety* for our ſins, made them [e] *his own,* and ſo was puniſhable for them, as if they had been *his own perſonal ſins* ; [f] *Who his own ſelf bare our ſins in his own body upon the tree,* 1 Pet. 2. That he was *puniſhed* for us, who himſelf *deſerved* no puniſhment ; it was, becauſe [g] *He was made ſin for us, who himſelf knew no ſin.* So that I ſay, in ſome ſenſe the aſſertion may be defended univerſally, and without exception : but yet I deſire rather it might be thus ; Chriſts only *excepted,* all *the Pains* and *Evils* of men are brought upon them for *their own* ſins.

c Eſay 53. 5.
d *Delictorum ſuſceptor, non commiſſor.* Aug. in Pſal. 68.
e *Delicta noſtra ſua delicta fecit, ut juſtitiam ſuam noſtram juſtitiam faceret.* Aug. exp. 2. in Pſal. 21.
f 1 Pet. 2. 24.
g 2 Cor. 5. 21.

10. Theſe *three points* then are *certain* : and it is needful they ſhould be well underſtood and remembred ; becauſe nothing can be objected againſt *Gods Juſtice,* in the puniſhing of ſin, which may not eaſily be removed, if we have recourſe to ſome one or other of theſe *three Certainties,* and rightly apply them. All *the three doubts* propoſed in the beginning, have one and the ſame *reſolution* : anſwer one ; and anſwer all. *Ahab* here ſinneth by *Oppreſſion* : and yet *the evil* muſt light, though not *all* of it (for ſome part of it fell, and was performed upon *Ahab* himſelf) yet *the main* of it upon his ſon *Jehoram.* [*I will not bring the evil in his daies, but in his ſons daies will I bring the evil upon his houſe.*] It is not *Jehorams* caſe alone : it is a thing that often hath, and dayly doth befall many others. In *Geneſis* 9. when *Noah*'s ungracious ſon *Ham* had diſcovered his Fathers nakedneſs : the old man (no doubt, by Gods ſpecial inſpiration) layeth *the curſe* not upon *Ham* himſelf, but upon his ſon *Canaan,* [a] [*Curſed be Canaan,* &c.] And God ratified the curſe, by *rooting out* the poſterity of *Canaan,* firſt out of the pleaſant *Land,* wherein they were ſeated ; and then afterwards from the face of the whole *earth.* *Jeroboam*'s [b] *Idolatry* cut off his poſterity from *the Kingdom* ; and the [c] *wickedneſs* of *Eli* his ſons, theirs, from *the Prieſthood* of *Iſrael.* *Gehaſi* with the bribe he took, purchaſed a [d] *leproſie* in Fee-ſimple *to him and his heirs for ever.* The *Jews,* for *ſtoning the Prophets* of God, but moſt of all for *crucifying the Son of God,* brought blood-guiltineſs, not only upon *themſelves,* but upon *their children* alſo, [e] [*His blood be upon us, and upon our Children.*] The *wrath of God* therefore coming upon them [f] *to the utmoſt,* and *the curſe of God* abiding upon *their poſterity* even unto this day : wherein they ſtill remain, (and God knoweth how long they ſhall) a *baſe* and *deſpiſed* people ; *ſcattered* almoſt every where, and every where *hated.* Inſtances might be endleſs, both in private *perſons* and *families,* and in whole *Kingdoms* and *Countries.* But it is a needleſs labour to *multiply inſtances* in ſo confeſſed a point : eſpecially God Almighty having thus far declared himſelf and his pleaſure herein in *the ſecond commandement* of the Law ; that he will not ſpare in his [g] *Jealouſie* ſometimes to *viſit the ſins of the Fathers upon the Children, unto the third and fourth generation.*

a Gen. 9. 25.
b 3 King. 15. 29, 30.
c 1 Sam. 2. 33. --36.
d 4 King. 5. 27
e Mat. 27. 25.
f 1 Theſſ. 2. 16
g Exod. 20. 5.

11. There is no queſtion then *de facto,* but ſo it is ; the ſins of *the Fathers* are

are visited upon *the Children:* but *de jure*, with what right and equity it is so, it is (as Saint *Chrysostom* speaketh) [h] ζήτημα πολυθρύλλητον καὶ παντχοῦ περιφερόμενον, a question famous, and much debated. *The considerations*, which I find given in for the resolution of this question, by those that have purposely handled it, are very many. But multitude breedeth confusion: and therefore I [i] propose no more but two only, unto which so many of the rest as are material may be reduced; and those two grounded upon the certainties already declared. *The former* concerneth the Nature of those Punishments, which are inflicted upon the Children for the Fathers sins; *the later*, the Condition of those Children, upon whom such punishments are inflicted.

[h] Chrysost. in Gen. hom. 28.

[i] August. qu. 42. in Deutr. Theophylact in Joh. 9. Peter. 14. in Gen. Disp. 4. Aquin. 1, 2. qu. 8. Sasb. quodlib. 3.

12.

As to *the first*, The punishments which God bringeth usually upon the Children for the Fathers sins, are only temporal and outward punishments. Some have been plagued with infectious diseases: as [k] *Gehazies* posterity; and [l] *Joabs* also, if that curse which *David* pronounced against him took effect, as it is like it did. Some have come to untimely and uncomfortable ends: as *Davids* children, [m] *Ammon* and [n] *Absalon*; and *the* [o] *little ones* of *David*, and *Abiram* and others. Some have had losses, and reproaches, and manifold other distresses and afflictions in sundry kinds, too long to rehearse. And all these *temporal judgements*, their fathers sins might bring upon them: even as the Faith, and Vertues, and other graces of the Fathers, do sometimes conveigh temporal blessings to their posterity. So *Jerusalem* was saved in the siege by *Senacherib*, for [p] *Davids* sake, many years after his death; *Esa.* 37. 35. And the succession of the Crown of *Israel* continued in the line of [q] *Jehu* for four descents; for the zeal that he shewed against the worshippers of *Baal*, and the house of *Ahab*. So then, men may fare the better, and so they may fare the worse too; for the Vertues, or Vices of their Ancestors. Outwardly, and Temporally they may: bnt Spiritually and Eternally they cannot. For as never yet any man went to Heaven for his fathers Goodness; so neither to Hell for his fathers Wickedness.

[k] 4 Kin. 5. 27.
[l] 2 Sam. 3. 29.
[m] 2 Sam. 13. 29.
[n] 2 Sam. 18. 15.
[o] Num. 16. 7. 33.
[p] Esay 37. 35.
[q] 4 King. 10. 30.

If it be objected; that for any people or person to suffer a [r] *famine of the Word of God*, to be deprived of the use and benefit of the sacred and saving *ordinances of God*, to be left in utter darkness without the least glimpse of the glorious light of the Gospel of God, without which (ordinarily) there can be no knowledg of *Christ*, nor means of *Faith*, nor possibility of *Salvation*; to be thus visited, is more than a Temporal punishment: and yet this kind of Spiritual judgement doth sometimes light upon a Nation or People, for the Unbelief, and Unthankfulness, and Impenitency, and Contempt of their Progenitors, whilest they had the light: and that therefore the Children for their Parents, and Posterity for their Ancestry are punished not only with Temporal, but even with Spiritual judgements also. If any shall thus object, one of these *two answers* may satisfie them. *First*, if it should be granted, *the want of the Gospel* to be properly a Spiritual judgment; yet it would not follow that *one* man were punished spiritually for the fault of *another*. For betwixt *private persons*, and *publick societies* there is this difference: that in *private persons*, every succession maketh a change; so that when *the Father* dyeth, and *the son* cometh after him, there is not now *the same* person that was before, but *another*: but in Cities, and Countries, and Kingdoms, and all *publick societies*, succession maketh no change; so that when [s] *One generation passeth, and another cometh* after it, there is not *another* City, or Nation, or People than there was before, but *the same*. If then the people of the same land should *in this generation*

13.
[r] Amos 8. 11.

[s] Eccles. 1. 4. vide responsionem Alfeni J.C. l. 76. ff. de Judiciis.

ration, be visited with any such *spiritual judgement*, as is the removal of their *Candlestick*, and the want of *the Gospel*, for the sins and impieties of their *Ancestors* in some *former generations*: yet this ought no more to be accounted the punishment of *one* for *another*; than it ought to be accounted the punishing of *one* for *another*, to punish a man in his *old age*, for the sins of his *Youth*. For as *the bodie* of a man, though *the primitive moisture* be continually spending and wasting therein, and that decay be still repaired by a daily supply of new and *alimental moisture*, is yet truly *the same bodie*; and as a *River* fed with a living Spring, though *the water* that is in the channel be continually running out, & *other water* freshly succeeding in the place and room thereof, is truly *the same River*: so a *Nation* or People, though *one generation* is ever passing away, and *another* coming on, is yet truly *the same Nation* or People, after an hundred, or a thousand years, which it was before.

14. Again secondly; *The want of the Gospel*, is not properly a *spiritual*, but rather a *temporal* punishment. We call it indeed sometimes a *spiritual Judgement*, as we do the free use of it a *spiritual Blessing*: because *the Gospel* was written for, and revealed unto the Church, by *the Spirit* of God; and also because it is *the Holy Ordinance* of God, and the proper instrument whereby (ordinarily) *the spiritual* life of *Faith* and *Grace* is conveyed into our souls. But yet properly and primarily, those only are [t] *Spiritual Blessings*, which are immediately *wrought* in the soul by *the Spirit of God*, and by the same *Spirit* cherished and preserved in the heart of the receiver for his good, and are proper and peculiar to those that are born again of *the Spirit*: and all those, on the contrary, which may be subject to *decay*, or are *common* to the reprobate with the Elect, or may turn to the hurt of the receiver, are to be esteemed *temporal* blessings, and not spiritual. And such a *blessing* is the outward *partaking of the word* and Ordinances of God: *the want* thereof therefore consequently, is to be esteemed a *temporal judgement*, rather than *spiritual*. So that, notwithstanding *this instance*, still the former consideration holdeth good: that God sometimes visiteth the sins of *the fathers* upon the children with *outward* and *temporal*, but never with *spiritual* and *eternal* punishments.

t Ephes. 1. 3.

15. Now, if there could no more be said to this doubt, but only this; it were sufficient to clear *Gods Justice*: since we have been already instructed, that these *temporal judgements* are not always *properly* and *formally* the punishments of sin. For as *outward blessings* are indeed no true blessings *properly*; because *wicked* men have their portion in them as well as *the Godly*, and they may turn (and often do) to the greater hurt of the soul, and so become rather *Punishments*, than *Blessings*: so to the contrary, *outward punishments* are no true punishments *properly*; because *the Godly* have their share in them as deep as *the Wicked*, and they may turn (and often do) to *the greater good* of the soul, and so become rather *Blessings*, than *Punishments*.

16. If it be yet said; But why then doth God threaten them as *Punishments*,
1. if they be not so? I answer, *First*; because they seem to be punishments,
and are by most men so accounted for their grievousness, though they be
2. not properly such in themselves. *Secondly*, for the *common event*; be-
cause *ut plurimùm* and for the most part they prove punishments to the
3. sufferer, in case he be not bettered, as well as grieved, by them. *Thirdly*; because they are indeed a kinde of punishment, though not then de-
4. served, but formerly. *Fourthly*, and most to the present purpose; because

not

Not ſeldome *the* u *Father* himſelf is puniſhed in them, who through tenderneſs of affection taketh very much to heart, *the evils* that happen to his *child*; ſometimes more, than if they had happened to himſelf. See *David* x weeping and puling for his traiterous ſon *Abſalom*, when he was gone; more y affectionately, than we find he did for the hazards of *his own perſon*, and of the whole *State of Iſrael*, whileſt he lived. For if it be a *puniſhment* to a man to ſuſtain loſſes in his *cattel*, or *goods*, or *lands*, or *friends*, or any other thing he hath: How much more then in his *children*, of whom he maketh more account than of all the reſt, (as being not only an *Image*, but even a z *part* of himſelf;) and for whoſe ſakes eſpecially it is, that he maketh ſo much account of the reſt? The Egyptians were plagued not only in the blaſting of their *corn*, the murrain of their *cattel*, the unwholſomneſs of their *waters*, the annoyance of *vermine*, and ſuch like; but alſo and much more in the death of their a *firſt born*: that was their *laſt*, and *greateſt* Plague. The news of his *children* ſlain with the fall of an houſe, did put *Job* (though not quite *out of patience*, yet) more b to *the trial of his patience*, than the loſs of all his *ſubſtance* beſides; though of many thouſand of *Oxen*, and *Aſſes*, and *Sheep*, and *Camels*. Now if no man charge God with *injuſtice*, if when a man ſinneth, he puniſheth him in his *body*, or *goods*, or *good name*, or in other things: why ſhould it be ſuſpected of injuſtice, when he ſinneth, to puniſh him in his *children*? at leaſt there, where *the evil* of the children *ſeen* or *fore-ſeen* redoundeth to the *grief* and affliction of the father? And ſo was *David's murther* and *adultery* juſtly puniſhed in the loſs of his *inceſtuous* ſon *Amnon*, and of his *murtherous* ſon *Abſalom*. Upon which ground, ſome think that clauſe c [*Unto the third and fourth generation*] to have been added in *the Second Commandement*, reſpectively to the ordinary *ages* of men; who oftentimes live to ſee their children to *the third*, and ſometimes to *the fourth generation*, but very ſeldome farther: Implying, as they think, that God uſually puniſheth the ſins of *the fathers* upon *the children*, within ſuch a compaſs of time, as they may in likelihood *ſee it*, and *grieve* at it; and then what ever evil it be, it is rather inflicted as a puniſhment to them, than to their children. This in part ſatisfieth the doubt: that *the puniſhments* which God layeth upon *the children* for the fathers ſins, are only *temporal puniſhments*, and conſequently by our *ſecond ground* not properly puniſhments.

But yet for ſo much as theſe *temporal evils*, (be it properly, be it improperly,) are ſtill a kind of *Puniſhment*; and we have been already taught from *the third ground*, that all evils of puniſhment, whether proper, or improper, are brought upon men evermore and only for their *own perſonal* ſins: the doubt is not yet wholly removed, unleſs we admit of a *ſecond Conſideration*; and that concerneth the *condition* of thoſe *children*, upon whom ſuch puniſhments are inflicted for their fathers ſins.

And *firſt*; It is conſiderable, that *Children* moſt times tread in their Fathers *ſteps*, and continue in their *ſins*: and ſo draw upon themſelves their *puniſhments*. And this they do eſpecially, by a *three-fold* conveyance of ſin from their Parents; *viz.* *Nature*, *Example*, and *Education*. Firſt, *Nature*: and this is ſeen eſpecially in thoſe ſins, that are more *ſenſual* than other, and do after a ſort *ſymbolize* with *the predominant humour* in the body. It is plain from experience; that ſome *ſins* (eſpecially *the prone-neſs*, and *inclination* unto them) do follow ſome *complexions* and conſtitutions of body, more than others; and ariſe from them. As Ambition, Rage, raſhneſs, and turbulent intermedling in other

u Βαρύτερον αὐτοῖς ἐστὶν οἷς κολάσεως λόγον, τὸ τὰς παῖδας ἐξὸν τιμωρεῖσθαι ἢ ἑαυτὸς ὑποδύεται. Chryſ. in Gen. hom. 20. *Filii bona valetudo, felicitas, patrimonium, pertinet ad patrem. Felicior futurus, ſi ſalvum habuerit; filium infelicior, ſi amiſerit.* Senec. 5. de Benef. 19. *Nihil intereſt, in ſe quis veritus furis, an in liberis: cùm pro affectu parentes magis in liberis terreantur.* lib. 8. ſect. hæc quæ ff. 4. 2. Quod metus cauſa.

x 2 Sam. 18. 33.

y 2 Sam. 19. 5, 6.

z *Naturâ pater & filius eadem eſſe perſona pene intelligitur.* lib. ult. Cod. 62ᵃ. de impub. *Pars quodammodo corporis ejus.* l. 212 Cod. 11. 47 de agr. & cenſ.

a Exod. 11. 5, 6.

b *Then Job aroſe*, &c. Job 1. 20.

c Exod. 20. 5. 17.

18.

mens affairs, from *Choler*; Wantonneſs, and Licentious mirth, from *Bloud*; Drunkenneſs, and Lazineſs, from *Flegme*; Envy, Sullenneſs, and implacable thirſt of Revenge, from *Melancholy*. And theſe kind of ſins (to note that by the way) do oftentimes prove our *maſter-ſins*; ſuch as Divines uſually call our boſome, and *darling*, and *beloved* ſins (*Peccatum in deliciis*) becauſe [d] naturally we have *a ſtronger proneneſs* and inclination to theſe, than to other ſins. And therefore we ought to *pray* againſt, and to *ſtrive* againſt theſe ſins, and to avoid *the occaſions* of them, eſpecially and above all other ſins. And if it ſhall pleaſe God ſo to ſtrengthen us with his *grace*, and enable us by his *ſpirit*, as to have in ſome good meaſure *ſubdued* theſe ſins in us, and *denied* our ſelves in them: it is to be comfortably hoped, that we have wrought the main and *the maſter-piece* of our *Mortification*. But to return where I was; as *colour* and *favour*, and *proportion*, of hair, and face, and lineament; and as *diſeaſes* and *infirmities* of the Body; ſo commonly *the abilities*, and *diſpoſitions*, and *tempers* of the mind and affections become hereditary, and (as we ſay) [e] *Run in a bloud*. *Naturæ ſequitur ſemina quiſque ſuæ*. An evil *bird* hatcheth an evil *egge*; and one [f] *Viper* will breed a *generation* of Vipers.

Secondly; We are (God knoweth) but too apiſh, apt to be led *much* by examples, *more* by the worſt, *moſt* by the neareſt. -- [g] *Velocius & citius nos Corrumpunt vitiorum exempla domeſtica*. *Young ones* will do, as they ſee the *old ones* do before them: and they will on, *non quâ eundum, ſed quâ itur*; not as their father *biddeth* them, but as *he leadeth them*. [h] *Si nociva ſenem juvat alea* -- If the [i] father be given to *ſwearing*, or *gaming*, or *ſcoffing*, or *whoring*, or *riot*, or *contention*, or *exceſs* in drink, or any thing elſe that naught is: let him counſel and adviſe his ſon as often and as earneſtly as he can; he ſhall find one curſed *example*, (without the ſingular mercy and grace of God) to do more hurt upon him, than a thouſand wholſome *admonitions* will do good. [k] -- *Fugiendam patrum veſtigia dicunt, Et monſtrata diu veteris trahit orbita culpæ*.

20. A *third* means of conveying vices from parents to children, is *Education*: when parents train and bring up their children in thoſe ſinful courſes, wherein themſelves have lived and delighted. So, covetous *worldlings* are ever diſtilling into the ears of their children *precepts* of parſimony and good husbandry, reading them *lectures* of thrift, and inculcating *principles* of getting and ſaving. [l] *Sunt quædam vitiorum elementa; his protinos illos imbuet, & coget minimas ediſcere ſordes*. Idle wandering *Beggars* train up their *children* in a trade of *begging*, *and lying*, *and curſing*, *and filching*, and all idleneſs and abominable filthineſs. And *idolatrous* parents, how careful they are to nuzzle up their Poſterity in *Superſtition and Idolatry*; I would our profeſt *Popelings*, and *half-baked Proteſtants*, did not let us ſee but too often. Wretched and accurſed is our *ſupine careleſneſs*; if theſe mens wicked *diligence*, (whoſe firſt care for the fruit of their *bodies*, is to poyſon their *ſoul's*, by ſacrificing their ſons and daughters to *Idols*;) ſhall riſe up in *judgement* againſt us, and *condemn* our foul *neglect*, in not *ſeaſoning* the tender years of our *Children* with ſuch Religious, Godly and Vertuous [m] *information*, as they are capable of.

However it be, whether by *Nature*, *Example*, or *Education*, one, or more, or all of theſe: certain it is, that moſt times *ſins* [n] paſs along from *the father* to the ſon, and ſo downward by a kind of *lineal deſcent* from predeceſſors to poſterity; and that for the moſt part with [o] *advantage* and encreaſe:

d Συγγ. πῶ ἀρ. βασήματα. Theophraſt. Charact. 19.

e Φεῦ, φεῦ παλαιὸς αἶνος ὡς καλῶς ἔχει; Οὐκ ἂν γένοιτο χρηστὸς ἐκ κακοῦ πατρός. Eurip. apud Stob. Ser. 88.

f Ἐκ τοῦ κακοῦ γὰρ ἡ φύσις πίπτει κακόν, Ὡς ἐξ ἐχίδνης πάλιν ἔχιδνα γίγνεται. Ægdor. ibid. 19.

g Juvenal. Satyr. 14.

h Juv. ibid.

i -- *probum patrem eſſe oportet, Qui gnatum ſuum probiorem, quàm ipſus fuit, poſtulat.* Plaut. in Pſeud.

k Juvenal. ubi ſupra.

l Juvenal. Sat. 14.

m Eph. 6. 4.

n -- *redit ad authores genus, Stirpemq; primam degenere ſanguis refert.* Senec. Hippol. act. 3.

o Οἱ παλαιοὶ κακοὶ, παῖδες δὲ τὸ πατρὸς ἀμείνες. Hom. Odyſſ. β. 21.

-- *et qui omnia deteriùs tuâ per veſtigia peccet.* Juv. Satyr. 14.

creaſe: whole *families* being tainted with *the ſpecial vices* of their ſtock. *John Baptiſt* ſpeaketh of p *a generation of vipers*: and if we ſhould but obſerve the conditons of ſome *families* in a long line of ſucceſſion; might we not eſpie here and there, even whole generations of *Drunkards*, and generations of *Swearers*, and generations of *Idolaters*, and generations of *Worldlings*, and generations of *ſeditious*, and of *envious*, and of *riotous*, and of *haughty*, and of *unclean* perſons, and of ſinners in other kinds? This ungodly King *Ahab*; ſee how all that come of him, taſte of him, and have ſome ſpice and reliſh of his evil manners. Of his ſon *Ahaziah*, that next ſucceeded him in the Kingdom of *Iſrael*, the Text ſaith in the next Chapter, that q *He walked in the way of his father, and in the way of his mother.* And another *Ahaziah* King of *Judah*, the grand-child of *Jehoſaphat* by the fathers ſide, and of *Ahab* by the mothers; drew infection from *the mother*, and ſo trod in the ſteps rather of this his wicked *Grandfather Ahab*, than of his good *Grandfather Jehoſaphat*: and of him therefore the Scripture ſaith remarkably in 4 *Kings* 8. r *He walked in the way of the houſe of* Ahab, *and did evil in the ſight of the Lord as did the houſe of* Ahab, *for he was the Son in-Law of the houſe of* Ahab. Little doth any man think, what hurt he may do unto, and what *plague* he may bring upon his *poſterity*, by joyning himſelf or them in too ſtrict a bond of nearneſs, with an *ill*, or an *Idolatrous* Houſe or Stock. Here, we ſee, is *Ahab's houſe* taxed, and not his *perſon* only: even the whole family, and brood, and kin of them, *branch and root.* And that *Jehoram* alſo, who is the ſon here ſpoken of and meant in my *Text*, did s *Patriſare* too as well as the reſt of the kindred, and take after *the father*, (though not in that height of *impiety*, and *idolatry*, as his father) is plain from the ſequel of the Story. And ſo doing, and partaking of *the Evils* of *ſin* with his *father*; why might not he alſo in juſtice partake of *the Evils of puniſhment* with his *Father*?

Secondly, the ſins of *the fathers* are viſited upon *the children* ſometimes, as *poſſeſſors* of ſomething which their fathers left them, with Gods *curſe* cleaving unto it. As in the Law, not only he, that had an t *iſſue of uncleanneſs*, made them unclean that touched him; but even *the ſaddle* or *wool* he ſate upon, *the cloathes* he wore, *the bed* whereon he lay, any *veſſel* of earth or wood that he did but touch, was enough to bring *legal pollution* and uncleanneſs upon any other perſon, that ſhould but touch them: So, not only *our fathers ſins*, if we touch them by *imitation*; but even *their* u *lands*, and *goods*, and *houſes*, and other things that were *theirs*, are ſufficient to derive Gods *curſe* upon us, if we do but hold them in *poſſeſſion.* What is gotten by any evil, and unjuſt, and unwarrantable means, is in Gods ſight and eſtimation no better than *ſtollen.* Now *ſtollen goods*, we know, though they have paſſed through never ſo many hands before, x that man is anſwerable for, in whoſe *hands* they are found, and in whoſe *cuſtody* and *poſſeſſion* they are. God hateth not *ſin* only; but the very *monuments* of ſin too: and his *curſe* faſteneth, not only upon *the agent*, but upon the brute and dead *materials* too. And where *theft*, or *oppreſſion*, or *perjury*, or *ſacriledge* have laid the foundation, and reared the houſe; there the y *Curſe of God* creepeth in between *the walls* and *ſeelings*, and lurketh cloſe within *the ſtones*, and the *timber*, and as a fretting moath or canker, inſenſibly gnaweth aſunder *the pins* and *the joynts* of the building, till it have unframed it, and reſolved it into a ruinous heap: for which miſchief there is no *remedy*, no preſervation from it, but one; and that is, free and ſpeedy *Reſtitution.* For any thing we know, what *Ahab the father* got without *juſtice*,

p Mat. 3. 7.

q 3 King. 22. 25.

r 4 Kin. 8. 27.

s 4 King. 3. 2.

t See Levit. 15. 2.—11.

u Ἀδίκως δὲ μὴ κλῶ χρήματ', ἂν βιᾷ πολὺν χρόνον ἀλλόθροος ἔμμενον· τὰ δ' ἀνθρώπου Οἶκος ἐπλήθυνε' ἔχει σοφίαν Euripid.

x Καὶ ὃς τὴν ἔξωθεν νομοῖ, τὰς ἁρπάσαντας ἀφίντας, ἐκείνης κλαυσάντων, πᾶς δὲ ἂν ὄψοι τις τὸ αὐτῶ κομβία, Chryſ. in 1. Cor. hom. 15.

y Zach. 5. 4.

Jehoram the ſon held without *ſcruple*. We do not find, that ever he made *reſtitution* of *Naboth's vineyard* to the right heir; and it is like enough he did not: and then between *him* and his *father* there was but this difference; the father was *the thief*, and he *the receiver*; which two the Law severeth not either in *guilt* or *puniſhment*, but wrappeth them equally in the ſame guilt, and in the ſame puniſhment —— And who knoweth, whether the very *holding* of that *vineyard* might not bring upon him *the cauſe* of his father's *oppreſſion*? It is plain that [a] *vineyard* was the place, where the heavieſt part of *that curſe* overtook him.

z Αμεὶνων ὁ κλῶνας, ἢ ὁ λεξάμενος, ἢ ὁ κλέπτας. Phocylid.

a 4 King. 6. 25, 26.

But that which is the upſhot of all, and untieth *all the knots* both of this and of all other doubts, that can be made againſt *Gods juſtice*, in puniſhing one for another, ariſeth from a *third conſideration*; which is this. That *the children* are puniſhed for the *fathers* ſins, or indefinitely *any one* man for the ſins of *any other* man; it ought to be imputed to *thoſe* ſins, of the fathers or others, not as to *the cauſes* properly *deſerving* them, but only as *occaſioning* thoſe puniſhments. It pleaſeth God to take *occaſion* from the ſins of *the fathers*, or ſome others, to bring upon their *children*, or thoſe that otherwiſe belong unto them in ſome kind of *relation*, thoſe *evils* which by their own corruptions and ſins they have juſtly deſerved. This diſtinction of *the Cauſe* and *Occaſion*, if well heeded, both fully acquitteth *Gods juſtice*; and abundantly reconcileth the ſeeming *Contradictions* of Scripture, in this Argument: and therefore it will be worth the while, a little to open it.

23.

24. There is a kind of Cauſe *ſic nuncupata efficientium*, which the learned, for diſtinctions ſake, call the *Impulſive Cauſe*: and it is ſuch a cauſe as [b] *moveth* and induceth the *principal Agent*, to do that which it doth. For example; A *Schoolmaſter* correcteth a boy with a *rod* for *neglecting* his Book. Of this *correction* here are *three* diſtinct cauſes, all in the rank of Efficients; *viz. the Maſter*, *the Rod*, and the boy's *neglect*: but each hath its *proper cauſality* in a different kind and manner from other. *The Maſter* is the Cauſe, as *the principal Agent*, that doth it; *the Rod* is the Cauſe, as *the Inſtrument* wherewith he doth it: and the boy's *neglect* the *impulſive cauſe*, for which he doth it. Semblably, in this judgement which befel *Jehoram*; *the principal efficient cauſe* and *Agent*, was *God*, (as he is in all other puniſhments and judgements; [c] *Shall there be evil in the City, and the Lord hath not done it? Amos* 3.) and here he taketh it to himſelf, [*I will bring the evil upon his houſe.*] *The Inſtrumental* Cauſe under God, was [d] *Jehu*, whom God raiſed up, and endued with *zeal and power* for the execution of that vengeance which he had determined againſt *Ahab* and againſt *his houſe*; as appeareth in 4 *Kings* 9. and 10. But now, what the true proper *impulſive cauſe* ſhould be, for which he was ſo puniſhed, and which moved God at that time, and in that ſort to puniſh him; that is the point wherein conſiſteth the chiefeſt difficulty in this matter, and into which therefore we are now to enquire: *viz.* whether that were rather *his own* ſin, or his father *Ahab's* ſin?

b *Quæ principalem efficientem impellit ad efficiendum.* Keckerm. 1. Syſt. Log. 10.

c Amos 3. 6.

d 4 King. 9.

25. Whether we anſwer *for this*, or *for that*; we ſay but the truth in both: for both ſayings are true; [God puniſheth him *for his own*] and [God puniſheth him *for his father ſins.*] The difference only this. His *own ſins* were *the impulſive* cauſe that *deſerved* the puniſhment; his *fathers* ſin *the impulſive cauſe* that *occaſioned* it: and ſo indeed upon the point, and reſpectively to *the juſtice* of God, rather *his own* ſins were the cauſe of it, than his fathers: both becauſe *juſtice* doth eſpecially look at *the deſert*, and alſo becauſe that which deſerveth the puniſhment is more *effectually*, and *primarily*,

rily, and *properly* the impulsive cause of punishing, than that which only *occasioneth* it. The terms whereby Artists express these two different kinds of *impulsive causes* (borrowed from *Galen* and the Physicians) of *συνεκτικὸν & προηγούμενον*, would be excellent, and full of satisfaction; if they were of easie understanding. But for that they are not so, especially to such as are not acquainted with the terms and learning of *the Schools*; I forbear to use them: and rather than to take the shortest cut over hedge and ditch, chuse to lead you an easier and plainer way, though it's something about; and that by a familiar example.

c See Kecker. 1 Syst. Log. 10. called by Rtulif. *Causa dispositiva, & Exthatica. Apud Alsted.* in dict. Causa.

26. A man hath lived for some good space in reasonable state of *health*; yet by gross feeding, and through continuance of time, *his body* the whilest hath contracted many vicious, noysome, and *malignant humours*. It happeneth he had occasion to *ride* abroad in *bad weather*; taketh wet on his *feet* or *neck*, getteth *cold* with it, cometh home, findeth himself not well, falleth a *shaking* first, and anon after into a dangerous and lasting *feaver*. Here is a *feaver*, and here are two different *causes* of it, an *antecedent* cause within, the abundance of noysome and crude *humours*, (that is f *causa συνεκτικὴ*;) and *the evident* cause *ab extra*, his riding in the wet, and *taking cold* upon it, (and that is *Galen's* g *causa προηγουμένη*.) Let us go on a little, and compare these causes. The Physician is sent for, the sick mans friends they stand about him, and in cometh *the Physician* among them, and enquireth of him or them how he got *his feaver*. They presently give him such *information* as they can, (and the information is both *true*, and *sufficient*, so far as it reacheth:) they tell him *the one* cause, the occasional cause, *the outward evident* cause: [Alas, Sir, he rode such a journey, such a time, *got wet* on his feet, and *took cold* upon it; and that hath brought him to all this:] That is all they are able to say to it: for *other cause* they know none. But by and by, after some surview of the state of the body, he is able to inform them in *the other* cause, *the inward* and *original* cause; whereof they were as ignorant before, as he was of that other *outward* one: and he telleth them *the cause* of the malady is superfluity of crude and noysome *humours*, rankness of *blood*, abundance of *melancholy*, tough *flegm*, or some other like thing within. Now if it be demanded, Which of these two is rather *the cause* of his sickness? The truth is, that *inward antecedent* cause within, is *the very cause thereof*; although perhaps it had not bred a feaver *at that time*, if that other *outward occasion* had not been. For by that *inward hidden* cause the body was *prepared* for an ague: only there wanted some *outward* fit *accident*, to stir and provoke *the humours* within, and to set them on working. And the party's body being so prepared, might have fallen into the same sickness, by some *other* accident as well as that; as, *overheating* himself with exercise, immoderate *watching*, some distemper or surfeit in *diet*, or the like. But neither that, nor any of these, nor any other such accident could have cast him into such a fit, if *the humours* had not been ripe, and the body thereby prepared to entertain such a disease. So as *the bad humours* within may rather be said to be *the true cause*: and that *cold-taking* but *the occasion* of the Ague; *the disease* it self issuing from *the hidden cause* within; and *the outward accident* being *the cause*, not so much of the *disease* it self, why the Ague should take him, as why it should take him *at that time*, rather than at another; and hold him *in that part*, or *in that manner*, rather than in another.

f *Interiora dispositiones quæ irritantur ab externis causis.* Melanethon. *causa dispositiva.* Brulifer.

g *Causa externa irritatrix.* Melanethon. *causa excitativa.* Brulifer.

29. From this example we may see in some proportion, how *our own sins*, and *other mens*, concur as joynt *impulsive causes* of those *punishments*, which

which God bringeth upon. *Our own* ſins they are the true [h] *hidden antecedent* cauſes, which *deſerve* the puniſhments: our *Fathers* ſins, or our *governours* ſins, or our *neighbours* ſins, or whatſoever *other mans* ſins, that are viſited upon us, are only *the* [i] *outward evident* cauſes (or rather *occaſions*) why we ſhould be puniſhed at this *time*, and in this *thing*, and in this *manner*, and in this *meaſure*, and with theſe *circumſtances*. And as in the former Example, the Patients *friends* conſidered *one* cauſe, and *the Phyſician another*; *they*, *the evident* and outward; *he*, *the* inward and *antecedent* cauſe: ſo reſpectively to *God's Juſtice*, *our own* ſins only are *the cauſes* of our puniſhments; but in reſpect of his *Providence* and Wiſdome, our *Fathers* ſins alſo, or *other mens*. For *Juſtice* looketh upon *the deſert* only; and ſo *the puniſhments* are ever and only from *our own perſonal* ſins, as we learned from our *third Certainty*: but it is *Providence*, that ordereth *the occaſions*, and the *the ſeaſons*, and the other *circumſtances* of Gods puniſhments.

h *Cauſa προηγουμένη interna, antecedens, diſpoſitiva.*

i *Cauſa προκαταρκτικὴ externa, irritatrix, excitativa.*

28. Hence may we learn to *reconcile* thoſe places of Scripture, which ſeem to *Croſs* one another in this Argument. In *Ezekiel* and *Jeremy* it is ſaid, that [k] *Every man ſhall be puniſhed for his own ſins*, and that *the Children ſhall not bear the iniquity of the Fathers*: and yet the ſame *Jeremy* complaineth as if it were otherwiſe, (*Lam.* 5.) [l] *Our Fathers have ſinned, and are not: and we have born their iniquities.* Yea God himſelf proclaimeth otherwiſe, I am [m] *a jealous God, viſiting the ſins of the Fathers upon the Children*— Nor only doth he viſit the ſins of *the Fathers* upon *the Children*: but he viſiteth alſo the ſins of *Princes* upon their *ſubjects*; as [n] *David's* people were waſted for his ſin in numbring them: yea, and he viſiteth ſometimes the ſins even of ordinary *private men* upon *publick ſocieties*; [o] [*Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell upon all the Congregation of Iſrael, and that man periſhed not alone in his iniquity?*] Now how can all this ſtand together?

k Jer 31.30. & Ezek. 18.20.

l Lam. 5.7.

m Exod.20.5.

n 2 Sa.24.17.

o Joſh.22.20.

29. Yes very well: even as well, as in the act, of puniſhing, Gods *Juſtice* and his *Wiſdome* can ſtand together. Mark then, whereſoever the Scripture aſcribeth *one mans* puniſhment to *another mans* ſin; it pointeth us to Gods *Wiſdome* and *Providence*; who for good and juſt ends maketh choice of theſe *occaſions*, rather than other ſometimes, to inflict thoſe *puniſhments* upon men, which *their own ſins* have otherwiſe abundantly *deſerved*. On the contrary, whereſoever the Scripture giveth all puniſhments unto *the perſonal ſins* of the ſufferer, it pointeth us to *Gods Juſtice*: which looketh ſtill to *the deſert*, and doth not upon any occaſion whatſoever inflict *puniſhments*, but where there are *perſonal ſins* to deſerve them; ſo that every man that is puniſhed in any kind, or upon any occaſion, may joyn with *David* in that confeſſion of his, *Pſal.* 51. [p] *Againſt thee have I ſinned, and done evil in thy ſight: that thou mighteſt be juſtified in thy ſayings, and clear when thou judgeſt.*

p Pſal.51.4.

30 Say then, an unconſcionable great one, by cruel *oppreſſion*, wring, as *Ahab* did here, his poorer neighbours Vineyard from him; or by countenanced *ſacriledge* geld a Biſhoprick of a fair Lordſhip or Manor; and when he hath done, his *prodigal heir* run one end of it away in *matches*, drown another end of it in *Taverns* and Tap-houſes, melt away the reſt in *luſt*, and beaſtly ſenſuality: who doth not here ſee, both *Gods Juſtice*, in turning him out of that, which was ſo foully abuſed by *his own* ſins; and his *Providence* withall, in faſtning *the Curſe* upon that portion, which was ſo unjuſtly gotten by *his fathers* ſins? Every man is ready to ſay, It was never like to proſper, it was ſo *ill gotten*; and ſo acknowledge *the Co-*

vetous

vet ous fathers ſin, as *occaſioning* it: and yet every man can ſay withal, It was never likely to continue long, it was ſo *vainly laviſhed* out; and ſo acknowledg *the prodigal ſons* ſin, as ſufficiently *deſerving* it.

Thus have we heard *the main doubt* ſolved. The ſum of all is this. 31.
God puniſheth *the ſon* for *the Fathers* ſin: but with *temporal* puniſhments, not *eternal*; and with thoſe, perhaps ſo as to redound to *the fathers puniſhment* in the ſon. Perhaps, becauſe *the ſon* treadeth in his fathers ſteps; Perhaps, becauſe *he poſſeſſeth* that from his father, to which Gods curſe adhereth; perhaps, for other reaſons beſt known to God himſelf, wherewith he hath not thought meet to acquaint us: but whatever *the occaſion* be, or the *ends*; evermore for the ſons *own perſonal ſins*, abundantly deſerving them.

And the ſame reſolution is to be given to the other *two Doubts* propo- 32.
ſed in the beginning: to that, Why God ſhould puniſh any *one* man for *another*? and to the third, Why God ſhould puniſh *the leſſer* offender for *the greater*? In which, and all other doubts of like-kind, it is enough, for the clearing of *Gods Juſtice*, to conſider: that when *God* doth ſo, they are *firſt* only *temporal puniſhments* which he ſo inflicteth; and thoſe *ſecondly* no more, than what the ſufferer by *his own ſinnes* hath moſt rightfully *deſerved*. All thoſe other conſiderations, as that *the Prince* and *people*, are but *one body*; and ſo each may feel the ſmart of others ſinnes and ſtripes: That oftentimes we have given *way* to other mens ſins, when we might have *ſtopped* them; or *conſent*, when we ſhould have withſtood them; or *ſilent allowance*, when we ſhould have *checked* them; or perhaps *furtherance*, when we ſhould rather have *hindered* them: That *the puniſhments* brought upon us for *our fathers* or other mens ſins, may turn to our great ſpiritual advantage, in the humbling of our *ſouls*, the ſubduing of our *corruptions*, the encreaſing of our *care*, the exerciſing of our *graces*; That where *all* have deſerved *the puniſhment*, it is left to the diſcretion of *the Judge*, whom he will pick out, *the Father*, or *the Son*, *the Governour* or *the Subject*, *the Ring-Leader* or the *Follower*, *the Greater* or the *Leſſer* offender, to ſhew *exemplary juſtice* upon, as he ſhall ſee expedient. I ſay, all theſe, and other like *conſiderations* many, though they are to be admitted as *true*, and obſerved as *uſeful*; yet they are ſuch, as belong rather to Gods *Providence* and his *Wiſedom*, than to his *Juſtice*. If therefore thou knoweſt not the very particular reaſon, why *God* ſhould *puniſh* thee in this or that manner, or upon this or that *occaſion*; let it ſuffice thee that *the Counſels* and purpoſes of God are *ſecret*: and thou art not to enquire with ſcrupulous *curioſity* into the diſpenſation and courſes of his *Providence* farther than it hath pleaſed him either to *reveal* it in his *Word*, or by his manifeſt *Works* to diſcover it unto thee. But whatſoever thou doeſt, never make queſtion of his *Juſtice*. Begin firſt to make inquiry into thine own ſelf: and if after unpartial ſearch, thou there findeſt not corruption enough to *deſerve* all-out as much as God hath layed upon thee, then complain of *injuſtice*, but not before. And ſo much for *the doubts*.

Let us now from the premiſes raiſe ſome *inſtructions* for our uſe. Firſt, 33.
Parents we think have reaſon to be careful (and ſo they have) for their *children*; and to deſire and labour, as much as in them lyeth, their well-doing. Here is a fair courſe then for you that are *parents*, and have *children* to care for. Do you that which is good, and honeſt, and right: and they are like to fare the better for it. Wouldeſt thou then, Brother, leave thy lands, and thy eſtate to *thy child*, entire and free from *encumbrances*? It is an honeſt care: but here is the way. q *Abſtineas igitur damnandis*; q Juvenal Satyr. 14.

Leave

r τὰς χρηματισμὰς τὰς παρὰ τὸ δίκαιον γιγνομένας, ἡγεῖσθαι μικρὸν, ἀλλὰ κίνδυνον ποιήσειν Juvenal. Satyr. 14.

t Ver. 19. hîc.

Leave them free from the r guilt of thy *ſinnes*; which are able to *comber* them beyond any *ſtatute* or *mortgage*. If not the bond of Gods *Law*, if not the care of thine own *ſoul*, if not the fear of *hell*, if not the inward checks of thine own *conſcience*: s *At peccaturo obſtet tibi filius infans*; at the leaſt the good of thy poor ſweet infants, reſtrain thee from doing that ſin, which might pull down from heaven a *plague* upon them and theirs. Go to then, do not applaud thy ſelf in thy witty villanies, when thou haſt *circumvented* and *proſpered*; when *Ahab*-like thou haſt t *killed and taken poſſeſſion*; when thou haſt larded thy leaner revenues with *fat collops* ſacrilegiouſly cut out of the ſides or flanks of *the Church*; and haſt *nayled* all theſe with all the *appurtenances*, by *fines*, and *vouchers*, and *entayls*, as firm as *Law* can make them, to thy *child*, and his *child*, and his *childs child*, for ever. After all this ſtir, caſt up thy *bills*, and ſee what a goodly *bargain* thou haſt made: thou haſt *damned* thy ſelf, to *undo* thy child; thou haſt brought a *curſe* upon thine own *ſoul*, to purchaſe that for thy *childe*, which ſhall bring a *curſe* both upon *it* and *him*. "When thy *Indentures* "were drawn, and thy *learned Counſel* fee'd to peruſe the Inſtrument, and "with exact ſeverity to *ponder* thee with every *clauſe* and *ſyllable* therein; "could none of you ſpie a *flaw* in that clauſe [*with all and ſingular th'ap-* "*purtenances*,] neither obſerve, that thereby thou didſt ſettle upon thy "poſterity, together with thy *eſtate*, the wrath, and vengeance, and *curſe* "of God, which is one of thoſe *appurtenances*? Haddeſt thou not a *faith-* "*ful Counſellor* within thine own breaſt, if thou wouldeſt but have confer- "red and adviſed with him plainly and undiſſemblingly, that could have "told thee, thou hadſt by thy oppreſſion and injuſtice, *ipſo facto*, cut off "*the entail* from thy iſſue, even long before thou hadſt made it? But if thou wouldeſt leave *thy poſterity* a firm, and ſecure, and durable eſtate. do this rather; *Purchaſe* for them by thy charitable works, *the prayers* and *bleſſings* of the poor; *ſettle* upon them the fruits of a religious, ſober, and honeſt *education*; *bequeath* them *the legacy* of thy good *exampl'e*, in all vertuous and godly living: and that *portion* thou leaveſt them beſides, of *earthly* things, be it much or little, be ſure it be u *well gotten*; otherwiſe never look it x ſhould proſper with them. y *A little leaven leaveneth the whole lump*, and ſowreth it: and *a little ill-gotten*, like a *gangrene*, ſpreadeth through the whole eſtate; and worſe than *aqua fortis*, or the poiſoned z *ſhirt* that *Dejanira* gave *Hercules*, cleaveth unto it, and feedeth upon it: and by little and little gnaweth, and fretteth, and conſumeth it to nothing. And ſurely, *Gods Juſtice* hath wonderfully manifeſted it ſelf unto the world in this kind, ſometimes even unto the publick aſtoniſhment and admiration of all men: that men of ancient *Families*, and great *Eſtates*; well *left* by their Anceſtors, and free from *debts*, *legacies*, or other *encombrances*; not *notedly guilty* of any expenceful *ſinne* or *vanity*, but wary, and husbandly, and careful to thrive in the world; not *kept under* with any great *burden* of needy *friends*, or *charge of children*; not much hindred by any extraordinary *loſſes*, or *caſualties of fire*, *theeves*, *ſuretiſhip*, *or ſutes*: that ſuch men, I ſay, ſhould yet *ſink* and *decay*, and run behind hand in the world; and their eſtates *crumble* and *moulder* away, and come to nothing, and no man knoweth how. No queſtion, but they have *ſinnes* enough of their own to *deſerve* all this, and ten times more than all this: but yet withal, who knoweth but that

u Εἰ παισὶ βέλτιον παρασκευάσαι πλοῦτον, δίκαιον κλῆσαι ἔτι γὰρ μένουσι καὶ βέβαια· ἐκεῖνο δ' οὐ μὴ τοιοῦτον πεχεῖς ἀπολλύμενα καὶ διαφθειρόμενα. Chryſ. in Eph. hom. 2.

x Ἡ Πυθία Γλαύκῳ τῷ ἐμπορικὰ ὁμόσοι, καὶ τὰ δὲ ἔπειτα εἰς τὰς ἀποχρώσας κατέσται τῷ δίκαιῳ. Paulan. in Corinthiaſis, v. Juvenal. ſat. 13.

y 1 Cor. 5. 6.

z *Quantum nec aſtra delibutus Herculis Neſſi cruore.* Horat. Epod. 17. & Sophocl. in Trachin.

it

it *might*, nay who knoweth not that ſometimes it *doth*, (ſo *legible* now and then are *Gods judgments*) come upon them for the *greedineſs*, and *avarice*, and *oppreſſion*, and *ſacrilege*, and *injuſtice* of their not long foregoing *Anceſtors*? You that are *parents*, take heed of theſe ſins. It may be, for ſome other reaſons known beſt to himſelf, God *ſuffereth* you to go on your own time, and *ſuſpendeth* the judgements, your ſins have deſerved, for a ſpace, as here he did *Ahab's* upon his humiliation: but be aſſured, ſooner or later, *vengeance* will overtake *you* or *yours* for it. You have [a] *Coveted an evil covetouſneſs to your houſe*: and there hangeth a *judgment* over your houſe for it, as *rain* in the clouds; which, perhaps in your *ſons*, perhaps in your *grand-childs* dayes, ſometime or other, will come *daſhing* down upon it, and *overwhelm* it. Think not the viſion is for many deſcents to come—*De male quæſitis vix gaudet tertius heres*: ſeldom doth *the* [b] *third*, ſcarce ever the *fourth generation* paſs, before God viſit the ſins of *the Fathers* upon the Children; if he do not in the very *next generation*. [*In his ſons dayes will I bring the evil upon his houſe.*]

a Hab. 2. 6.

b Exo. 20. 5.

Secondly, if not only *our own*, but our *fathers ſins* too may be, *ſhall be* viſited upon us? how concerneth it us, as to *repent* for our own, ſo to *lament* alſo the ſins of *our forefathers*; and in our confeſſions and ſupplications to God, ſometimes to *remember* them, that he may *forget* them, and to ſet them *before his face*, that he may caſt them *behind his back*? We have a good preſident for it in our publick Letany; *Remember not Lord our offences, nor the offences of our forefathers!* A good, and a profitable and a needful prayer it is: and thoſe men have not done well, nor juſtly, that have cavilled at it. (O that men would be wiſe according to *ſobriety*, and allow but *juſt interpretations* to things adviſedly eſtabliſhed; rather than buſie themſelves *nodum in ſcirpo*, to pick needleſs quarrels where they ſhould not: What *unity* would it bring to brethern, what *peace* to the Church, what *joy* to all good and wiſe men!) As to this particular, God requireth of *the Iſraelites* in *Lev.* 26. that they ſhould [c] *confeſſe their iniquity, and the iniquity of their Fathers*, [d] *David* did ſo, and [e] *Jeremy* did ſo, and [f] *Daniel* did ſo: in *Pſal.* 106. in *Jerem.* 2. in *Dan.* 9. And if *David* thought it a fit *curſe*, to pronounce againſt *Judas*, and ſuch as he was, in *Pſal.* 109. [g *Let the wickedneſs of his fathers be had in remembrance in the ſight of the Lord, and let not the ſin of his mother be done away.*] why *may* we not, nay how *ought* we not, to *pray* for the removal of this very *curſe* from us, as well as of any other curſes? The preſent *age* is rife of many enormous *crying ſins*, which call loud for a *judgment* upon the land: and if God ſhould bring upon us a right *heavy* one, whereat all ears ſhould tingle; could we ſay other, but that it were moſt *juſt*, even for the ſins of this *preſent generation*? But if unto *our own*, ſo *many*, ſo *great*, God ſhould alſo adde the ſins of our *forefathers*; *the bloodſhed*, and *tyranny*, and grievous unnatural butcheries in the long times of the *Civil warrs*, and the univerſal *Idolatries* and *Superſtitions* covering the whole land, in the longer and darker times of *Popery*: and if, as he ſometimes threatned to bring upon *the Jews* of [h] that *one generation*, all the *righteous blood* that ever was ſhed upon the earth, from the blood of the righteous *Abel*, unto the blood of *Zacharias* the ſon of *Barachias*; ſo he ſhould bring the ſins of our *Anceſtors* for many generations paſt upon *this generation* of ours: who could be able to abide it? Now, when *the ſecurity* of the times give us but too much cauſe to fear it, and *the regions begin to look white* towards the harveſt: is it not time for us with all humiliation of *Soul* and *Body* to caſt down our ſelves; and with all

34.

c Lev. 26. 39, 40.

d Pſa. 106. 6.

e Jer. 3. 25.

f Dan. 9. 5.

g Pſa. 109. 14.

h Matth. 23. 35, 36.

contention of *voice* and *ſpirit* to lift up our prayers? and to ſay; *Remember not Lord our offences, nor the offences of our forefathers; neither take thou vengeance of our ſins: Spare us good Lord, ſpare the people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever. Spare us good Lord.*

35. *Thirdly*, Since not only our *fathers ſins* and *our own*; but our *Neighbours* ſins too, (*aliquid malum propter vicinum malum,*) but eſpecially the ſins of
i Horat. 1. Epiſt. 2. *Princes* and *Governours*, (——*i delirant reges, plectuntur Achivi,*) may bring *judgments* upon us, and enwrap us in their *puniſhments*: it ſhould teach every one of us, to ſeek his own *private* in the common and *publick* good: and to endeavour, if but for our own *ſecurity* from puniſhment, to
k 1 Tim. 2. 1. 2 awaken others from their *ſecurity* in ſin. How ſhould we ſend up [k] *Supplications, and prayers, and interceſſions for Kings, and for all that are in authority*: that *God* would incline their *hearts* unto righteous *courſes*, and open their *ears* to wholſome *counſels*, and ſtrengthen their hands to juſt *actions*? when but a ſinful *overſight* in one of them, may prove *the overthrow* of many thouſands of us; as *David* but by once numbring his peo-
l 2 Sam. 24. 15. ple in the pride of his heart, leſſened their number at one clap [l] threeſcore and ten thouſand. If [m] *Iſrael* turn their backs upon their enemies,
m Joſ. 7. 8, 10, 15. up *Joſuah*, and make ſearch for *the troubler of Iſrael*, ſirret out *the thief*, and and do *execution* upon him: one *Achan*, if but *ſuffered*, is able to undo the whole hoſt of *Iſrael*; what miſchief might he do if *countenanced*, if *allowed*? The hour I ſee hath overtaken me, and I muſt end. To wrap up all in a word then, and conclude: Thou that haſt *power* over others; ſuffer no ſin in them by baſe *connivence*, but *puniſh it*: thou that haſt charge of others; ſuffer no ſin in them by dull *ſilence*, but *rebuke* it: thou that haſt any *intereſt* in, or *dealing* with others; ſuffer no ſin upon them, by eaſie *allowance*, but *diſtaſte* it: thou that haſt nothing elſe; yet by thy charitable *prayers* for them, and by *conſtant example* to them, *ſtop* the courſe of *ſin* in others, *further* the growth of *grace* in others, *labour* by all means (as much as in thee lyeth) to *draw* others unto God; leſt their ſins *draw* Gods *judgments* upon themſelves and thee. This that *thou* mayeſt do, and that I may do, and that *every one* of us, that feareth God and wiſheth well to the *Iſrael* of God, may do, *faithfully* and *diſcreetly* in our ſeveral ſtations and callings: let us all humbly beſeech *the Lord, the God* of all grace and wiſdome, for his *Son Jeſus ſake*, by his *holy Spirit* to enable us. To which bleſſed *Trinity*, one only Wiſe, Immortal, Inviſible, Almighty, moſt gracious and moſt glorious Lord and God, be aſcribed by every one of of us, *the kingdome, the power, and the glory*, both now and for ever.

AD

AD POPULUM.

The Fourth Sermon.

In St. *Pauls* Church London. 4. *Nov.* 1621.

1 COR. 21. 24.

Brethren, let every man wherein he is called, therein abide with God.

IF fleſh and blood be ſuffered to make *the Gloſs*, it is able to corrupt a right good *Text*. It eaſily turneth the doctrin of *Gods grace* into a *wantonneſs* : and as eaſily the doctrin of *Chriſtian liberty* into *licentiouſneſs*. Theſe *Corinthians*, being yet but b *Carnal*; for the point of *Liberty* conſulted (it ſeemeth) but too much with this *curſed Gloſs*. Which taught them to interpret their *Calling* to the *Chriſtian* Faith, as an *Exemption* from the duties of all other *callings* : as if their ſpiritual *freedom* in *Chriſt* had cancelled *ipſo facto* all former obligations, whether of *Nature* or *Civility*. The *Husband* would put away his *Wife*, *the Servant* diſreſpect his *Maſter*, every other man break the bonds of *relation* to every other man : and all under this pretence, and upon this ground, that Chriſt hath made them *free*. In this paſſage of the Chapter, the Apoſtle occaſionally correcteth this errour : principally indeed as the preſent Argument led him, in the particular of *Marriage*; but with a farther and more univerſal extent to all outward *ſtates* and *conditions* of life. The ſum of his *Doctrin* this He that is yoked with a *wife*, muſt not put her away, but count her *worthy* of all *love*; he that is bound to a *Maſter*, muſt not

a Jude 4.

b 1 Cor. 3. 1, 3, 4.

deſpiſe him, but count him *worthy* of all *honour*; every other man that is tyed in any *relation* to any other man, muſt not neglect him, but count him *worthy* of all good *offices* and civil *reſpects* ſuitable to his place and perſon: though *Shee* or *He*, or that *other*, be Infidels and Unbelievers. *The Chriſtian Calling* doth not at all *prejudice*, much leſs *overthrow*, it rather eſtabliſheth and ſtrengtheneth, thoſe intereſts, that ariſe from *natural relations*, or from voluntary *contracts* (either *domeſtical* or *civil*) betwixt Man and Man. *The generalrule* to this effect he conceiveth in the form of *an Exhortation*; that every man (notwithſtanding his calling unto *liberty* in Chriſt) abide in *that ſtation* wherein God hath placed him, contain himſelf within the *bounds* thereof, and cheerfully and contentedly undergo *the duties* that belong thereto, *verſ.* 17. [*As God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk.*] And leſt this *Exhortation* (as it fareth with moſt other, eſpecially ſuch as come in but upon [c] *the by*, as this doth) ſhould be ſlenderly regarded: the more fully to [d] *commend* it to their conſideration and practice, he *repeateth* it once again, *verſe* 20. [*Let every man abide in the ſame calling, wherein he was called.*] And now again once more; in the words of this verſe; concluding therewith the whole diſcourſe into which he had digreſſed, [*Brethren, let every man, wherein he is called, therein abide with God.*]

[c] *Ex incidenti dat documentum generale.* Lyran. ad ver. 17.

[d] *Quod, ut plene commendet, reiterat.* Ambroſ. in 1 Cor. c. 37.

2

From which words, I deſire it may be no prejudice to my preſent diſcourſe, if I take occaſion to entreat at this time of a very needful argument; *viz.* concerning *the Neceſſity*, *Choice*, and *Uſe of particular callings*. Which whileſt I do, if any ſhall blame me for ſhaking hands with *my text*: let ſuch know, *Firſt*, that it will not be very *charitably* done, to paſs a hard cenſure upon anothers labour; no nor yet very *providently* for their own good, to ſlight a profitable truth for ſome little ſeeming impertinency. *Secondly*, that the points propoſed are indeed not *impertinent*: the laſt of them (which ſuppoſeth alſo the other two) being the very ſubſtance of this *Exhortation*; and all of them ſuch as may without much violence be drawn from the very words themſelves, at leaſtwiſe if we may be allowed the liberty (which is but reaſonable) to take in alſo the other two verſes the 17. and the 20. in ſenſe, and for ſubſtance, all one with this: as anon in the ſeveral handlings of them will in part appear. But howſoever, *Thirdly*, (which Saint *Bernard* deemed a ſufficient Apology for himſelfe in a caſe of like nature, [e] *Noverint me non tam intendiſſe*, &c.) let them know, that, in my choice of this Scripture, my purpoſe was not ſo much to bind my ſelf to the ſtrict *expoſition* of the *Apoſtolical Text*, as to take *occaſion* there-from to deliver what I deſired to *ſpeak*, and judged expedient for you to *hear*; concerning, 1. *the Neceſſity*, 2. *the Choice*, and 3. *the Uſe* of particular Callings.

[e] *Noverint---- me non tam intendiſſe expoſcere evangelium, quàm ex Evangelio ſumere occaſionem loquendi, quod loqui delectabat* Bernard. ſuper Miſſus eſt.

3.

Points, if ever need to be taught and known; certainly, in theſe dayes moſt. Wherein ſome habituated in *idleneſs*, will not betake themſelves to any *Calling*: like a *heavy* jade, that is good at bit, and nought elſe. Theſe would be ſoundly *ſpurred* up, and whipped on end.

1

Otherſome, through weakneſs, do not make a good *choice* of a *fit Calling*: like a young *unbroken thing* that hath mettal, and is free, but is ever wrying the wrong way. Theſe would be fairly checkt, turned into *the right* way, and guided with a ſteddy and ſkilful hand.

2

A *third* ſort (and I think the greateſt) through unſetledneſs, or diſcontentedneſs, or other untoward humour, walk not ſoberly, and uprightly, and orderly in their *Calling*: like an *unruly Colt*, that will over hedge and ditch; no ground will hold him, no fence turn him. Theſe would be

3

well

well fettered and ſide-hanckled for leaping. *The firſt* ſort are to be taught, *the Neceſſity* of a Calling; *the ſecond*, to be directed for *the Choice* of their Calling; *the third*, to be bounded and limitted in *the Exerciſe* of their Calling. Of which three, in their order: and of *the Firſt*, firſt; the *Neceſſity of a calling*.

The Scriptures ſpeak of two kinds of *Vocations* or *Callings*: the one, *ad Fœdus*; the other, *ad Munus*. The uſual known terms are; *the General*, and *the Particular* Calling. *Vocatio ad Fœdus*, or *the General Calling*, is that wherewith *God* calleth us, either *outwardly* in the miniſtry of his *Word*, or *inwardly* by the efficacy of his *Spirit*, or joyntly by both: to the faith and obedience of *the Goſpel*, and to the embracing of *the Covenant* of grace and of mercy and ſalvation by Jeſus Chriſt. Which is therefore termed *the General Calling*, (not for that it is of larger extent than the other, but) becauſe the thing whereunto we are thus called, is *one* and the ſame, and *common* to all that are called. The ſame *duties*, and the ſame *promiſes*, and every way the ſame *conditions*. Here is no difference in regard of Perſons: but [f] *One Lord, one Faith, one Baptiſm, one Body, and one Spirit; even as we are all called in one hope of our Calling*: That's *the General Calling*. *Vocatio ad Munus*. Our *Particular Calling*, is that wherewith GOD enableth us, and directeth us, and putteth us on to ſome *ſpecial* courſe and *condition of life*, wherein to employ our ſelves, and to exerciſe *the gifts* he hath beſtowed upon us, to his glory, and the benefit of our ſelves, and others. And it is therefore termed a *Particular Calling*: not as if it concerned not all in general; (for we ſhall prove the contrary anon;) but becauſe the thing whereunto men are thus called, is not *one* and the *ſame* to all, but differenced with much variety according to the quality of particular perſons, [g] *Alius ſic, alius verò ſic*: [*Every man hath his proper gift of God; one man on this manner, another on that.*] Here is [h] ἴδιον χάρισμα: ſome called to be *Magiſtrates*, ſome *Miniſters*, ſome *Merchants*, ſome *Artificers*, ſome one thing, ſome another, as to their *particular Callings*. But as to *the General Calling*, there is [i] κοινὴ σωτηρία, *the common Salvation*: all called to the ſame *State* of being *the ſervants* and *children* of *God*; all called to the performance of *the ſame duties* of ſervants, and to the expectation of *the ſame inheritance* of children; all called to be *Chriſtians*. Of both which Callings, *the General* and *Particular*, there is not (I take it) any where in Scripture mention made ſo expreſly and together, as in this paſſage of our Apoſtle; eſpecially at the 20. verſ. [*Let every man abide in the ſame calling, wherein he was called.*] Where, beſides *the matter*, the Apoſtles *elegancy* is obſervable in uſing the ſame word in [k] both ſignification: *the Noun* ſignifying the *Particular*, and *the Verb the General Calling*. Let every one abide in the ſame calling wherein he was called; bearing ſenſe, as if the Apoſtle had ſaid, Let every man abide in the ſame *Particular Calling*, wherein he ſtood at the time of his *General Calling*. And the ſame, and no other, is the meaning of the words of *my Text*.

4

f Eph 4.4,5.

g Ver. 7. *bis*

h Ibid.

i Jude 3.

k Ἀπαναλλαστ. Piſcat. *bic.*

Whence it appeareth, that *the Calling* my Text implyeth, and wherein every man is here exhorted to *abide*, to be underſtood of *the Particular*, and not of *the General Calling*. And of this *Particular Calling* it is we now intend to ſpeak. And that in the more Proper and *reſtrained ſignification* of it; as it importeth ſome ſetled *courſe of life* with reference to buſineſs, office, and imployment: accordingly as we ſay, a man is called to be a *Miniſter*, called to be a *Lawyer*, called to be a *Tradeſman*, and the like. Although I cannot be ignorant, that our Apoſtle (as the ſtream

of

of his argument carried him) here taketh the word in a *much wider extent*; as including not only ſuch *ſpecial courſes* of life as refer to imployment, but even all outward *perſonal ſtates* and *conditions* of men whatſoever, whether they have ſuch reference, or no: as we may ſay, a man is called to *Marriage*, or to *ſingle life*, called to *riches* or *poverty*, and the like.

6 But, omitting this larger ſignification, we will hold our ſelves either only or principally, to the former: and by *Calling* underſtand *A ſpecial ſetled courſe of life*, wherein mainly to employ a mans *gifts* and *time*, for his *own* and *the common good*. The *Neceſſity* whereof whileſt we mention, you are to imagine, not an *abſolute* and *poſitive*, but a *conditional* and *ſuppoſitive* neceſſity. Not as if no man could be without one *de facto*, (dayly experience in theſe diſſolute times manifeſteth the contrary:) but becauſe *de jure* no man ſhould be without one. This kind of *Calling* is indeed *neceſſary* for all men: But how? Not as a neceſſary *thing*, *ratione termini*, ſo as *the want* thereof would be an abſolute *impoſſibility*: but, *virtute præcepti*, as a neceſſary *duty*, *the neglect* whereof would be a grievous and ſinful *enormity*. He that will do that which he ought, and is in conſcience bound to do; muſt of neceſſity live in *ſome calling* or other. That is it we mean by *the neceſſity* of a *Calling*. And this *Neceſſity* we are now to prove.

7 And that *Firſt*, from *the Obedience* we owe to every of Gods *Ordinances*; and *the account* we muſt render for every of Gods *Gifts*. Amongſt
l Gen. 3. 19. thoſe *Ordinances* this is one, and one of the firſt; that l *in the ſweat of our faces* every man of us *ſhould eat our bread*, *Gen.* 3. The force of which *precept*, let none thing to avoid by a quirk: that forſooth it was layed upon *Adam* after his tragreſſion, rather as a *Curſe*, which he muſt *endure*; than as a *Duty*, which he ſhould *perform*. For *firſt*; as ſome of *Gods Curſes*, (ſuch is
m Gen. 3. 15. his *Goodneſs*) are *promiſes* as well as *curſes*; as is that of *the* m *Enmity* between the Womans ſeed and the Serpents: ſo ſome of Gods *Curſes* (ſuch is
n Gen. 3. 16. Eph. 5. 22. Col. 3 18. 1 Tim. 2. 11, &c. his *Juſtice*) are *Precepts* as well as *Curſes*; as is that of the n Womans *ſubjection* to the Man. This of eating our bread in the ſweat of our face, is all *the three*: it is a *Curſe*; it is a *Promiſe*; it is a *Precept*. It is a *Curſe*; in that God will not ſuffer *the earth*, to afford us *bread*, without our *ſweat*. It is a *promiſe*; in that God aſſureth us, we ſhall have *bread* for our *ſweat*. And it is a *Precept* too; in that God *enjoyneth* us, if we will have *bread*, to *ſweat* for it. *Secondly*, although it may not be gain ſayed, but that that *injunction* to *Adam* was given as a *Curſe*; yet *the ſubſtance* of *the Injunction* was not the thing wherein *the Curſe* did *formally* conſiſt. Herein
o *Non erat laboris afflictio, ſed exhilaratio, voluntatis*, Auguſt. in 8 de Gen. ad lit. 8. ----*Non labore ſervili, ſed honeſta animi voluptate.* Ibid. c. 9. was *the Curſe*: that whereas before the fall, the task which God appointed man was with o pleaſure of *body*, and content of *mind*, without ſweat of *brow* or *brain*; now after the Fall he was to *toyl* and *forecaſt* for his living, with p care of *mind*, and travel of *body*, with q wearineſs of *fleſh*, r and vexation of *ſpirit*. But as for *the ſubſtance* of *the Injunction*, which is, that every man ſhould have ſomewhat to do, wherein to *beſtow himſelf* and his *time* and his *gifts*, and whereby to *earn* his bread: in this it appeareth not to have been a *Curſe*, but a *Precept* of divine inſtitution; that *Adam*, in the time and ſtate of *innocency*, before he had deſerved a *Curſe*, was yet enjoyned his *Task*, s *To dreſs and to keep the Garden*. And as *Adam* lived himſelf, ſo he bred up his *children*. His two firſt born, though *heirs apparent* of all the world, had yet their peculiar *employments*; the one in t *tillage*, the other in *paſturage*. And as many ſince, as have walked *orderly*, have obſerved Gods *Ordinance* herein; u *Working with their hands the thing that is good* in

p *Sore travel*, Eccl. 1 13. *Great travel and a heavy yoke.* Sirac.
q Eccl. 12 12.
r Eccl. 1. 14, 17.
s Gen. 2. 15.
t Gen. 4. 2.
u Eph. 4. 28.

ſome

ſome kind or other: thoſe that have ſet themſelves in no ſuch good way, our Apoſtle elſwhere juſtly blaming as [u] *inordinate*, or *diſorderly* walkers. And how can ſuch *diſorderly* ones hope to find approvance in the ſight of our God, who is a *God of Order*? He commandeth us to live in *a Calling*: and wo to us, if we neglect it. u ἀτάκτως. 2 Theſ. 3. 6. 11.

But ſay there were no ſuch expreſs *Command* for it: the very *diſtribution* of Gods *gifts* were enough to lay upon us this neceſſity. Where God *beſtoweth*, he *bindeth*: and to whom any thing is [x] *given*, of him ſomething ſhall be *required*. The inference is ſtronger, than moſt are aware of; from *the Ability* to the *Duty*, from *the Gift* to *the Work*, from *the Fitting* to *the Calling*. Obſerve how this Apoſtle knitteth them together at the 17. Verſe. [y *As God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk.*] God hath *diſtributed* to every man ſome proper *gift*, or other: and therefore every man muſt glorifie God in ſome peculiar *Calling* or other. And in *Eph.* 4. having alledged that of the Pſalm, *He* [z] *gave gifts unto men*; immediately he interreth, [a] *He gave ſome Apoſtles, ſome Prophets, &c.* as giving us to underſtand, that for no other end God did beſtow upon ſome *Apoſtolical*, upon others *Prophetical*, upon others *gifts* in other kinds; but that men ſhould imploy them ſome in the *Apoſtolical*, ſome in the *Prophetical*, ſome in *Offices* and *Callings* of other kinds. And if we confeſs, that [b] *Nature* doth not, we may not think *the God of Nature* doth beſtow *abilities*, whereof he intendeth not *uſe*: for that were to beſtow them [c] *in vain*. Sith then he *beſtoweth* gifts and graces upon every man, ſome or other, and none *in vain*; let every man take heed, that he *receive* them not *in vain*: let every man beware of [d] *napkining* up *the talent*, which was delivered him to *trade* withal: Let all, *As* [e] *every one hath received the gift*, even ſo *miniſter the ſame one to another, as good Stewards of the manifold graces of God.* The manifeſtation of *the Spirit* being given to every man [f] *to profit withal*; he that liveth *unprofitably* with it, and without *a Calling*, abuſeth the intent of *the giver*, and muſt anſwer for his *abuſe*. x Luk. 12. 48. y Ver. 17. hſc. z Pſal. 68. 18. a Eph. 4. 8. &c. b Deus & Natura nihil faciunt fruſtra. c Fruſtrà eſt potentia, quæ non perducitur in actum. d Luk. 19. 20. e 1 Pet. 4. 10. f 1 Cor. 12. 7.

8

Secondly, the neceſſity of *a Calling* is great, in regard of a *mans ſelf*: and that more wayes than one. For man being by nature *active*, ſo as he cannot be long, but he muſt be doing: he that hath no honeſt *vocation* to buſie himſelf in, that hath nothing of his own to do, muſt needs from *doing nothing*, proceed to *doing naught*. That ſaying of *Cato* was ſubſcribed by the wiſer Heathens as an Oracle, [g] *Nihil agendo malè agere diſces.* [h] *Idleneſs teacheth much evil*, ſaith the wiſe ſon of *Syrac*: nay *all kind of evil*, as ſome copies have it. It hath an ear open to every extravagant motion; it giveth entertainment to a thouſand ſinful fancies; it expoſeth the ſoul to all the aſſaults of her Ghoſtly enemies: and whereas *the Devils* greateſt buſineſs is, to *tempt* other men; *the idle mans* only buſineſs is to *tempt the Devil* Experience of all Hiſtories and times ſheweth us, what advantages *the Devil* hath won upon godly and induſtrious men otherwiſe, (as upon *David* in the matter of *Uriah*, and many others) only by watching the opportunity of their *idle hours*, and plying them with ſuggeſtions of *noyſome* luſts, at ſuch times, as they had given themſelves but ſome little intermiſſion more than ordinary, from their ordinary imployments. How will he not then *lead captive at his pleaſure* thoſe, whoſe whole lives are nothing elſe but a *long vacation*; and their whole care nothing but to make up a [i] *number*, and to *waſte the good creatures* of God? There is no readier *ſanctuary* for thee then, good Chriſtian, when *the Devil* purſueth thee, than to betake thy ſelf at once to *prayer*, g Catonis tradiculum quo nihil verius. Colum. rer. ruſt. 1. h Syrac. 33. 28. i *Nos numerus ſumus & fruges conſumere nati.* Horat. 1. Epiſt. 2.

9

k ---res age, tutus eris. Ovid de remed.

prayer, and to *the* [k] *works* of thy Calling: flye thither, and thou art ſafe, as in a *Caſtle*. *Non licet* is a very good, and proper, and direct anſwer, when *the Devil* would tempt thee to ſin; It is *evil*, and I *may not* do it: but yet *Non vacat* is the ſtronger anſwer, and ſurer; I am *buſie*, and I *cannot do* it. That giveth him ſcope to *reply*; and it is not ſafe to hold argument with *the Devil* upon any terms: he is a *cunning Sophiſter*, and thou mayeſt be circumvented by a ſubtilty before thou art aware. But this *ſtubborn and blunt Anſwer* cutteth off all *reply*; and diſheartneth *the Tempter* for that time. It was Saint *Hierom*'s advice to his friend; [l] *Semper boni aliquid operis facito, ut Diabolus te ſemper inveniat occupatum*: Be alwayes doing ſomething, that *the Devil* may never find thee at leiſure. There is no *Croſs*, no *Holy water*, no *Exorciſm* ſo powerful to *drive* away and to *conjure* down the Fiend; as *Employment* is, and faithful labour in ſome honeſt *Calling*.

l Hieron. ad Ruſticum. Tom. 1. Ep. 4.

10 *Thirdly*, *Life* muſt be preſerved, *Families* maintained, *the poor* relieved: this cannot be done without *Bread* for that is the [m] *ſtaff of life*; and *Bread* cannot be gotten, or not honeſtly, but in a Lawful vocation or *Calling*. Which who ever neglecteth, is in very deed no better, than a very [n] *thief*: the Bread he eateth he cannot call his own. [o] *We hear*, ſaith Saint *Paul* writing to the Theſſalonians, *that there are ſome of you that walk inordinately, and work not at all, but are buſie bodies: Them therefore that are ſuch, we command and exhort by our Lord Jeſus Chriſt, that they work with quietneſs, and eat their own bread.* As if it were not *their own bread*, if not gotten with *the work* of their *own hands*, and in *the ſweat* of their *own faces*. And again writing to the Epheſitians, [p] *Let him that ſtole, ſteal no more: but rather let him labour, &c.* If he will not *ſteal*, he muſt *labour*; and if he do not *labour*, he doth *ſteal*: ſteal from *himſelf*, ſteal from his *family*, ſteal from *the poor*.

m Lev. 26. 26. n πᾶς ὁ ἀεργὸς ἀνὴρ ζωὴν κλοπίμων ἀπὸ χειρῶν. Phocylides. Τὸ γὰρ κλέπτειν, ἀεργίας ἐστί. Chryſ. in Eph. Hom. 2. o 2 Theſſ. 3. 11. 12. p Eph. 4. 28.

11. He ſtealeth from *himſelf*, and ſo is a kind of *Felo de ſe*. Spend he muſt: and if there be no gettings to repair what is ſpent, the ſtock will ſhrink and waſte, and [q] beggary will be the end. God hath ordained *Labour* as a proper *means* whereby to obtain the good things of this life: without which, as there is no *promiſe*, ſo ordinarily there is no *performance* of thoſe bleſſings of *plenty* and *ſufficiency*. God hath a *bountiful hand*; [r] *He openeth it, and filleth all things living with plenteouſneſs*: but unleſs we have a *diligent hand*, wherewith to receive it, we may ſtarve. [s] *No Mill*, we ſay, *no Meal*. And he that by *the ſloth* of his hand diſfurniſheth himſelf of *the means of getting*, he is as neer of kin to a *waſter* as may be; (that they may call [t] *Brothers*:) and it is but juſt, if *Gods curſe* light upon him, and that he hath; and bring him to want, yea to nothing.

q Λιμὸς γὰρ πάμπαν ἀεργῷ σύμφορος ἀνδρί. Heſiod. in ἔργ. r Pſal. 145. 16. s Qui vitat molam, vitat farinam, Adag. t Prov. 18. 9.

12. He ſtealeth alſo from his *Familiy*, which ſhould eat the fruit of his labours. *The painful houſe-wife*; ſee in what a happy caſe her *husband* is, and her *children*, and her *ſervants*, and all that belong to her. They [u] are not afraid of *hunger*, or *cold*, or any ſuch thing: they are well *fed*, and well *clad*, and carefully *looked unto*. *Her husband praiſeth her*, and her *ſervants*, and her *children*, when they kneeled down, and asked her bleſſing, *ariſe up, and call her bleſſed*, *Prov.* 31. But *the idle man*, that for want of a courſe to live in, impoveriſheth himſelf, and his family, whom he is bound to maintain; is a burden to his *friends*, an eye-ſore to his *kindred*; the ſhame of his *name*, the ruin of his *houſe*, and the bane of his *poſterity*. He bequeatheth *miſery* to his off-ſpring inſtead of plenty: that ſhould fare the better for him, are undone by him; and he that ſhould give his children *Gods bleſſing* and *his*, pulleth upon himſelf *Gods curſe* and *theirs*. [x] *If any*

u Prov. 31. verſ 15, 21, 27, 28.

x 1 Tim. 5. 8.

Provide

provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is in that reſpect even *worſe than an Infidel*, 1 Tim. 5. 8. The very *Infidels* take themſelves bound to this care: Let not him that *profeſſeth* the faith of Chriſt, by his ſupine careleſneſs this way, *juſtifie* the Infidel, and *deny* the Faith.

He ſtealeth alſo, (which is the baſeſt theft of all) from *the poor:* in robbing them of that relief, which he ſhould miniſter unto them out of his *honeſt gettings*; the over-plus whereof is their proper revenue. *The good houſe-wife*, of whom we heard ſomething already out of the 31, of the Proverbs, [y] *Seeketh wool and flax*, [z] *Layeth her hands to the ſpindle, and her hands hold the diſtaff.* But *cui bono*, and to what end, and for whoſe ſake, all this? Not only for her ſelf, [a] *To make her coverings of Tapeſtry*, though that alſo; nor yet only for her houſhold, [b] *To cloath them in ſcarlet*, though that alſo: but withal that ſhe might have ſomewhat in her hands [c] *To reach out to the poor and needy*; like another *Dorcas*, to make [d] *coats* and *garments* for them, that [e] *their loyns might bleſs her.* So every man ſhould be painful and careful, to get ſome of the things of this Earth by his faithful labour: not as a fooliſh worldling, to make a *Mammon* of it; but as a wiſe Steward to [f] *make him friends* with it. So [g] *Diſtributing it to the neceſſities* of the poor Saints, that it may redound alſo upon the by, to his own advantage: whileſt ſowing to them *temporal things*, the comfort of his *Alms*; he reapeth in recompence of it their *ſpiritual things*, the benefit of their *Prayers.* Saint *Paul* exhorteth *the Epheſians* by word of mouth, (and it was the very cloſe of his ſolemn farewel, when he took his laſt leave of them, and ſhould ſee their face no more;) that [h] *By their labour they ought to ſupport the weak, and Miniſter to the neceſſities of others; remembring the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.* And after his departure, he thought it needful for him to put them in mind of the ſame duty once again by letter; [i] *Let him that ſtole, ſteal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* Lay all this, that I have now laſt ſaid, together: and ſay if you ſee a verier *thief* than *the Idle* perſon? that ſtealeth from himſelf, and ſo is a *fooliſh thief*; ſtealeth from his *family* and friends, and ſo is an *unnatural thief*; ſtealeth from *the poor*, and ſo is a *baſe thief.*

Fourthly, and laſtly: a Calling is neceſſary in regard of *the Publick.* *God* hath made us [k] *ſociable creatures*; contrived us into Policies, and Societies and Commonwealths; made us [l] *fellow-members* of one body, and [m] *every one anothers members.* As therefore we are not [n] *born*, ſo neither muſt we *live*, to and for *our ſelves* alone: but our *Parents*, and *Friends*, and *acquaintance*, nay every man of us hath a kind of right and intereſt in every other man of us, and our [o] *Countrey* and the Common wealth in us all. And as in *the artificial* body of a *Clock* one wheel moveth another, and each part giveth and receiveth help to and from other; and as in *the natural body* of a *Man*, conſiſting of many members, all the members [p] *Have not the ſame Office*, (for that would make a confuſion) yet there is no member in the body ſo mean or ſmall, but hath its *proper faculty*, function and uſe whereby it becometh *uſeful* to the whole body, and *helpful* to its fellow members in the body: ſo ſhould it be in *the Civil body* of *the State*, and in *the Myſtical body of the Church.* Every man ſhould *conferre aliquid in publicum*; put to his helping hand to advance *the common good*, employ himſelf ſome way or other, in ſuch ſort, as he may be [q] *ſerviceable* to *the whole* body, and *profitable* to his *fellow-members*

13.

y Prov 31.13.
z Verſ 19.
a Verſ 22.
b Verſ. 21.
c Verſ 20.
d Acts 9. 39.
e Job 31.20.
f Luk. 16. 9.
g Rom. 12. 13.
h Acts 20. 34, 35.
i Eph. 4.28.

14.

k Ἄνθρωπος φύσει πολιτικὸν ζῶον. Ariſt. 1. Pol. 2.
l *Membra ſumus corporis magni.* Senec. Epiſt. 93.
m Rom 12.5.
n *Non nobis ſolum nati ſumus; ſed partim patria partim parentibus*, &c. Cic. ex Plat. Epiſt. 9. *In commune nati ſumus.* Sen. Ep 95.
o Οὐκ ἐχρὴ νομίζειν ἑαυτὸν αὐτῷ μόνον γεγενῆσθαι, ἀλλὰ πατρίδι τε καὶ φίλοις. Ariſt. 8. Pol. 1.
p Rom. 12. 4.
q Ἕκαστον μέλος ἔχει τινὰ ἰδίαν δύναμιν πρὸς τὸ τῶν ὅλων ἐπιμέλεσθαι. Ariſt. 8 Po. 1.

in the body. For which reaſon, the ancient renowned *Common-wealths* were ſo careful to ordain, that no man ſhould live but in ſome *profeſſion*; and to take diſtrict examination who did otherwiſe; and to puniſh them, ſome with *faſting*, ſome with *infamy*, ſome with *baniſhment*, yea and ſome with *death*. The care of the *Indians*, *Ægyptians*, *Athenians*, and others herein, [r] Hiſtorians relate, and I omit. It were to be wiſhed that *Chriſtian Common wealths* would take ſome greater care, if but from their example, to rid themſelves of ſuch unneceſſary burdens as are good for nothing but to devour the fruits of the Land; and either force theſe *droans* to take pains for their living, or elſe thruſt them out of *the Hives* for their Idleneſs.

r See alex. Max. 2. 6. Patric. 1. de Rep. 8. Caſſan. 11. Catal. glor. conſid 1.

ſ --- ὅσκεν ἀεργὸς Ζώη, καὶ φήνεσι κυθέροις ἴκελ' ὀρμιὼ. Ὅπῃ μαλιστοσίων κάματον πρόχυσιν ἀέργοι Ἔδουσιν. Heſiod. in ἔργ. --- ὡς ἐν κηρίῳ κηφὴν ἐγγίνεται σμήνεσι νόσημα, ὕτω καὶ τοῦτον ἐν οἰκίαις κηφῆνα ἐγγίνεσθαι, νόσημα πόλεως. Plat. Polit. 8.

15. Which courſe if it were taken; what would become of many thouſands in the world, *quibus anima proſale*, who like *Swine* live in ſuch ſenſual and unprofitable ſort, as we might well doubt whether they had any *living* ſouls in their bodies at all or no, were it not barely for this one argument, that their *bodies* are a degree ſweeter than Carrion? I mean all ſuch of what rank and condition ſoever they be, as, for want of a *Calling*, *miſſpend* their precious *time*, *bury* their Maſters *talent*, *waſte* Gods good *creatures*, and *wear* away themſelves in idleneſs, without doing good to *themſelves*, to their *friends*, to humane *ſociety*. Infinite is the number of ſuch *unprofitable burthens of the earth*: but there are amongſt other, *three ſorts* of them eſpecially, whereof the world ringeth, and ſuch as a man that hath to ſpeak of this argument can ſcarce baulk without ſome guilt of unfaithfulneſs. It is no matter how you rank them, for there is never a better of the three. And therefore take them hand over head, as they come: they are *Monks*, *Gallants*, and *Rogues*.

t --- ἐπώσεν. ἄχθος ἀρούρης Homer. Iliad. 6. --- λῆροι ἐσὶ γῆς ἄχθη. Plat. in Thæet.

16. *Firſt*, thoſe κακὰ θηρία, [u] *Evil creatures*, *ſlow bellies*; ſtall-fed *Monks* and *Friers*: who live mewed up in their *Cells* and *Cloiſters*; like *Boars* in a *frank*, pining themſelves into *Lard*, and beating down their bodies till their girdles crack. I quarrel not the firſt *inſtitution* and Original of of theſe kind of men: which was then *excuſably* good, the condition of thoſe times conſidered; and might yet be *tolerably* followed even in theſe times, if thoſe groſs *ſuperſtitions* and foul *abuſes*, which in proceſs of time have adhered, and are by long and univerſal cuſtom grown almoſt eſſential thereunto, could be fairly removed. But [x] *Monkery* was not then that thing, which it is now. There was not then that opinion of ſanctity and *perfection*, in the *choice*, that impoſition of *unlawful*, *unnatural*, and (to ſome men) *impoſſible vowes*, in the *Entrance*; that clogge of ridiculous *Habits* and *Ceremonies*, and *regular* irregular *obſervances*, in *the uſe*; that heavy note of *Apoſtacy* upon ſuch as altered their courſe, in *the looſe*: all which now there are. Thoſe by their *faſtings*, and *watchings*, and *devotions*, and *charity*, and *learning*, and *induſtry*, and *temperance*, and unaffected *auſterity* and ſtrictneſs of life, won from many of the *ancient Fathers* (as appeareth in their writings) ample and large *teſtimonies* of their vertue and piety, and that moſt deſervedly: although their willingneſs (*out of a zealous deſire to excite others to the imitation of their vertues*) to ſet forth their praiſes in the higheſt *Panegyrick* ſtrains they could, drew from their pens now and then ſuch *hyperbolical* exceſſes *in modo loquendi*, as gave occaſion to thoſe *ſuperſtitions* in after-ages, which they then

u Tit. 2. 12.

x *Incredibile dictu eſt, quantum à majoribus ſuis degeneraverint.* Polyd. Virgil. Hiſt. Angl. lib. 6.

then never dreamed of. But such were those *Monks* of old: so good, so godly. Whereas these [y] of later times, by their afflicted absurd *habits*, and *gestures*, and *rules*; by their gross and dull *ignorance*; by their insufferable *pride*, though pretending *humility*; and their more than *Pharisaical overlooking* of others, by their insatiable *avarice*, and palpable *arts* of getting into their hands the fattest of the earth, and that under colour of *Religion*, and pretences of *poverty*; by their *sensual* wallowing in all *ease*, and *idleness*, and *fulness of bread*, and (the fruits of these) in abominable and prodigious *filthiness* and *luxury*: became as Proverbs and as by-words in the mouths and pens of men of all sorts. No sober writer almost of any note, even in those darker times, but noted and bewailed the corrupt estate of *the Church* and *Clergy* in that behalf: for by this time, you must know, these droans had thrust themselves against all reason and common sense, into the rank of *Church-men*, and shrowded themselves under the title of *the Clergy*. Divers godly and learned men [z] wrote against *the abuses*, desired a *reformation*, laboured to have *Monkery* reduced, if not to the first *Institution*, (there seemed to be little hope of that, things were so far out of course;) yet at least wise to some *tollerable expreſſion* of it. *The Poets* wanted no sport the while; who made themselves bitterly merry with descanting upon *the lean skuls*, and *the* [a] *fat paunches* of these lasie gutlings: there was flesh-hold enough for the *riming Satyrists*, and *the wits* of those times, whereon to fasten the forest and the strongest *teeth* they had.

Not to insist upon other differences; that which concerneth the point we have in hand, argueth a manifest and wide *declination* in these kind of men from their *primitive purity*. The ancient [b] *Monks* lived upon *the labour* of their *hands*: and thereby not only *maintained themselves*, (which they might do with a very little in that course of *abstinence* and *austerity* wherein they lived) but *relieved* many *others*, and did many pious and charitable works, out of that they had earned with their finggers. And when about St. *Augustines* and St. *Hierome's* times *Monks* began to relish *ease*, and under pretence of Reading and Prayer to leave off *working*, and to live upon the sweat of other mens brows; both those good Fathers misliked it: Saint *Hierome* to [c] *Rusticus* alledging the laudable custome of the Monasteries in *Ægypt*, which admitted none to be *Monks* but with *express* condition of *labour*; and Saint *Augustine* in a just [d] Treatise opposing it not without some bitterness, rebuking them as contumacious and peevishly [e] perverse, who reading in the Scriptures, that *he that will not labour shall not eat*, do yet resist *the Apostles* admonition, and under *pretence* that they may have leisure to *read*, refuse to *obey* what they do *read*. But *ease* is [f] pleasing to flesh and blood; and will not be easily wrung from those that have any while given themselves to it, especially when it can pretend the face and colour of *Religion*. So that for all this the humour still encreased, and spread; till at the length there grew whole *Orders* of *disorderly* Mendicants begging runagate *Friers*: who by their *affected poverty*, diverting *the Charity* of well winded people from those that were truly poor, enriched themselves with the spoils of *the poor*; and *under colour of long prayers, made a prey* not now (as those craving *Pharisees* of old, whose simplicity they pity) of [g] *widows houses*, but of *goodly Lordships*, and *whole Countreys* before them. It is well known in this our Land, how both *Church* and *Common wealth* groaned under the burden of these heavy Lubbers: the *Common wealth*, whilest they became *Lords* of very little less (by their computation who have travelled in the search) than the one half of *the Temporalities* of the Kingdom; and *the Church*, whilest they

[y] V. Erasm. in Adag. *Monacho indoctior.* Nic. de Clemang. 3. de corrupto Eccl. statu. c. 21--23. Camden. in Brit. p. 766. Fr. Mod. in l. de ordin. Eccles. Polyd. Virg. 7. de invent. 4. Alu. Pelag. 2. de planct. Eccl. a. 73. 83. &c. Palingen. in Leo. Virg. Sagittar. &c.

[z] *Ricard. Armachanus, Gul. de S. Amore, Nic. de Clemangis, Rob. Abbas Melismen s, &c.*

[a] *O Monachi, vestri stomachi, sunt amphora Bacchi, &c.*

17.

[b] V. *de Ægyptiorum Monachis.* Chrysost. in Mat. hom. 8

[c] *Ægyptiorum monasteria hunc ordinem tenent, ut nullum absq; operis labore suscipiant.* Hier. Tom. 1. Epist. 4.

[d] Tom. 3. libro de opere Monachorum

[e] *Qui autem se dicunt vacare lectioni, nonne illic inveniunt quod præcipit Apostolus? Quæ est ista ergo perversitas lectioni nolle obtemperare, dum vult ti vacare &, ut quod bonum est diutius legatur, idò facere nolle quod legitur?* c. 17. ib.

[f] Σχολὴ πᾶσι τοῦτο κακόν. Eripid. in Hipp. coron.

[g] Mat. 23. 14.

they ingroſſed into their hands the fruits of moſt of *the beſt Benefices* in the Realms; allowing ſcarce ſo much as *the chaff* towards the maintenance of thoſe that [h] *trod out the corn.* Their profeſſion is (God be thanked) now long ſince *ſuppreſſed,* and their habitations *demoliſhed,* by the violent and *Jehu*-like reformation of a mighty King: and the land by that means well-purged of theſe overſpreading *Locuſts.* There is nothing of them now remaineth, but *the rubbiſh* of their *neſts,* and *the ſtink* of their *memory:* unleſs it be *the ſting* of their *deviliſh Sacriledge* in robbing the Church by damnable *Impropriations.*

h 1 Cor. 9. 9.

18. But let them go. The next we meet withall are thoſe, with whoſe either *birth,* or *breeding,* or *eſtate* it ſorteth not (as they think) to be tyed to labour in any *vocation.* It is the ſin of many of *the Gentry,* whom God hath furniſhed with means and abilities to do much good; to [i] ſpend their whole dayes and lives, in an unprofitable courſe of doing either *nothing,* or as *good* as nothing, or *worſe* than nothing. I cannot be ſo either *ſtupid,* as not to apprehend; or *rigorous,* as not to allow, a difference in *the manner* of imployment, and in other *circumſtances* thereto belonging, between thoſe that are *nobly* or *generouſly* born and bred, and thoſe of the meaner and ordinary rank. *Manual,* and *Servile,* and *Mechanick* trades, and arts, are for men of a lower condition. But yet no man is born, no man ſhould be *bred,* unto idleneſs. There are *generous* and *ingenuous* and *liberal* imployments, ſortable to the greateſt *births* and *educations.* For ſome man whom God hath bleſſed with power and *authority* in his country; with fair livings and *large revenues;* with a numerous family of *ſervants,* retainers, and tenants, and the like: it may be a ſufficient *Calling,* and enough to take up his whole time, even to keep *hoſpitality,* and to order and overlook his *family,* and to diſpoſe of his *lands* and *rents,* and to make *peace,* and preſerve love and *neighbourhood* among them that live *near* or *under* him. He that doth but this as he ought to do, or is otherwiſe [k] *induſtrious* for *the common good*; muſt be acknowledged a worthy member of *the Common-wealth*: and his courſe of life, a *calling* (although perhaps not ſo toyliſome, yet) *in ſuo genere,* as neceſſary and profitable, as that of *the Husbandman, Merchant, Lawyer, Miniſter*; or any other.

i Πολλὰ πιὼν, καὶ πολλὰ φάγων, καὶ πολλὰ κακ' εἰπὼν Ἄνθρωπος, κεῖμαι Τιμοκρέων Ῥόδιος. Epitah. Timocreontis, apud *Athen. Deipnoſ* 5.

k *Non otioſè vivit, qui qualitercunque utiliter.* 2. 2. qu. 187. 5. ad 2.

19 But for our (*meer* or *parcel*) *Gallants,* who live to no ſetled courſe of life, but ſpend half *the day* in *ſleeping,* halfe *the night* in *gaming,* and the reſt of their time in other *pleaſures* and *vanities,* to as little purpoſe as they can deviſe; as if they were born for nothing elſe but to eat and drink, and ſnort and ſport; who are ſpruce and trim as *the Lillies* [l] (*Solomon in all his royalty was not cloathed like one of theſe:*) yet they neither *ſow* nor *reap,* nor carry into the barn; they neither *labour* nor *ſpin,* nor do any thing elſe for the good of humane ſociety: let them know, there is not *the pooreſt contemptible* creature, that cryeth *Oyſters* and *Kitchinſtuff* in the ſtreets, but deſerveth his bread better than they; and his courſe of life is of better eſteem with God and every ſober wiſe man, than theirs. A *horſe,* that is neither good for *the way,* nor *the cart,* nor *the race,* nor *the wars,* nor any other *ſervice*: let him be of never ſo good a [m] *breed,* never ſo well *marked* and *ſhaped*: yet he is but a *jade*: his Maſter ſetteth no ſtore by him, thinketh his meat ill beſtowed on him; every man will ſay, better knock him on the head than keep him; his *skin,* though not much worth, is yet berter worth than the whole *beaſt* beſides.

l Vat. 6. 29.

m *Nempe volucrem. Sic laudamus equum. Nobilis hic, quocunque venit de gramine --Sed venale pecus Corythæ, poſteritas & Hirpini, ſi rara jugo victoria ſedit. Nil ibi majorum reſpectus, gratia nulla Umbrarum: dominos pretiis mutare jubentur Exiguis.* Juvenal. Satyr. 8.

20. Conſider this, you that are of *Noble* or *Generous* birth. Look unto *the Rock,* whence you were hewn; and to *the pit,* whence you were digged.

ged. Search your *Pedigrees*; collect the ſcattered *Monuments* and *Hiſtories* of your *Anceſtors*: and obſerve by what ſteps your worthy *Progenitors* raiſed their houſes to the height of *Gentry*, or *Nobility*. Scarce ſhall you find a man of them, that gave any acceſſion, or brought any noted eminency to his houſe; but either ſerving in *the Camp*, or ſweating at *the Bar*, or waiting at *the Court*, or adventuring on *the Seas*, or trucking in his *Shop*, or ſome other way [n] induſtriouſly beſtirring himſelf in ſome ſetled *Calling*, and Courſe of life. You *uſurp* their *Arms*, if you *inherit* not their *virtues*: and thoſe [o] *enſigns* of *honour* and *Gentry* which they by induſtry atchieved, ſit no otherwiſe upon your ſhoulders, than as rich *trappings* upon *Aſſes* backs; which ſerve but render the poor beaſt more ridiculous. If you by brutiſh ſenſuality, and ſpending your time in ſwiniſh luxury, *ſtain the colours*, and *embaſe the metals* of thoſe badges of your *Gentry* and *Nobility*, which you claim by deſcent: think, when we *worworſhip* or *honour* you, we do but [p] flout you; and know, the [q] *titles* we in courteſie give you, we beſtow upon their memories whoſe degenerate off-ſpring you are, and whoſe *Arms* you unworthily bear; and they do no [r] more belong to you, than the reverence the good man did to *Iſis*, belonged to the *Aſſe* that carried *her Image*.

The *third ſort* of thoſe that live unprofitably and without *a Calling*, are our idle ſturdy *Rogues* and vagrant townſ-end *Beggars*: the very ſcabs, and filth, and vermine of *the Common-wealth*. I mean ſuch as have *health*, and *ſtrength*, and *limbs*, and are in ſome meaſure able to *work*, and take pains for their living; yet rather chuſe to *wander* abroad the Country, and to ſpend their dayes in a moſt baſe and ungodly courſe of life: and, which is yet more lamentable, by I know not what connivance, contrary to all *Conſcience*, *Equity*, and *Law* are ſuffered. All Chriſtian *Common-wealths* ſhould be the [s] *Iſraels* of God; and in his *Iſrael*, God as he *promiſed* there ſhould be ſome alwayes [t] *poor*, on whom to exerciſe charity; ſo he *ordained* there ſhould be [u] *no beggar*, to make a trade and profeſſion of begging. *Plato*, than whom never any layed down a more exact *Idea* of an happy Common-wealth, alloweth not any [x] *beggar* therein: alledging, that where ſuch were tolerated, it was impoſſible but the State muſt abound with [y] *pilfering*, and *whoring*, and all kind of baſe villany. The *Civil Laws* have flat Conſtitutions againſt them, in the titles [z] *de Mendicantibus non invalidis*. But I think never Kingdome had more wholſome laws in both kinds, I mean both for the competent *relief* of *the order'y poor*, and for ſharp *reſtraint* of *diſorderly vagabonds*; than thoſe proviſions which in many of our own memories have been made in this land. But [a] *Quid leges ſine moribus*——? Thoſe *Laws* are now *no Laws* for want of due *execution*: but *Beggars* are *Beggars* ſtill, for want of due *correction*. *Et vetabitur ſemper, & retinebitur*; the ſaying is truer of *Rogues* and *Gypſies* in *England*, than ever it was of *Mathematicians* in *Rome*. You to whoſe care the preſervation of *the Juſtice*, and thereby alſo of *the Peace* of the Land is committed, as you tender *the Peace* and *Juſtice* of the Land, as you tender your own *quiet* and *the ſafety* of your neighbours; as you tender *the weal* of your Countrey, and the honour of *God*: breathe freſh life into the languiſhing *Laws* by ſevere *execution*; be rather cruel to theſe *Vipers*, than to *the State*. So ſhall you free *us* from *the Plague*, and *your ſelves* from *the guilt*, and *them* from *the opportunities*, of infinite ſinful abominations.

But we are unreaſonable to preſs you thus far, or to ſeek to you or any others for *Juſtice* in this matter; having power enough in our own hands to

n Οὐδὲις γὰρ ὧν ῥᾳθυμος ἐυκλεὴς ἀνὴρ. Ἀλλ' οἱ πόνοι πίπτουσι τὴν εὐανδρίαν. Euripid.

o *Effigies quas Tot bellatorum, ſi luditur alea primos Ante-Numantenos?* Juven. Sat. 8.

p *Nanum cujuſdam, Atlanta vocamus; Æthiopem Cygnum* Juven. Ibid.

q *—Honores, Quos illis damus, & dedimus, quibus omnia debes.* Juven. Ibid.

r *Quis enim generoſum dixerit hunc, qui Indignus genere?* Ibid.

12.

f Gal. 6. 16.

t Mat. 26. 11.

u *As ſome underſtand that in* Deut. 15. 4. Πτωχὸς μὴ ἔστω ἐν ἡμῖν ἐν τῇ πόλει μου. Plat. de legib. 11.

y Ἐν πόλει δ' ἂν ἰδὼς πλώχους ὅτι οὐ σίσυ ἐν τούτῳ τῷ τόπῳ ἀποκεκρυμένος κλέπτας τε καὶ βαλαντοτόμους καὶ ἱεροσύλους, καὶ πάντων τοιούτων κακῶν δημιουργούς. Id. de Reip 8.

z Cod. Juſtin. lib. 11. Tit. 25. & Cod. Theo. 14. Tit. 11.

a Horat. l. 3. Carm. 24.

b Tacit. lib. 1. Hiſt.

22.

to do our ſelves *Juſtice* upon theſe men, if we would but uſe it. Even by making a ſtrait Covenant with our *Ears*, not to *heed* them; and with our *Eyes*, not to *pity* them; and with our *Hands*, not to *relieve* them. Say
c 2 Theſſ 3. 10 I this altogether of my ſelf? or ſaith not the Apoſtle even the ſame? c *He that will not labour, let him not eat:* relieve him not. But hath not Chriſt required us to *feed the hungry*, and to *cloath the naked*, and to be free and *charitable to the poor*? Nothing ſurer: God forbid any man ſhould preach againſt *Charity* and *Almeſdeeds*. But remember, that as *God* approveth
d 1 Cor. 13. 3. not d *Alms* or any other work, if without *Charity*; ſo nor *Charity* it ſelf,
e 1 Tim. 1. 5. 3. if without *Diſcretion*. e *Honour Widdows*, ſaith Saint *Paul*, *But thoſe that are Widdows indeed:* ſo relieve the *poor*, but relieve thoſe that are *poor indeed*. Not every one that *asketh*; not every one that *wanteth*; nay more, not every one that is *poor*, is *poor indeed*: and he that in his indiſcreet and miſ-guided charity ſhould give to every one that *asketh*, or *wanteth*, or is *poor*, meat, or clothing, or Alms; would ſoon make himſelf more *hungry*, and *naked*, and *poor*, than he that is moſt hungry, or naked, or poor. The *poor*, whom Chriſt commendeth to thee as a fit object for thy charity, *the poor indeed*; are thoſe that want, not only *the things* they ask, but want alſo *means* to get without asking. A man that is *blind*, or *aged*, and paſt his *work*; a man that is *ſick*, or *weak*, or *lame*, and *cannot* work; a man that deſireth it, and ſeeketh it, and *cannot get* work; a man that hath *a greater charge* upon him than his honeſt pains can maintain; ſuch a man as one of theſe, he is *poor indeed*. Let thine *Ears* be open, and thine *Eyes* open, and thy *Bowels* open, and thy *Hands*
f Phil. 4. 18. open to ſuch a one: it is a charitable deed, and a f *Sacrifice of ſweet ſmel-*
g Heb. 13. 16. *ling*, g *With ſuch ſacrifices God is well pleaſed:* Forget not thou to offer ſuch *ſacrifices* upon every good opportunity, and be well aſſured God will not forget in due time to reward thee. But for a luſty, able, *upright man* (as they ſtile him in their own dialect) that had rather *begg*, or *ſteal*, or both, than *dig*: he is no more to be *relieved* as a *poor* man, than a woman that hath poyſoned her husband is to be *honoured* as a *Widow*. Such a woman is a *Widow*, for ſhe hath no more an husband than any o-
h 1 Tim. 5. *Compare* ver 3 *with* v. 5. *and* 16. ther *Widow* hath: but ſuch a Woman is not h *a Widow indeed*, as St. *Paul* would be undeſtood; not ſuch a *Widow* as he would have honoured: it is alms to *hang* up ſuch a *Widow*, rather than to *honour* her. And I dare ſay, he that helpeth one of theſe *ſturdy Beggars* to the ſtocks, and them whip, and the houſe of correction, not only deſerveth better of *the Common wealth*; but doth a work of greater *Charity* in the ſight of God, than he that helpeth him with *meat*, and *money*, and *lodging*. For he that doth this, corrupteth his *Charity* by a *double* errour. *1 firſt*, he maintaineth, and ſo *encourageth*, the other in *idleneſs*; who, if none
i *Pars ſacrilegii eſt, rem pauperum dare non-pauperibus* Hieron. ad Pammach. Epiſt 26. would relieve him, would be glad to do any *work rather* than ſtarve. And *Secondly* he diſableth his *Charity*, by *miſplacing it*; and unawares robbeth *the poor*, whileſt he thinketh he relieveth them. As he that giveth any *honour* to an *Idol*, robbeth *the true God*, to whom alone all *religious honour* is due: ſo he that giveth any *Alms* to an *idle Beggar*, i robbeth the truly *poor*, to whom properly all the fruits of our *Alms* are due. And ſo it cometh to paſs oftentimes (as Saint *Ambroſe* ſometimes complained) that the k maintenance of *the poor* is made the ſpoyl of the *loyterer*.
k *Neque transcribatur vita pauperum in ſpolia fraudulentorum.* Ambroſ. 2. Offic. 16.

But I forget *my ſelf*, and *you*, and the *time*; whileſt I give way to my juſt indignation againſt theſe baſe *excrements* of the Common-wealth.
35. You have ſeen *the Neceſſity* of a *Calling*: without it, we deſpiſe *Gods Ordinance*, and ſmother his *Gifts*; we expoſe our ſelves *to ſinful temptations*;

we

we deprive our ſelves, our families, and the poor of *due maintenance*; we withdraw our bounden ſervice from the *Common-wealth*. It is not the pretence of *Devotion*, that can exempt the lazy *Monk*; nor of *Birth*, the riotous *Gallant*; nor of *Want*, the able *Beggar*; nor of any other thing, any other man, from this common *Neceſſity*. And that is the ſum of our *firſt point*, viz. *the Neceſſity of a Calling*. Proceed we now to the ſecond, *the choice of a Calling*.

A point indeed (I muſt confeſs) not directly intended in the words of my Text: yet being after a ſort implyed therein (for the Apoſtles wiſh that every particular man would abide in his own proper ſtation, and particular *Calling*, cannot but imply that there is a *difference* and *choice* of ſuch *Callings*;) and being withal a matter of ſuch great conſequence to be taught and known; I thought it would be more expedient for the preſent diſcharge of my duty in this place, to take it in, (though with ſome hazard of the imputation of *impertinency* to my ſelf) than by paſſing it over, to defraud them (and it is likely there are many ſuch here preſent) whom it may concern in point of *conſcience* of ſuch inſtructions, as may give them profitable directions in a buſineſs ſo material. Concerning which, it behoveth every man the rather to have an eſpecial care, becauſe much of a mans comfort and content in this life dependeth thereupon: it being ſcarce poſſible that that mans life ſhould be *comfortable* to him, or he go on with any *chearfulneſs* in his courſe, that liveth in a *Calling* for which neither he is fit, nor *the Calling* fit for him. Neither will the conſideration hereof be uſeful only for ſuch, as are yet *free to chooſe*; but even for thoſe alſo, who have already *made their choice*. For ſince the very ſame *rules* which are to direct us in the *choice* of our *Calling*, are to help us alſo for *the trial* of our *Callings*; it can be no loſs to the beſt of us all to give heed to thoſe *Rules*: thereby either to *rectifie* our choice; or to *quicken* our alacrity in what we have choſen, by *warranting* our courſes to our own ſouls, and *ſilencing* many unneceſſary *ſcruples*, which are wont frequently to ariſe concerning this matter, in the Conſciences of Men.

24.

l βίῳ ἀμβιῶν, ἀλυπότατα. Socratis dictum, apud Stob. ſerm.

And *firſt*, we are to lay this as a firm ground, that that is every mans *Proper* and right *Calling*, whereunto *God* calleth him. For he is the *Author*, as of our *general*, ſo of our *particular Callings* too: [*As the Lord hath called every one*, Verſ. 20.] When therefore we ſpeak of *the choice of a Calling*, you are not ſo to underſtand it, as if it were left free for us ever, to make our *choice* where, and *as* we liſt. The *choice* that is left to us, is nothing but a conſcionable *enquiry* which way *God calleth us*, and a conſcionable *care* to take that way. So that if it ſhall once appear, that *God calleth us* this way or that way, there is [m] no more place for *choice*; all that we have to do, is to obey. --- [n] *Obſequium ſufficit eſſe meum*. The enquiries we are to make ordinarily, are (as you ſhall hear anon) what *lawfulneſs* there is in the *thing*, what *abilities* there are in *us*, what *warrant* we have from *without*. But all theſe muſt ceaſe, when God once expreſſeth himſelf, and calleth us with an audible voice. No more enquiry then into the *thing*, how *lawful* it is. If God bid *Peter* [o] *kill and eat*, and ſend him to preach unto the *Gentiles*; there is no anſwering κοινὰ καὶ ἀκάθαρτα, *Not ſo Lord*; nor alledging the *uncleanneſs* of the *meat*, or *the unlawfulneſs* of going into the way of the *Gentiles*: *Injuſta juſta habenda* --- what God will have *clean*, he [p] muſt not account *common*. His very *call* to any thing, maketh it *lawful*. No more enquiry into *our ſelves* how *able* we are. If God call [q] *Moſes*, one of a ſlow ſpeech, and not eloquent, from

25.

m --- *mortalis quærunt Conſilium; certus juſſa capeſſe Dei.* Auſon. Theodoſio.

n Auſon. ib. 1.

o Acts 10. 13, &c.

p Ib. verſ. 28. 2.

q Exod. 4. 10, &c.

f Judg. 6. 14, 15. from *the ſheepfold,* to plead for his people before a Tyrant; or f *Gideon,* a mean ſtripling, of a ſmall Family and Tribe, from *the threſhing floor,* to
g Jer. 1. 6, &c. deliver *Iſrael* out of the hands of their oppreſſors; or g *Jeremy,* a very child, and one that could not ſpeak, from his *cottage* in *Anathoth,*
h Amos 7. 13, 14, 15. to ſet him over Nations and Kingdoms, to root out and to plant; or h *Amos* a plain Country-Fruit-gatherer, from the *Herd* in *Tekoah,* to propheſie at *Bethel,* and in the Kings Court: it is a fruitleſs and unſeaſonable modeſty to alledge unſufficiency or unworthineſs. i *Juvat idem Qui jubet.* Where he ſetteth on work he giveth ſtrength to go through with
i Auſon. ubi ſupra.
3. it. His very *calling* of any man maketh him able. No more enquiry
k Rom. 1. 1. into *outward means,* what *warrant* we have. If God k *call Paul to be an A-*
l Acts 9. 15. *poſtle,* and l *to bear his Name before the Gentiles, and Kings, and the Children of Iſrael*; it is needleſs to m *confer with fleſh and bloud,* or to ſeek
m Gal. 1. 16, 17. confirmation at *Jeruſalem* from them which were *Apoſtles before him,* by the impoſition of their hands. Gods work in him ſupplieth abundantly the want of thoſe ſolemnities; and *Paul* is as good *an Apoſtle* as the beſt
n Ibid. verſ. 1. of them, although he be n *an Apoſtle, not of men, neither by man. Gods calling* any man to any *office,* ſealeth his *warrant.* o *Non tutum renuiſſe*
o *Auſon.* ubi ſupra. *Deo.* Away with all excuſes and pretences, and delays: when *God* calleth; *ſubmit* thy will, *ſubdue* thy reaſon, anſwer his Call, as *Samuel* was
p 1 Sam. 3. 9, 10. taught to do, p *Speak Lord for thy ſervant heareth.*

26. If it were expedient for us, that God ſhould ſtill deal with us as he did long with *the Jewiſh,* and a while with the *Infant Chriſtian* Church, by immediate inſpirations; and call us either by *ſecret Enthuſiaſms,* or *ſenſible Inſinuations* (as he did many of them) into the way wherein he would have us walk: the *Rule* for our *Choice* would be eaſie; or rather there would need no *Rule* at all, (becauſe indeed there would be left no *choice* at all;) but this only, even to get up and be doing, and to put our ſelves ſpeedily into that way whereunto he did point us. But ſince the wiſdom of God hath thought it better for us, to take counſel from his *written word,* which he hath left us for our ordinary direction in this and all other difficulties; rather than to depend upon immediate and *extrordinary inſpirations:* it will be very profitable for us to draw thence ſome few *Rules,* whereby to make reaſonable judgement concerning any *courſe of life,* whether that be it, whereunto God hath *called* us, or no. *The Rules,* as I have partly intimated already, may be reduced to *three heads:* according as *the enquiries* we are to make in this buſineſs, are of three ſorts. For they either concern *the courſe it ſelf*; or elſe *our ſelves,* that ſhould uſe it; or elſe thirdly, thoſe that have *right and power* over us in it. If there be a fail in any of theſe; as if either *the courſe* it ſelf be not *lawful,* or *we* not competently *fit* for it, or our *ſuperiours* will not *allow* of us, or it: we
1. may well think, *God* hath not called us thither. God is *juſt*; and will not
2. call any man to that, which is not *honeſt* and *good:* God is *all-ſufficient*; and will not call any man to that, which is above the proportion of his
3. *ſtrength:* God is *wonderful* in his *providence*; and will not call any man to that, whereto he will not open him a fair and orderly paſſage. Somewhat, by your patience of each of theſe.

27. And *firſt,* of the *Courſe* we intend. Wherein let theſe be our *Enquiries:*
1. *Firſt,* whether the thing be ſimply and in it ſelf lawful, or no: *Secondly,* whe-
2. ther it be lawful ſo as to be made a Calling, nor no: *Thirdly,* whether it
3. will be profitable, or rather hurtful to the *Common wealth.* Now obſerve *the Rules.* The firſt *Rule* this, *Adventure not on any courſe without good aſſurance that it be in it ſelf lawful.* The ground of this *Rule* is plain and evident.

evident. For it cannot be, that God, who *hateth*, and *forbiddeth*, and *puniſheth* every ſin in every man, ſhould *call* any man to the practice of any ſin. [d] *Let him that ſtole, ſteal no more*, ſaith St. *Paul*; *But rather let him labour with his hands, the thing that is good*, Epheſ. 4. If it be not ſomething *that is good*; it is good for him to hold his *hands* off: let him be ſure, *God* never called him to labour in that: and he were as good hold to his old trade, and *ſteal* ſtill, as *labour* with his hand the thing that is *not good*. If [e] *Diana* of Epheſus be *an Idol, Demetrius* his occupation muſt down: he muſt make no more ſilver ſhrines for *Diana*, though *by that craft* he have his wealth. *Tertullian* excellently enlargeth himſelf in this argument in his Book [f] *De Idololatria*; ſtrongly diſapproving their practice, who being *Chriſtians*, yet got their living by making *Statues* and *Images*, and other *ornaments* to ſell to *Heathen* Idolaters. Offenders againſt this Rule, are not only ſuch as live by *Stealing*, and *Robbing*, and *Piracy*, and *Purſe-cutting*, and *Witch-craft*, and other ſuch like ungodly practiſes, as are made capital even by the *Laws of Men*, and puniſhable by death: but all ſuch alſo, as maintain themſelves by, or get their living, in any courſe, abſolutely condemned by *the Law of God*, howſoever they may find amongſt men either expreſs allowance, as *Whores* and *Bawds* do in the holy Mother Church of *Rome*; or at leaſt ſome kind of toleration by *connivance*, as *Charmers*, and *Fortune-tellers*, and *Wiſards*, do amongſt us. Which ſort of people, it is ſcarce credible how generally and miſerably our *common Ignorants* are beſotted with the opinion of their *skill*, and how pitifully they are gulled by their damnable *impoſtures*, through their own fooliſh credulity. Theſe *ſuperſtitions* helped to root out *the* [g] *Amorites* out of *the Land of Canaan*: and it may paſs among *Saul*'s beſt Acts, that he rooted out theſe [h] *Superſtitions* out of *the Land of Iſrael*: And great pity it is, that ſuch as make a trade of theſe *ſuperſtitions* are not by ſome ſevere proviſions rooted out of this, and every other *Chriſtian Land*. Let this *firſt Rule* be remembred of us in every choice and trial of our Callings; *No unlawful thing, can be a lawful Calling.*

d Eph. 4. 28.

e Acts 19. 25; --27.

f *Præſertim* cap. 5. --8.

g Deut. 18. 10, -- 12.

h 1 Sam. 28. 9.

No, nor yet every *lawful thing* neither. For many things may be lawful in *the private uſe*, which yet may not lawfully be made a *Calling*, or trade of life. Who can reaſonably deny the lawfulneſs of many diſports and recreations, as *Bowling*, or *Shooting*, or even *Cards* and *Dice*? And yet who can [i] reaſonably think it to be a commendable *Calling*, for any man to be a profeſt *Bowler*, or *Archer*, or *Gameſter*, and nothing elſe? Therefore take a *ſecond Rule*; *Make not a Calling of that, which was not made to be a Calling.* If you ſhall ask, How you ſhall know a thing to be ſuch? I anſwer *generally* all ſuch things as are of this nature, as are *indifferent* for men of *all ſorts and callings* to uſe with due caution and circumſtances; and more *eſpecially* matters of delight, and *recreations* are ſuch. And the reaſons are good. The [k] *ground* of particular Callings is ſome [l] *particular gift of God*, according to the differences that are to be found in particular men in regard either of *the ſoul*, or of *the body*, or of *outward things*: whereas ſuch things as theſe, whereof we now ſpeak, become of Lawful and commendable uſe, not ſo much from any *ſpecial ability* received from *God*, which ſhould be *exerciſed* therein, as from the *common neceſſity* of our weak nature, wich is to be *refreſhed* thereby. And *the End* alſo, for which God permitteth us theſe things, is not to *employ our ſtrength* and time in them; but to give us ſome [m] *refreſhing*, when we are *wearied* with former *labour*, and ſo to *fit* us for freſh and future *employment*. The works of our *Callings*, they are as our

28.

i τὸ δὲ εἶναι τῷ βίῳ τῶν παιδιῶν ἡμῶν ἀδύνατον. Ariſt. 8. Pol. 3.

k *Hic* verſ. 17: l Ἴδιον χάρισμα.

m *Ut quidem illis licet: ſed ſicut ſomno, & quietibus cæteris, tum cum gravibus ſeriiſque rebus ſatisfecerimus.* Cic. 1. Offic.

n Ὡς φαρμακείας χάριν. Ariſt. 8. Polit. 3.

Meats and *Drinks:* theſe of *Delight*, as *Sauces*, or as n *Phyſick*; and as *Sauces* or *Phyſick* they are to be uſed, and not otherwiſe. As abſurd then as it would be for a man to accuſtome himſelf to no other diet but *ſlabber-ſauces*, and *Druggs:* ſo abſurd a thing it is for a man to have no other *Calling*, but *Dicing* and *Carding*, and *Gaming*. Amongſt offenders againſt this Rule, that I reckon not *Juglers*, and *Fidlers*, and *Tumblers*, and *Bearwards*, and *Rope-dancers*, and *Rhymers*, and the reſt of that Rabble; they may thank *the baſeneſs* of their condition, rather than *the lawfulneſs* of their Courſe. I ſtrike rather, at thoſe that are both eminent and pernicious; eſpecially thoſe *Bawds* of *unthriftineſs*, and almoſt every other *Vice*; (for where *Unthriftineſs* is, there is almoſt every other *Vice*,) I mean thoſe *parcel-Gallants* that have nothing to live on but their *Wits*, and no other uſe of their *wits*, but to diſtil a kind of maintenance from juycie heirs, and fluſh novices by *play*. I would our *Pantomimes* alſo and *Stage-players* would examine themſelves and their Callings by this *Rule*. If they ſhould have been tried by the Bench of *Fathers* and *Councils* of old, or would have put it to moſt voices among later *Divines* both *Popiſh* and *Reformed*; they had been utterly caſt and condemned by *the firſt Rule*, and not have been reprieved till now: moſt holding, not *the Calling* only, but the very *Practice* and *Thing* it ſelf unlawful and damnable. For my own part, I dare not at all ſay *the Practice is*, neither will I now ſay *the Calling is*, unlawful: only let them that make a *Calling* of it, conſider themſelves and their *Calling* well, and examine whether God hath beſtowed upon them ſome *gifts*, which they might have employed a better way; and what *inducements* they have, and of what weight thoſe *inducements* are, to give their conſciences ſecurity, that they have done well, in embracing this as their *Calling*. And when they have done thus, freely and faithfully, as in the ſight of God; if *their own hearts condemn them not*, neither do I: in the mean time, I would but be their Remembrancer of thus much only, that there are ſome things lawful *to do*, which are not lawful *to live by*; ſome things lawful as *Delights*, which are not lawful as *Callings*. And ſo much for that *ſecond Rule*.

29. There is yet a *third Rule* behind, and that is this. *Reſolve not upon that courſe for thy Calling*, what pretences ſoever, or what reaſons thou mayeſt have for the lawfulneſs of it otherwiſe, *which is rather hurtful than profitable for the Common-wealth*. The o *Publick good* is one of thoſe main reſpects which enforce *the neceſſity of a Calling:* the ſame reſpect then muſt of neceſſity enforce ſuch a *Calling*, as may at leaſt ſtand with *the Publick good*. p *The manifeſtation of the Spirit is given to every man* (ſaith our Apoſtle after at the twelfth Chapter) *to profit withal*. Yea, perhaps to profit himſelf withall. If it were but ſo, yet that were enough to infer more: ſith *the* q *private* good is included in *the publick*, *tanquam trigonum in tetragono*. But the Apoſtle meant to ſpeak home; and therefore he made choice of a word that will not admit that gloſs of *private* profit: πρὸς τὸ συμφέρον. That very word impliedly preferreth *the* r *publick good* before *the private*; and ſcarce alloweth *the private*, other than as it is interwoven in *the publick*. Now things in themſelves *lawful*, and at ſometimes *uſeful*, may in regard of *the End*, or of *the Matter*, or by ſome *accident* otherwiſe, happen at ſome other times to be hurtful to *the Commonwealth:* and hereof ſuch due conſideration would be had in the choice & exerciſe of our *Callings*, as ever to have one eye upon *the common good*, and not wholly to look after our own *private gain*. Offenders againſt this

o *See before Sect.* 14.

p 1 Cor. 12.7.

q Σὺν γὰρ τῇ πόλει καὶ σώζεται καὶ ἀπόλυται τὰ ἰδιωτικὰ δίκαια. Xenoph. de Venatione.

r *Sanis hominibus publica privatis potiora ſunt.* Sen. 1. de Clem. 4.

this Rule, are moſt of our *Engroſſers*, and *Foreſtallers*, and ſundry kinds of *Hucksters* and *Regraters*: as alſo thoſe that *export* money, corn, other *needful commodities* out of the Land in times of *want* or ſcarceneſs, or *bring in unneceſſary* commodities when there is *plenty* at home: and all thoſe that *project* new *devices*, and unjuſt *Monopolies*, to fill their own Coffers; perhaps not without *pretenſion* of ſome ſmal *benefit* to *the Common wealth*, but certainly not without ſenſible and grievous *preſſures* of thoſe that are a great part of *the Common-wealth*.

Thus have we delivered *three Rules*, concerning *the Quality* of a right *Calling*: and pointed out ſome ſpecial *offenders* againſt each of them. And now methinks I ſee *the Uſurer* hugging himſelf, and clapping his ſides, that he hath come off ſo fairly: ſurely his *Calling* is abſolute good, whereon none of theſe *Rules* could faſten. But it is indeed with *the Uſurer* in this caſe, as with *the Drunkard*. If *the Drunkard* ſhould ask me againſt which of *the ten Commandements* he offended; I confeſs I could not readily give him a direct punctual anſwer: Not that he ſinneth not againſt any; but becauſe he ſinneth againſt ſo many of them, that it is hard to ſay againſt which moſt. He ſinneth againſt *the ſixt Commandement*, by diſtempering his *body*; he ſinneth againſt *the ſeventh*, by enflaming his *luſt*; he ſinneth againſt *the eighth*, by making waſte of the good *Creatures* of *God*. Right ſo is it with our *Uſurer* in this caſe: He would poſe me, that ſhould ask me the Queſtion, which of theſe *three Rules* fetcheth in *the Uſurer* and his *Calling*. Verily I cannot well tell which moſt; I think every one of *the three* may: howſoever, among the three, I am ſure I have him. If *Uſury* be ſimply *unlawful* (as moſt of the learned have concluded) then *the firſt Rule* hath him. I ſhould be very tender to condemn any thing as ſimply *unlawful*, which any even imaginary conjuncture of Circumſtances would render *lawful*; and would chuſe rather by an *over-liberal Charity* to [s] *cover a multitude of ſins*, (if I may abuſe the Apoſtles phraſe to that ſenſe) than by a too *ſuperſtitious reſtraint* make one. Yet the Texts of *Scripture* are *ſo expreſs*, and the grounds of *Reaſon*, brought by learned men, ſeem ſo ſtrong againſt *all Uſury*; that I have much adoe to find ſo much charity in my ſelf, as to abſolve any kind of *Uſury* (properly ſo called) with what cautions or circumſtances ſoever qualified, from being a *ſin*. But I will ſuſpect mine own and the common judgement herein, and admit for this once (*dato non conceſſo*,) that *Uſury* be in ſome caſe *lawful*, and ſo our *Uſurer* eſcape the *firſt Rule*; which yet cannot be, till his *teeth* be knocked out for biting: But you muſt knock out his *brains* too, before he eſcape our *ſecond Rule*. I dare ſay, the moſt learned *Uſurer* that liveth (and they ſay ſome learned ones are *Uſurers*) will never be able to prove, that *Uſury*, if it be at all *lawful*, is ſo lawful, as [t] to be made a *Calling*. Here all his *Doctors* and his *Proctors*, and his *Advocates* leave him. For, can it poſſibly enter into any reaſonable mans head to think, that a man ſhould be *born* for nothing elſe, but to tell out *money*, and take in *paper*? which if a man had many millions of gold and ſilver, could take up but a ſmall portion of that precious *time* which God would have ſpent in ſome honeſt and fruitful *employment*. But what do I ſpeak of *the judgment* of reaſonable men in ſo plain a matter: wherein I dare appeal to *the conſcience*, even of the *Uſurer* himſelf; and it had need be a very plain matter, that a man would refer to the conſcience of an *Uſurer*? No honeſt man need be [u] *aſhamed* of an honeſt *Calling*: if then *the Uſurers Calling* be ſuch, what need he care who knoweth, or why ſhould he ſhame with it? If that be his *trade*, why doth he not in his *Bills* and *Bonds* and *Noverints*, make it known to all men by thoſe preſents

30.

1

2

s 1 Pet. 4. 8.

t *Artem utiquitia delegerunt, unde vitam tranſigant: & inde ſe volunt paſcere, unde offendant eum, à quo omnes paſcuntur.* Auguſt. in Pſal. 129.

u *Pervagatiſſimus ille verſus, qui vetat artem pudore proloqui, quam facilites.* Cic. in Orator.

ſents that he is an *Uſurer*, rather than write himſelf *Gentleman* or *Yeoman*, or by ſome other ſtile? But ſay yet our *Uſurer* ſhould eſcape, at leaſt in the judgement of his own hardned conſcience, from both theſe *Rules*, as from the ſword of *Jehu* and *Hazael*: there is yet a *third Rule*, like the ſword of *Eliſha*, to ſtrike him ſtone-dead; and he ſhall never be able to eſcape that. Let him ſhew wherein his *Calling* is profitable to *humane ſociety*. He keepeth no Hoſpitality: if he have but a barr'd *cheſt*, and a ſtrong *lock* to keep his *God* and his *Scriptures* (his *Mammon* and his *Parchments* in) he hath houſe-room enough. He *fleeceth* many; but *cloatheth* none. He *biteth* and *devoureth*; but *eateth* all his morſels alone: He giveth not ſo much as a *crum*, no not to his deareſt *Broker* or *Scrivener*; only, where he *biteth*, he alloweth them to *ſcratch* what they can for themſelves. The *King*, the *Church*, the *poor*, are all wronged by him, and ſo are all that live near him: in every *common charge*, he ſlippeth the collar, & leaveth the burden upon thoſe that are leſs able. It were not poſſible, *Uſurers* ſhould be ſo bitterly inveighed againſt by ſober *Heathen Writers*; ſo ſeverely cenſured by *the Civil*, and *Canon* Laws; ſo uniformly condemned by godly *Fathers* and *Councels*; ſo univerſally [x] *hated* by all men of all ſorts, and in all Ages and Countries; as *Hiſtories* and *experience* manifeſt they ever have been, and are: if their *Practice* and *calling* had been any way *profitable*, and nor indeed every way hurtful and incommodious both to *private men* and *publick ſocieties*. If any thing can make a Calling unlawful; certainly *the Uſurers Calling* cannot be lawful.

x Jer. 15. 10.

32. Our *firſt* care paſt, which corncerneth *the Calling* it ſelf; our *next care* in our choice muſt be, to enquire into *Our ſelves*, what *Calling* is moſt fit for us, and we for it. Wherein our *Enquiry* muſt reſt eſpecially upon *three* things; our *Inclination*, our *Gifts*, and our *Education*. Concernieg which, let this be *the firſt Rule*: Where theſe three concur upon one and the ſame *Calling*, our conſciences may reſt aſſured that that *Calling* is fit for us; and we ought, ſo far as it lyeth in our power, to reſolve to follow that. This *Rule*, if well obſerved, is of ſingular uſe, for the ſetling of their conſciences, who are ſcrupulous and doubtful concering their *inward Calling* to any office or imployment. Divines teach it commonly, and that truly, that every man ſhould have an *inward Calling* from God, for his particular courſe of life: and this in *the Calling of the Miniſtery* is by ſo much more requiſite, than in moſt other *Callings*, by how much the buſineſs of it is more weighty than theirs, as of things more immediately belonging unto GOd. Whence it is, that in our Church none are admitted into *holy Orders*, until they have perſonally and expreſly made profeſſion before the *Biſhop*, that they find themſelves [y] *inwardly called and moved thereunto*. But becauſe, what that *inward calling* is, and how it ſhould be diſcerned, is a thing not ſo diſtinctly declared and underſtood, generally as it ſhould be: it often falleth out, that men are *diſtreſſed* in conſcience with doubts and ſcruples in this caſe, whileſt they deſire to be aſſured of their *inward Calling*, and know not how. We are to know therefore, that to this *inward calling* there is not of neceſſity required any inward, ſecret, ſenſible teſtimony of Gods bleſſed *ſanctifying Spirit* to a mans ſoul, (for then an *unſanctified* man could not be rightly *called*;) neither yet any ſtrong working of *the Spirit of Illumination*, (for then a *meer heathen* man could not be rightly *called*) both which conſequents are falſe. For [z] *Saul* and [a] *Judas* were called; the one to *the Kingdom*, the other to *the Apoſtleſhip*: of whom it is certain the one was not, and it is not likely the other was, endued with the holy *Spirit of ſanctification*. And many *Heathen* men have been *called*

y Book of Ordering, &c.

z 1 Sam. 10 24

a Joh. 6. 70.

to

to ſeveral *imployments*, wherein they have alſo laboured with much *profit* to their own and ſucceeding times; who in all probability never had any other *inward motion*, than what might ariſe from ſome or all of theſe *three things* now ſpecified, *viz. the Inclination* of their nature, their perſonal *Abilities*, and the care of *Education*. If it ſhall pleaſe GOD to afford any of us, any farther gracious aſſurance than theſe can give us, by ſome *extraordinary* work of his Spirit within us; we are to embrace it with *joy* and *thankfulneſs*, as a ſpecial favour: but we are not to ſuſpend our reſolutions for *the choice* of a courſe, in expectation of that *extraordinary* aſſurance; ſince we may receive comfortable ſatisfaction to our ſouls without it, by theſe *ordinary* means, now mentioned. For, Who 1.
need be ſcrupulous, where all theſe concur? Thy Parents have from thy childhood *deſtinated* thee to ſome ſpecial courſe, (admit *the Miniſtery*;) and been at the care and *charge* to breed thee up in *learning*, to make thee in ſome meaſure fit for it: when thou art grown to ſome matu- 2
rity of years and diſcretion, thou findeſt in thy ſelf a kind of *deſire* to be doing ſomething that way in thy private ſtudy by way of tryal: and with- 3
all ſome meaſure of *knowledge*, *diſcretion*, and *utterance* (though perhaps not in ſuch an *eminent* degree as thou couldeſt wiſh, yet) in ſuch a *competency*, as thou mayeſt reaſonably perſwade thy ſelf thou mighteſt thereby be able (with his bleſſing) to do ſome good to Gods people, and not be altogether unprofitable in *the Miniſtery*. In this ſo happy concurrence of *Propenſion*, *Abilities* and *Education*; make no farther enquiry, doubt not of thine *inward calling*: Tender thy ſelf to thoſe, that have the power of *Admiſſion* for thy *outward calling*; which once obtained, thou art certainly in thine own proper Courſe. *Up and be doing*; for the Lord hath *called* thee, and (no doubt) the Lord will be with thee.

But ſay, *theſe three* do not concur; as oftentimes they do not. A man 33.
may be *deſtinated* by his friends, and accordingly *bred*, out of ſome covetous, or ambitious, or other corrupt reſpect, to ſome *Calling*; wherefrom he may be altogether *averſe*, and whereto altogether *unfit*: as we ſee ſome *Parents*, that have the donations or Advocations of *Church Livings* in their hands, muſt needs have ſome of their Children (and for the moſt part they ſet by the moſt untoward and *miſ-ſhapen chip* of the whole *block*) to make *timber* for the *Pulpit*; but ſome of their children they will have thruſt into *the Miniſtery*, though they have neither a *head* nor a heart for it. Again, a man may have a good *ſufficiency* in him for a *Calling*, and yet out of a ſloathful deſire of *eaſe* and *liberty*, if it ſeem *painful* or *auſtere*; or an ambitious deſire of *eminency* and *reputation*, if it ſeem *baſe* and *contemptible*; or ſome other ſecret corruption, cannot ſet his mind that way; as *Salomon* ſaith, there may be [b] *A price in the hand of a fool, to buy wiſdome, and* b Prov. 17. 16.
yet the fool *have no heart to it*. And divers other occurrents there may be, and are, to hinder this happy conjuncture of *Nature*, *Skill* and *Education*. Now in ſuch Caſes as theſe, where our *Education* bendeth us one way, our *Inclination* wayeth us another way, and it may be our *Gifts* and *Abilities* lead us a third; in this diſtraction, what are we to do? which way to take? what *Calling* to pitch upon? In point of *Conſcience*, there can no more *General Rules* be given, to meet with all *Caſes*, and regulate all difficulties, than in point of *Law*, there can be *general Reſolutions* given, to ſet an end to all *ſutes*, or proviſions made to prevent all *inconveniencies*. *Particulars* are infinite, and various: but *Rules* are not, muſt not, cannot be ſo. He whoſe *Caſe* it is, if he be not able to direct himſelf, ſhould do well to take advice of his *learned Counſel*. This we can readily do in matters of

Law,

Law, for the quieting of our *Eſtates* : why ſhould we not do it at leaſt as readily in matter of *Conſcience*, for the quieting of our *ſouls?* But yet for ſome light, at leaſt in the generality; what if thou ſhouldeſt proceed thus?

34. *First*, have an eye to thy *Education:* and if it be poſſible to bring the reſt that way, do ſo rather than forſake it. For beſides that it would be ſome *grief* to thy Parents, (to whom thou ſhouldeſt be a *comfort*) to have caſt away ſo much *charge* as they have been at, for thy *education*; and ſome *diſhonour* to them withall, (whom thou art bound by the law of God and Nature to [c] *honour*,) to have their *judgments* ſo much *ſlighted*, and their *choice* ſo little *regarded* by their child: the very conſideration of ſo much precious *time*, as been ſpent in fitting thee to that courſe, which would be almoſt [d] all loſt upon thy change, ſhould prevail with thee to try all poſſible means, rather than forgo it. It were a thing indeed much to be wiſhed, that *Parents*, and *Friends*, and *Guardians*, and all thoſe other whatſoever, that have the *Education* of young ones committed unto them; (all *greedy deſires* to make their Children great, all baſe *penurious niggardneſs* in ſaving their own purſes, all *fond cheriſhing* of their children in their humours, all *doting opinion* of their forwardneſs, and wit, and towardlineſs, all other *corrupt partial* affections whatſoever, laid aſide;) would [e] out of the obſervation of their natural *propenſions* and *inclinations*, and of their particular *abilities* and *defects*, frame them from the beginning to ſuch courſes; as wherein they were likelieſt to go on with *chearfulneſs* and *profit*. This indeed were to be wiſhed: but this is not alwayes done. If it have not been ſo done to thee; the fault is *theirs*, that ſhould have done it, and not *thine:* and thou art not able to now to remedy that which *is* paſt and gone. But as for thee, and for the future; if *thy Parents* have not done their *part*, yet do not thou forget *thy duty*: if they have done *one* fault, in making a bad *choice*; do not thou add *another*, in making a worſe *change:* diſparage not their *Judgments* by miſliking, neither gain-ſay their *Wills* by forſaking their *choice*, upon every ſmall incongruity with thine own *Judgment* or *Will*. If thine *Inclination* draw thee another way; *labour* throughly to ſubdue thy nature therein : *Suſpect* thine own corruption; *Think* this backwardneſs proceedeth not from *true judgment* in thee, but iſſueth rather from the root of ſome *carnal affection : Conſider*, thy *years* are green, [f] *affections* ſtrong, *judgment* unſetled : *Hope* that this *backwardneſs* will grow off, as years and ſtayedneſs grow on : *Pray* and *endeavour* that thou mayeſt dayly more and more wean thy *affections* from thine own *bent*, and take liking to that courſe, whereunto thou haſt been ſo long in framing. Thus poſſibly thou mayeſt in time make that *cheerful* and *delightful* unto thee, which now is *grievous* and *irkſome*. And as for thy *inſufficiency*, if that diſhearten thee; (which is indeed a main rub,) do thus. *Impute* thy former *non-proficiency* to thine one ſloath and negligence: *Think*, if after ſo long time ſpent in this courſe, thou haſt attained [g] to no greater *perfection* in it; how long it would be ere thou ſhouldeſt come tn a tollerable *mediocrity* in another: *Reſolve*, not to *loſe* all that *precious time* forepaſt, by beginning the world anew; but rather *ſave* as much of it, as is redeemable, by adding to thy diligence : *Suſpect* that it cometh from *thy pride*, that thou canſt not content thy ſelf with *a Calling*, wherein thou mayeſt not be *excellent*; and imagine, that God, of purpoſe to *humble* thee, might divert thy education to another, for which thou art leſs apt : *Obſerve*, what [g] ſtrange things paſt belief, and ſuch as have ſeemed inſuperable, have been conquered and ſubdued by *the obſtinacy* and *improbity* of unwearied labour, and of aſſiduity : *Doubt* not, but by Gods bleſſing upon

[c] Exod. 20. 12.

[d] *Haud æquum facit, qui quod didicit, id dediſcit.* Plaut. in Amphitr.

[e] *Inque eo vel maximè probavi--Apollonium, qui cum mercede docuerit, tamen non patiebatur eos, quos judicabat non poſſe oratores evadere, operam apud ſeſe perdere, dimittebatque: & ad quamcunq; artem putabat eſſe aptum, ad eam impellere, atque hortari ſolebat,* Cic. 1. de Orat.

[f] *Juvenile vitium eſt, regere non poſſe impetum.* Senec. in Troad.

[g] *Nihil eſt quod non expugnet pertinax opera, & intenta ac diligens cura.* Senec. --*Labor omnia vincit Improbus.* Virgil. 1. Georg. *Præſtatus eſt contra verum naturam, & quidem victor abiit, malignitatem ejus pertinacissimo robore ſuperando.* de Demoſt. Val. Max. 8. 7. τύχην καὶ φύσιν ὑπερβάλλεσθαι. Heliodor l. 3. Æthiop. Hiſt.

on thy faithful *induſtry*, to attain in time, (if not to ſuch *perfection* as thou deſireſt, and mighteſt perhaps have attained in ſome other courſe, if thou hadſt been bred up to it; yet) to ſuch a *competent ſufficiency*, as may render thy endeavours acceptable to God, *comfortable* to thy ſelf, and *ſerviceable* to community. If by theſe and the like conſiderations, and the uſe of other good means, thou canſt bring *thy affections* to ſome indifferent *liking* of, and *thy abilities* to ſome indifferent *mediocrity* for, that courſe which *Education* hath opened unto thee: thou haſt no more to do; There's thy *Courſe*, that's thy *Calling*, that's *the Work* whereunto God hath appointed thee.

But if after long ſtriving, and pains, and trial, thou canſt neither bring *thy mind* to it, nor do any *good* upon it, having faithfully deſired and endeavoured it, ſo that thou muſt needs leave the courſe of thy *Education*: or (which is another caſe) if thy *Education* have left thee *free*, (as many Parents, *God* knoweth, are but too careleſs that way); then *Secondly*, thou art in the next place to conſider of thy *Gifts* and *Abilities*; and to take direction from them, rather than from thine *inclination*. And this *Rule* I take to be very ſound: not only from the Apoſtles intimation, *verſ.* 17. ([h] *As God hath diſtributed to every man, as the Lord hath called every one*) where he ſeemeth to make *the choice* of mens *Callings*, to depend much upon *the diſtribution* of Gods *Gifts*: but withal, for two good *Reaſons*. *One is*, becauſe our *Gifts* and *Abilities*, whether of body or mind, being in *the brain* or *hand*, are at a better certainty, than our *Propenſions* and *Inclinations* are, which are ſeated in the *Heart*. The heart is [i] *deceitful above all things*: and there are ſo many rotten corruptions in it, that it is a very hard thing for a man to diſcern his own *Inclinations* and *Propenſions*, whether they ſpring from a *ſound*, or from a *corrupt root*. Whereas in the diſcerning of our *Gifts* and *Abilities*; we are leſs ſubject to *groſs Errours* and miſtakings: I mean for the *truth* and *reality* of them; howſoever we are apt to over-value them for *the* [k] *meaſure* and *degree*. Now it is meet in *the choice* of our Callings, we ſhould follow *the ſurer guide*: and therefore rather be led by our [l] *Gifts*, than by our *Inclinations*. The *other Reaſon* is; becauſe our *Inclinations* cannot ſo well produce *Abilities*, as theſe can draw on *them*. We ſay indeed, there is nothing hard to a willing mind: and in ſome ſenſe, it is true. Not as if a willing mind could make us do more than we are able. A man can do no more, than he can do, be he never ſo willing: but becauſe a willing mind will make us *exerere vires*, ſtir up our ſelves to do as much as we are able, which we uſe not to do in thoſe things we go unwillingly about. *Willingneſs* then may quicken the ſtrength we have: but it doth not put any new ſtrength into us. But *Abilities* can *produce* Inclinations *de novo*; and *make* them where they *find* them not. As we ſee, every other natural thing is *inclinable* to the exerciſe of thoſe natural *faculties*, that are in it: ſo certainly would every man have ſtrongeſt *inclination* to thoſe things, whereto he hath ſtrongeſt *abilities*, if wicked and untoward *affections* did not often corrupt our *inclinations*, and hinder them from moving their own proper and natural way. It is beſt, then to begin the choice of our Callings from our *Abilities*, which will fetch on *Inclinations*; and not from our *Inclinations*, which without *Abilities* will not ſerve the turn.

35.

h Verſ. 17. hic.

i Jer. 17. 9.

k *Ferè plus nobis videmur poſſe quàm poſſumus* Senec. de tranquil. c. 4.

l *Metiri ſe quemque ſuo modulo ac pede verum eſt.* Horat. 1. *Ep.* 7.

Concerning which *gifts* or *abilities*; what they *are*, and how to make true *judgement* of them, and how to frame *the choice* of our Callings from them: to ſpeak punctually and fully would require a large diſcourſe. I can but

36.

but touch at ſome few points therein, ſuch as are of daily uſe; and proceed. 1. *Firſt*, by *gifts* and *abilities* we are to underſtand not only thoſe of *the Minde*; Judgement, Wit, Invention, Memory, Fancy, Eloquence, *&c.* and thoſe of *the Body*; Health, Strength, Beauty, Activity, *&c.* but alſo thoſe which are *without*; Birth, Wealth, Honour, Authority, Reputation, Kindred, Alliance, *&c.* generally *any thing*, that may be of *uſe* or *advantage* unto us for any employment. 2. *Secondly*, as our *abilities* on the one ſide, ſo on the other ſide, all our *wants* and *defects*, which might diſable us more or leſs for any employment, are to be duly weighed and conſidered of, and the one laid againſt the other; that we may know how to make, as near as we can, a *juſt eſtimate* of our ſtrength and ſufficiency. 3. *Thirdly*, it is the ſafer way to *undervalue*, than to *overpriſe* our ſelves, leſt ignorantly confident, we affect a *Calling* above our *ſtrength*; which were to *flye* with *waxen wings*, and to owe the world a laughter. Be we ſure of this: if God have not *gifted* us for it, he hath not *called* us to it. 4. *Fourthly*, in the judging of our Abilities, we ſhould have a regard to the outward *circumſtances* of *times* and *places*, and the reſt. Thoſe *gifts*, which would have made a ſufficient *Prieſt*, in the beginning of *the Reformation*, in that dearth of learning, and penury of the Goſpel; now the times are full of knowledge and learning, would be all little enough for a *Pariſh Clerk*. 5. *Fifthly*, ſomething would be yielded to the judgements of *other men* concerning our Abilities. It is either ſecret *pride*, or *baſe faintneſs* of heart, or dull *ſloth*, or ſome other thing, and not true *modeſty* in us: if being excellently gifted for ſome weighty employment in every other mans judgement, we yet withdraw our ſelves from it, with pretenſions of unſufficiency. 6. *Sixthly*, and laſtly; let us reſolve on that courſe, (*cæteris paribus*;) not only for which we are *competently* fit, but for which we are abſolutely fitteſt. A good Actor it may be could very ſufficiently act any part in the play; repreſent the majeſty of a *King*, or the humor of a *Swaggerer*, or the pranks of a *Bedlam*, or any thing: but yet if he be notedly excellent at ſome part rather than another, he would not willingly be put from that, to act another. *Ergo hiſtrio hoc vidébit in ſcenâ, quod non videbit ſapiens in vitâ?* Shame we to let theſe men be wiſer in their generations, than we in ours. And thus much for *Abilities*.

37. There is yet a Doubt remaineth concerning a mans *Inclination*. In caſe we have examined our gifts, and find them in a good meaſure of competency for ſuch or ſuch a courſe; and yet remain ſtill *averſe* from it, and cannot by any poſſible means work over our *affections* to any tolerable liking of it: in ſuch a caſe what is to be done, or how ſhall we judge what *Calling* is fitteſt for us to take? whether that whereto our *Abilities lead* us, or that whereto our *Inclinations draw* us. As I conceive it, in ſuch a caſe, we are to hold this order. *Firſt*, if our *Inclinations* cannot be won over to that courſe, for which our abilities lie fitteſt; we are to take a ſecond ſurview of our *Abilities*, to ſee if they be *confidently fit* for that whereto our *inclination* ſwayeth us: and if upon due unpartial examination we find they are, we may then [m] follow the ſway of our *inclinations*. The *reaſon* is this. A mans *inclination* cannot be forced. If it can be *fairly won* over, well and good: but *violence* it cannot endure at any hand. And therefore if we cannot make it yield to us in reaſon, there is no remedy, we muſt in wiſdom yield to it, (provided ever it be *honeſt:*) or elſe all *is* loſt. What ever our *ſufficiencies* be; things will not *ſadge* that are undertaken [n] without an *heart:* there is no good to be done *againſt the hair*.

m *Rectè facit, animo quando obſequitur ſuo. Quod omnes homines facere oportet, dum id modo fiat bono.* Plaut. in Amphitr.

n *Malè reſpondent coacta ingenia; reluctante naturâ, irritus labor eſt.* Senec. de tranquil. c. 9.

But

But then *ſecondly*, if upon ſearch we find our ſelves altogether *unſufficient* and unfit for that *Calling*, whereunto our *Inclination* is ſtrongly and violently carried: we are to oppoſe that *inclination* with a greater *violence*; and to ſet upon ſome other *Calling*, for which we are in ſome mediocrity gifted, *ſpeedily* and *reſolvedly*, and leave the ſucceſs to Almighty God. The *Reaſon* this. It being certain that *God* never calleth any man but to that, for which he hath in ſome competent meaſure *enabled* him: we are to hold that for a pernicious and *unnatural inclination* at the leaſt, if not rather for a wicked and *Diabolical ſuggeſtion*, which ſo ſtiffly exciteth us to *a function*, whereto we may be aſſured God never *called* us. 38.

But yet *thirdly*, (and I would commend it unto you as a principal *good Rule*, and the faireſt out-let of all other from amid theſe difficulties;) we ſhould do well to deal with theſe *mutinous* and *diſtracting thoughts* within us, as wiſe *Statiſts* do when they have to deal with men divided in *opinions*, and *factions*, and *ends*. How is that? They uſe to bethink themſelves of a *middle courſe*, to reduce all the ſeveral opinions to a kind of *temper*; ſo as no ſide be ſatisfied *fully* in the propoſals they have tendred, and yet every ſide *in part*: as we commonly hold thoſe to be the [o] *juſteſt arbitrators*, and to make the beſt and the faireſt end of differences between the parties for whom they arbitrate, that by pleaſing *neither*, pleaſe *both*. So here, if our *Educations*, *Abilities*, and *Inclinations* look ſeveral wayes; and the *Inclination* be peremptory and ſtiff, and will not condiſcend to either of the other two: it will be a point of good wiſdom in us, if we can bethink our ſelves of ſome ſuch meet *temper*, as may in part give ſatisfaction to our *Inclinations*, and yet not leave our gifts and *educations* wholly unſatisfied. And that is eaſily done by propoſing *the full latitude* of our *Educations* and *Abilities*, as the utmoſt *bounds* of our choice; and then leaving it to our *Inclinations* to *determine* our particular *choice* within thoſe bounds. For no mans education or gifts run ſo *Mathematically*, and by the *Line*, to that point whereto they direct him, but that there is a kinde of *latitude* in them; and that for the moſt part (By reaſon of the great *variety* and [p] *affinity* of offices and employments) very large and ſpacious. One inſtance ſhall ſerve both to *exemplifie* and *illuſtrate* this Rule. A man deſigned by his parents to the *Miniſtery*, and for that end brought up in *the Univerſity*, ſtudieth there *Philoſophy*, *Hiſtory*, and *the Arts*, and *the Tongues*, and furniſheth himſelf with *general knowledge*, which may enable him, as for the work of *the Miniſtery*, ſo for the exerciſe of any other *profeſſion*, that hath to do with *learning*: ſo as not only the Calling of *the Miniſtery*, but that of the *Lawyer* too, and of the *Phyſician*, and of *the Tutor* and *Schoolmaſter*, and ſundry other beſides theſe, do come within *the latitude* of his *Education* and *abilities*. Certainly if his *mind* would ſtand thereunto, no courſe would be ſo proper for ſuch a man, as that which he was intended for of *the Miniſtery*. But he proveth *obſtinately averſe* from it, and cannot be drawn by any perſwaſion of *friends* or *reaſon* to embrace it. It is not meet to force his *Inclination* quite againſt the bent of it: and yet it is pity his *Abilities* and *Education* ſhould be caſt away. This middle courſe therefore is to be held; even to leave it free for him, to make his choice of *Law*, or *Phyſick*, or *Teaching*, or any other profeſſion that belongeth to a *Scholar*, and cometh within his *latitude*, which of them ſoever he ſhall find himſelf to have the ſtrongeſt *Inclination* and *Propenſion* unto. And the like courſe we are to hold in 39.

o *Apud arbitrum neque nihil, neque tantum quantum poſtulavimus, conſequimur. Quis unquam ab arbitris quantum petit, tantum abſtulit?* Cic. pro Roſc. Com.

p Nulla ars non alterius artis, aut magiſter aut propinqua eſt. Tert. de Idol. cap. 8.

other cases of like nature: by which means, our *Inclinations*, which cannot be driven to *the Center*, may yet be drawn within the *Circumference* of our *Educations* and *Abilities*. He that observeth these Rules I have hitherto delivered, with due respect to his *Education*, *Abilities*, and *Inclination*; and dealeth therein faithfully and unpartially and in the fear of God: may rest secure in his Conscience of his *Inward Calling*.

40. But there must be an *Outward Calling* too: else yet, all is not right.
q 1 Cor. 14. 40. The general Rule, q [πάντα εὐσχημόνως] *Let all things be done honestly, and in order*, enforceth it. There are some *Callings* which conscionably discharged, require great *pains* and *care*; but yet *the profits* will come in, whether *the duties* be conscionably performed, or no. Our calling of *the Ministery* is such; and such are all those *Offices*, as have annexed unto them a certain standing *revenue*, or annual *fee*. Now into such *Callings* as these, every *unworthy* fellow that wanteth maintenance and loveth ease, would be *intruding* (as we of *the Clergy* find it but too true:) and there would be no order kept herein, if there were not left in some others a *power* to *keep back* unsufficient men. There are again divers *Callings* necessary for *the publick*, which yet bring in either no *profits* at all, (if not rather a *charge*,) or at least profits improportionable to *the pains* and *dangers* men must undergo in them: such as are *the Callings of Justice of Peace*, the *High Sheriff* of a County, a *Constable*, *Church-Warden*, *Souldier*, &c. Now from these *Callings*, men of *sufficiency*, to avoid trouble and charge, would *withdraw* themselves; and so *the King* and *Countrey* should be served either not at all, or by unworthy ones. Here likewise would be no order, if there were not left in some others a *power* to *impose* those Offices upon sufficient men. It may be, those in whom either *power* resideth, may sometimes, yea often *abuse* it; (for they are but men:) *keeping back* sufficient men, and *admitting* unsufficient, into callings of *the former*; *sparing* sufficient men, and *imposing* upon unsufficient, offices of *the latter* kind. This is not well: but yet what wise man knoweth not, that there could not be avoided a *necessity* of generall *inconveniencies*, if there should not be left a *possibility* of particular *mischiefs*? And therefore it is needful, there should be this *power* of admitting and refusing, of sparing and imposing, in *Church*, and *Common-wealth*, though it may happen to be thus mischievously abused; rather than for want of this *power*, a multitude of unsufferable *inconveniencies* (as needs there must) should ensue. And from this *power* must every man have his warrant for his *outward Calling* to any Office or imployment in Church or Common-wealth.

41. Now then to frame a *case* to either of these two sorts of *Callings*. A man desireth a lawful Calling, suppose the *Ministery*; not only his *Inclination* bendeth him, but his *Education* also leadeth him, and his *Gifts* encourage him that way: hitherto all things concur, to seal unto his Conscience GOD's *Calling* him to this function. But for so much as he hath not, (as it is not fit any man should have,) *power* to give himself either r *Orders* to be a *Priest*, or *Institution* into a *Pastoral Charge*; he
r See Heb. 5. 4. must, for his *admission* into that holy function, depend upon those to whom the *power* of admitting or refusing in either kind is committed. He may tender *himself*, and his *Gifts* to examination; and modestly crave *admission*: which once obtained, he hath no more to do; his *Calling* is warranted, and his *choice* at an end. But if that be peremptorily denied him, (whether reasonably or no, it now mattereth not;) he is to *rest* himself content a while; to *imploy* himself at his *Study*, or in some other good

good courſe for the time, and to *wait Gods leiſure* and a farther opportunity. And if after ſome reaſonable expectation, upon further tender with *modeſt importunity*, he cannot yet hope to prevail: he muſt begin to reſolve of *another courſe*, ſubmit himſelf to *Authority* and *Order*, acknowledge Gods *providence* in it, poſſeſſe his ſoul in *patience*, and think, that for ſome ſecret corruption in himſelf, or for ſome other juſt cauſe, God is pleaſed that he ſhould *not*, or *not yet*, enter into that *Calling*.

On the other ſide, a *Gentleman* liveth in his Country in good credit 42.
and account; known to be a *ſufficient* man both for *eſtate* and *underſtanding*: thought every way fit to do the King and his Countrey ſervice in *the Commiſſion of the Peace:* yet himſelf, either out of a deſire to live at *eaſe* and avoid *trouble*, or becauſe he thinketh, he hath as much *buſineſſe* of his own as he can well turn him to, without charging himſelf with the cares of the publick; or poſſibly out of a privy *Conſciouſneſs* to himſelf of ſome *defect*, (as, it may be, an *irreſolution* in *judgment*, or in [s] *courage*, or too great a propenſion to fooliſh *pity*,) or for ſome other reaſon which appeareth to him juſt, thinketh not that *a fit Calling* for him, and rather deſireth to be ſpared. But for ſo much as it is not fit a man ſhould be altogether his own judge (eſpecially in things that concern *the Publick*) he muſt herein depend upon thoſe to whom *the power* of ſparing or impoſing in this kind is committed. He may excuſe himſelf by his other many *occaſions*, *alledge* his own *wants* and *inſufficiencies*, and what he can elſe for himſelf; and modeſtly *crave* to be ſpared. But if he cannot by fair and honeſt ſute get off; he muſt ſubmit himſelf to *Authority* and *Order*, yield ſomewhat to *the judgement* of others, think that God hath his ſecret *work* in it, and reſt upon the warrant of this *Outward Calling*.

[s] *Sin Syrac.* 7. 8.

The outward Calling then, is not a thing of ſmall moment, or to be 43
lightly regarded. Sometimes (as in *the Caſe* laſt propoſed,) it may have the chief and *the Caſting voyce*: but where it hath leaſt, it hath alwayes a *Negative*; in every *regular choice* of any calling or courſe of life. And it is this *Outward Calling*, which (I ſay not *principally* but) even *alone* muſt rule every ordinary Chriſtian in the judging of *other mens Callings*. We cannot ſee their *hearts*; we know not how God might *move* them; we are not able to judge of their *inwards Callings*. If we ſee them too *neglectful* of *the duties* of their Calling; if we find their *Gifts* hold very ſhort and unequal proportion with *the weight* of their Calling or the like: we have but little comfortable aſſurance, to make us confident that all is right *within*. But yet (unleſs it be ſuch as are in place of *Authority* and *Office*, to *examine* mens ſufficiencies, and accordingly to *allow* or *diſallow* them,) what hath any of us to do to judge *the heart*, or *the Conſcience*, or *the inward Calling* of our brother? So long as he hath the warrant of an orderly *outward Calling*, we muſt *take* him for ſuch as he goeth for: and *leave* the trial of his heart to *God*, and to his own *heart*. And of this *ſecond* general point *the choice of a Calling*, thus far.

Remaineth now *the third* and laſt point propoſed; The *Uſe of a Mans* 44.
calling. Let him [t] *walk* in it, *verſ.* 17. Let him [u] *abide in it*, *verſ.* 20. Let him *abide therein with God*, here in my Text. At this I aimed moſt in my choice of this Text; and yet of this I muſt ſay leaſt. *Preachers* oft-times do with their *propoſals*, as *Parents* ſometimes do with their *Children*: though they love *the later* as well, yet *the firſt* go away with the largeſt portions. But I do not well, to trifle out that little ſand I have left, in *Apologies*: Let us rather on to *the matter*; and ſee what *Duties* our Apoſtle here requireth of us, under theſe *phraſes* of *Abiding* in our callings, and abiding therein *with God*.

[t] Ver. 17. *bis*
[u] Ver. 20.

45. It may ſeem, he would have us *ſtick* to a courſe; and when we are in a *calling*, not to *forſake* it, nor *change* it no not for a better, no not upon any terms. Perhaps ſome have taken it ſo: but certainly the Apoſtle never meant it ſo. For taking the word [*calling*] in that extent wherein he treateth of it in this Chapter; if that were his meaning, he ſhould conſequently teach, that no *ſingle man* might marry, nor any *ſervant* become free: which are apparently contrary, both unto common *Reaſon*, and unto the very *purpoſe* of the Chapter. But taking the word as we have hitherto *ſpecially* intended it, and ſpoken of it, for ſome ſetled *Station* and *courſe of Life*, whereby a man is to *maintain* himſelf, or wherein to do profitable ſervice to *humane ſociety*, or both: is it yet lawful for a man to *change* it, or is he bound to *abide* in it perpetually without any *poſſibility* or *liberty* to alter his courſe upon any terms? I anſwer: it is *Lawful* to change it;

1. ſo it be done with due *caution*. It is lawful: *firſt*, in ſubordinate Callings. For where a man cannot warrantably climb unto an *higher*, but by the ſteps of *an inferiour calling*; there muſt needs be ſuppoſed a lawfulneſs of relinquiſhing the inferiour. How ſhould we do for *Generals* for the wars, if *Colonels*, and *Lieutenants*, and *Captains*, and common *Souldiers* might not relinquiſh their charges? and how for *Biſhops* in the Church; if *beneficed-men* and *Colledge Governours* where clench't and riveted to their *Cures*, like a nail in a ſure place, not to be removed? Nay, we ſhould have no *Prieſts* in the Church of *England*, (ſince a *Prieſt* muſt be a *Deacon* firſt) if a *Deacon* might not leave his ſtation, and become a Prieſt. But St. *Paul*

u 1 Tim. 3. 13 ſaith, u *They that have uſed the office of a Deacon well, purchaſe to themſelves a good degree*: and ſo in *lower* Callings it is, that men ſhould give proof

2 of their worthineſs for *higher*. It is lawful *ſecondly*, yea neceſſary; when the very *Calling it ſelf*, though in it ſelf *good* and *uſeful*, doth yet by ſome *accident* become *unlawful* or *unuſeful*. As when ſome *Manufacture* is prohibited by the State; or when ſome *more exact* device of later invention,

3 hath made the old unprofitable. It is lawful *thirdly*, when a man by ſome accident becometh *unable* for the duties of his Calling: as by *age*, *blindneſs*, *maim*, *decay of eſtate*, and ſundry other *impediments* which day-

4 ly occur. It is lawful *fourthly*, where there is a *want* of ſufficient men, or not a *ſufficient number* of them in ſome Callings, for the *neceſſities* of the State and Countrey: in ſuch caſes, *Authority* may interpoſe, and cull out men from other *Callings*, ſuch as are *fit*, and may be *ſpared*, to ſerve in thoſe.

5 Not to branch out too many particulars, it is lawful *generally*; where either abſolute *Neceſſity* enforceth it, or lawful *Authority* enjoyneth it, or a concurrence of weighty *circumſtances* faithfully, and ſoberly, and diſcreetly laid together, ſeemeth to require it.

46. 1 But then it muſt be done with due *cautions*. As *firſt*, not out of a *deſultory* lightneſs. Some men are ever x *reſtleſs*, as if they had *Wind-mills* in their heads: every new crotchet putteth them into a new courſe. But theſe *rowling ſtones* carry their curſe with them; they ſeldome *gather moſs*: and who prove many *Concluſions*, it is a wonder, if their laſt *Concluſion* prove not *Beggary*: If thou art well, y keep thy ſelf well: leſt thinking to meet with better, thou find worſe. Nor *ſecondly*, out of the greedineſs of a *covetous* or *ambitious* luſt. *Profit* and *credit*, are things *reſpectively* amongſt other things, to be conſidered both in *the choice* and *change*: but not *principally*, and *above* all other things; certainly not *wholly*, and *without*, or *againſt* all other things. *Thirdly*, nor out of ſullenneſs, or a *diſcontentedneſs* at thy preſent condition. Content groweth from *the mind*, not from *the condition*: and therefore change of *the Calling*, *the mind* unchanged,

x *Nullam mentem animi habeo: ubi ſum, ibi non ſum; ubi non ſum, ibi eſt animus.* Plaut. in Ciſtel.

2. y Ὅπα καλῶς βεβίωκας, μεμένε, καὶ εὐτυχὴς τὰ πάντα. apud Stob. Serm.

3.

ed, will either *not* afford content, or *not long*. Thy *new broom*, that now *ſweepeth clean* all diſcontents from thee, will ſoon grow *ſtubbed*; and leave as much filth behind to annoy thee, as the old one thou flungeſt away. Either learn with S. *Paul*, in whatſoever ſtate [z] *thou art*, to be therewithal content: or never hope to find content in whatſoever ſtate *thou ſhalt be*. Much leſs *fourthly*, out of an *evil eye* againſt thy *neighbour* that liveth by thee. There is not a baſer ſin than *envy*: nor a fouler mark of *envy*, than to forſake thine own *trading*, to juſtle thy neighbour out of his. Nor *fifthly*, out of degenerous *falſe-heartedneſs*. That man would ſoon dare to be *evil*, that dare not long be *good*. And he that flincheth from his *Calling*, at the *firſt* frown; who can ſay he will not flinch from his *conſcience*, at the *next*? In an upright courſe, fear not *the face of men*: neither [a] *Leave thy place, though the ſpirit of a Ruler riſe up againſt thee.* Patience will *conjure* down again that *ſpirit* in time: only, if thou keep thy ſelf within thy *circle*. But *ſixthly*, be ſure thou change not, if thy *Calling* be of that nature, that it may not be changed. Some degrees of *Magiſtracy* ſeem to be of that nature: and therefore ſome have noted it, rather as an act of *impotency* in in *Charls the fifth*, than a fruit either of *Humility*, or *Wiſdome*, or *Devotion*, that he reſigned his *Crown*, to betake himſelf to a *Cloyſter*. But our Calling of *the Miniſtry* is certainly ſuch. There may be a change of *the ſtation*, or *degree*, in *the Miniſtry* upon good cauſe and with due circumſtances: but yet ſtill ſo, as that the main *Calling* it ſelf remain unchanged. This *Calling* hath in it ſomething that is *ſacred*, and ſingular, and different from other Callings. As therefore things once *dedicated* and hallowed to *religious* ſervices, were no more to return to *common* uſes; (for that were to *prophane* them *ipſo facto*, and to make them *unclean*:) ſo *perſons* once *ſet apart* for the holy work of *the Miniſtry*, ([b] *ſeperate me* Paul *and* Barnabas,) and inveſted into their calling with ſolemn collation of [c] *the Holy Ghoſt* in a ſpecial manner; if any more they return to be of that lump from which they are *ſeparated*, they do as it were puff the bleſſed *breath of Chriſt* back into his own face, and renounce their part in *the Holy Ghoſt*. Bethink thy ſelf well therefore before hand, and conſider what thou art in doing, when thou beginneſt to reach forth thine hand towards this *ſpiritual Plow*: know, when it is once there, it may not be *pulled back* again, no not for a *Dictatorſhip*. That man can be no leſs than *diſorderly* at the leaſt, that forſaketh his *orders*. You ſee, I do but point at things as I go, which would require further enlarging; becauſe I deſire to have done.

This then, that we ſhould *perſevere* in our callings until death, and not *leave* or *change* them upon any conſideration whatſoever; is not the thing our Apoſtle meaneth by *abiding in* our Callings. The word importeth divers other *Chriſtian duties*, concerning the *uſe* of our *Callings*. I will but touch at them, and conclude. The firſt is *contentedneſs*: that we neither *repine* at *the meanneſs* of our own, nor *envy* at *the eminence* of anothers Calling. [d] *Art thou called, being a ſervant? care not for it*, ſaith this Apoſtle, but a little before my Text. All men cannot have *rich*, or *eaſie*, or *honourable* Callings: the neceſſity of the whole, requireth that ſome ſhould *drudge* in *baſer* and meaner offices. [e] *If all the body were Eye, where were the Hearing?* And if there were none to grind at *Mill*, there would ſoon be none to ſit upon *the Throne*. *Solomon*'s *Temple* had not been reared to this hour, if there had not been [f] *burden bearers* and *labourers*, as well as *curious workers* in ſtone, and braſs, and gold. There ſhould be no *ſhame* in that, whereof there can be no *want*: nay [g] *Much more*; *thoſe members of the body, which ſeem to be more feeble, are neceſſary*. *Grudge* not at *thine own* lot; for not *the meaneſt* Calling, but hath a *promiſe* of Gods bleſſing: neither

envy

z Phil. 4. 11.

4.

5.

a Eccl. 10. 4.

6.

b Acts 13. 2. whence ἀφορισμός, &c. Rom. 1. 1.

c Joh. 20. 22.

47.

d Ver. 21. *hic.*

e 1 Cor. 12. 17.

f 3 King. 5. 15.

g 1 Cor. 12. 22.

envy anothers lot; for not *the greateſt* Calling, but is attended with worldly *vexations.* Whatſoever thy Calling is, *therein abide:* be *Content* with it.

48. The ſecond is *faithfulneſs*, and Induſtry and Diligence. What is here called *Abiding in it*, is at *v.* 17. called [h] *Walking in it*; and in *Rom.* 12. *Waiting on it*, ([i] *Let him that hath an office, wait on his office.*) [k] *It is required in ſtewards that a man be found faithful:* and every man in his Calling, is [l] *a Steward.* He that profeſſeth a *Calling*, and doth nothing in it; doth no more *abide* in it, than he that *leaveth* it, or he that *never had* it. *Spartam quam nactus es, orna.* Whatſoever Calling thou haſt undertaken, *therein abide*; be *painful* in it.

h Ver. 17. *bis.* i Rom. 12. 7. k 1 Cor. 4. 2. l 1 Pet. 4. 10.

49 The third is *ſobriety*; that we keep our ſelves within the proper *bounds* and *limits* of our *Callings.* For how doth he abide in his *Callings*, that is ever and anon *flying out* of it, or *ſtarting* beyond it? like an *extravagant ſouldier*, that is alwayes breaking rank. [m] *Uzza* had better have ventured *the falling*, than *the fingering* of *the Ark*, though it tottered. It is never well, when *the* [n] *Cobler* looketh above *the Ankle*; nor when *Lay-men* teach us *what*, and *how*, we ſhould teach them. *The Pope* ſhould have done well, to have thrown away *his keyes*, (as they ſay one of them once did,) before he had taken *the ſword* into his hands: and *Midwives* well, to [o] *go teach all Nations*, before they *baptize them in the Name of the Name of the Father, & of the Son, and of the Holy Ghoſt.* Let it be the ſingular abſurdity of the *Church of Rome*, to allow *Vicars* to diſpoſe of *Crowns*, and *Women* of *Sacraments.* As for thee, whatſoever thy calling be, *therein abide*, keep within *the bounds* of it.

m 2 Sam. 6. 6.

n *Ne Sutor ultra crepidam.* vid. Plin. 35. Nat. Hiſt. 10.

o Mat. 28. 19.

50. But yet abide *with God.* That clauſe was not added for nothing: it teacheth thee alſo ſome duties, *Firſt*; ſo to demean thy ſelf in thy *particular* Calling, as that thou do nothing but what may ſtand with thy *general* Calling. *Magiſtrate*, or *Miniſter*, or *Lawyer*, or *Merchant*, or *Artificer*, or whatſoever other thou art; remember thou art withall a Chriſtian. Pretend not *the* [p] *neceſſities* of thy *particular Calling* to any breach of the leaſt of thoſe *Lawes* of God, which muſt rule thy *General Calling.* God is *the author* of both Callings: of thy *General Calling*, and of thy *Particular Calling* too. Do not think he hath called thee to *ſervice* in the one, & to *liberty* in the other; to *Juſtice* in the one, and to *Couſenage* in the other; to *Simplicity* in the one, and to *Diſſimulation* in the other; to *Holineſs* in the one, & to *Prophaneneſs* in the other; in a word, to an entire and univerſal *Obedience* in the one, and to any kind or degree of *Diſobedience* in the other.

p *Jam illa objici ſolita vox, Non habeo aliud quo vivam.* Tertul. de Idol. cap. 5. *v.* ibid. cap. 12. *pulchre.*

51 It teacheth thee *ſecondly*; not to *ingulf* thy ſelf ſo wholly into the buſineſs of thy *particular Calling*, as to *abridg* thy ſelf of convenient opportunities for *the exerciſe* of thoſe religious *duties*, which thou art bound to perform by virtue of thy *general Calling*; as *Prayer*, *Confeſſion*, *Thankſgiving*, *Meditation*, *&c.* God alloweth thee to ſerve *thy ſelf*; but he *commandeth* thee, to ſerve *him* too. Be not thou ſo all *for thy ſelf*, as to forget *him*: but as thou art ready to embrace that *liberty*, which he hath given thee, to ſerve thy ſelf; ſo make a conſcience to perform *thoſe duties* which he hath required of thee for his *ſervice. Work*, and ſpare not: but yet *pray* too, or elſe work not. *Prayer* is the means, to procure a *bleſſing* upon thy *labors*, from his hands: who never faileth to *ſerve* them, that never fail to *ſerve* him. Did over any man [q] *ſerve God for nought?* A man cannot have ſo comfortable aſſurance, that he ſhall proſper in the affairs he taketh in hand, by any other means, as by making God *the Alpha & Omega* of his endeavours; by *beginning* them in his *name*, & directing them to his *glory.* Neither is this a point of *Duty* only; in regard of Gods *command*; or a point of *Wiſdom*, only, to make our *labors* ſucceſsful: but it is

q Job 1. 8.

a

a point of *Juſtice* too, as due by way of *Reſtitution*. We make bold with *his day*, and diſpenſe with ſome of that *time* which he hath ſanctified unto his ſervice, for our own *neceſſities*: It is equal we ſhould allow him at leaſt as much of *ours*, as we *borrow* of *his*; though it be for our neceſſities, or lawful *comforts*. But if we *rob* him of ſome of his time (as too often we do) employing it in our own buſineſſes, without the warrant of a *juſt neceſſity*: we are to know that it is *theft*, yea *theft* in the higheſt degree, *ſacrilege*; and that therefore we are bound, at leaſt as far as *petty theeves* were in the *Law*, to a [r] *four-fold* reſtitution. *Abide in* thy Calling, by doing *thine own part*, and *labouring* faithfully; but yet ſo, as *Gods part* be not forgotten, in *ſerving* him daily.

r Exod. 22. 1. 2 Sam. 12. 6.

It teacheth thee, *thirdly*; to watch over *the ſpecial ſins* of thy particular Calling. *Sins*, I mean not that cleave *neceſſarily* to the Calling; for then *the very Calling* it ſelf ſhould be unlawful: but *ſins*, unto the temptations whereof the condition of thy *Calling*, layeth thee *open*, more than it doth unto *other ſins*, or more than ſome *other Callings* would do unto the ſame ſins; and wherewith, whileſt thou art ſtirring about *the buſineſſes* of thy *Calling*, thou mayeſt be ſooneſt overtaken, if thou doſt not heedfully watch over thy ſelf and them. *The Magiſtrates* ſins, Partiality and Injuſtice; *the Miniſters* ſins, Sloth and Flattery; *the Lawyers* ſins, Maintenance and Colluſion; *the Merchants* ſins, Lying and Deceitfulneſs; *the Courtiers* ſins, Ambition and Diſſimulation; *the Great mans* ſins, Pride and Oppreſſion; *the Gentlemans* ſins, Riot and Prodigality: *the Officers* ſins, Bribery and Extortion; *the Countrey mans* ſins, Envy and Diſcontentedneſs; *the Servants* ſins, Tale-bearing and Purloyning. In every *State* and condition of life, there is a kind of *opportunity* to ſome *ſpecial ſin*: wherein if our *watchfulneſs* be not the greater, mainly to oppoſe it, and keep it out; we cannot *abide therein with God*. 52.

All that I have done all this while, in my paſſage over this Scripture, is but this. I have proved the *neceſſity* of having a *Calling*; layed down *directions* for the *Choice* and *trial* of our *Callings*; and ſhewed, what is required of us in *the uſe* of our *Callings* for *the abiding therein with God*. And having thus diſpatched my Meſſage, it is now time I ſhould ſpare both your *ears*, and my own *ſides*. God grant that every one of us may *remember* ſo much of what hath been taught, as is needful for each of us; and faithfully *apply* it unto our own ſouls and conſciences; and make a profitable and ſeaſonable *uſe* of it in the whole courſe of our lives: even for Jeſus Chriſt his ſake, his bleſſed Son, and our alone Saviour. To whom, *&c.*

A D

AD POPULUM.

The Fifth Sermon.

At St. *Pauls* Croſs *London*, *Nov.* 21. 1624.

1 Tim. 4. 4.

For every Creature of God is good: and nothing to be refuſed, if it be received with Thanksgiving.



OF that great and Univerſal *Apoſtacy*, which ſhould be in the Church through the tyranny and fraud of *Antichriſt*; there are elſewhere in the Scriptures more *full*, ſcarce any where more *plain* Predictions, than in this paſſage of St. *Paul*, whereof my Text is a part. The Quality of *the Doctrines* foretold *Verſ.* 1. contrary to the Faith, Erroneous, Deviliſh; [a *Now the Spirit ſpeaketh expreſly, that in the later times ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, and doctrines of Devils.*] The Quality of *the Doctors*, foretold, *verſe* 2. Liars, Hypocritical, Unconſcionable; [b *Speaking lies in Hypocriſie, having their conſciences ſeared with a hot Iron.*] But leſt theſe *generalities* ſhould ſeem not ſufficiently *diſtinctive*; each ſide charging other, (as commonly it hapneth where differences are about *Religion*) with *Apoſtacy*, and *Error*, and *Falſhood*, and *Hypocriſie*: the Apoſtle thought it needful to point out thoſe *Antichriſtian Doctors* more diſtinctly, by ſpecifying ſome *particulars* of their deviliſh *Doctrines*. For which purpoſe he giveth inſtance in (a) *two* of their *Doctrines*, whereof he maketh choice, not as being ſimply *the worſt* of all the reſt, (though bad enough) but as being more eaſily diſcernable than moſt of the reſt; *viz.* a Prohibition of *Marriage*, and an Injunction of *abſtinence* from certain *meats*. Which particulars, being ſo agreeable to the preſent *Tenets* of *the Romiſh* Synagogue, do give even of themſelves alone, a ſtrong ſuſpition, that there is the ſeat of *Antichriſt*. But joyned unto the other Propheſies of (*b*) St. *Paul*, and (*c*) St. *John*, in other places, make it ſo unqueſtionable; that they who will needs be ſo unreaſonably charitable, as to think *the Pope* is not *Antichriſt*, may at the leaſt wonder, (as (*d*) one ſaith well) by what ſtrange chance it fell out, that theſe Apoſtles ſhould draw the *picture* of *Antichriſt* in every point and limb, ſo *juſt like the Pope*, and yet never think of him.

1.

a Verſ. 1.

b Verſ. 2.

a Verſ. 3.

b 2 Theſ. 2. 3, &c.
c Apoc. 13. 11, &c.

d *Moulins* accompliſhment in the Preface.

2. The words of *the Text*, are the ground of a *Confutation*; indeed properly and directly of the later of theſe *two Errors* only, concerning *Abſtinence* from certain meats: but yet ſo, as it ſtrongly overthroweth the other too, concerning *Marriage*; and in truth generally, all other ſuperſtitious *Precepts* or *Prohibitions*, of like Nature. *Marriage* being the holy *Ordinance* of God, as *Meats* are the good *Creatures* of God: and neither *Marriage*, nor *Meats*, nor any other *Creature* or *Ordinance*, being to be refuſed as upon *tye of Conſcience*; provided ever, they be received with ſuch *thankfulneſs*, and ſuch other requiſite *conditions*, as become Chriſtian men. *For every Creature of God is good; and nothing to be refuſed, if it be received with thankſgiving.*

3. Which words give us occaſion to conſider of *Three points*, which according
1. to the number and order of the ſeveral clauſes in this Verſe are theſe. *Firſt, the Quality* of Gods Creatures, as they come from him, and are given to us:
2. [*Every Creature of God is good.*] *Secondly, the Uſe* of Gods Creatures, conſiſting in their *lawfulneſs* unto us, and our *liberty* unto them: [*And nothing to*
3. *be refuſed.*] *Thirdly*, a *Condition* neceſſary on our parts, leſt *the Creatures* otherwiſe good and lawful, ſhould become unto us evil and hurtful; and that is *Thankfulneſs*: [*If it be received with Thankſgiving.*] The *two firſt* ſet out *the bounty* of God towards us; who hath made a world of Creatures, and all *good*, and hath not envied us *the uſe* of any of them: and *the third*, containeth *our duty* unto God in regard thereof; *viz.* to return unto him, for the free uſe of all *his good Creatures*, the tribute of *our Thanks*. Of theſe *three points* it is my purpoſe, by *Gods* grace, and with your patience, to ſpeak in ſuch *manner*, as ſhall be moſt for our edification; in ſuch *meaſure* as the uſual hours will allow; and in ſuch *Order* as the Text giveth them: and firſt of *the firſt*, from the firſt clauſe thereof; *Every Creature of God is good.*

4. By *Creature* underſtand, not only ſuch as are appointed for nouriſhment: but
a Gen. 1. 1. *b* Exod. 20. 11. *c* Col. 1. 16. even all kind of created Beings; *the* (a) *Heaven* and *the Earth*, and (b) *all things* therein contained (c) *viſible* and *inviſible*, with all their ſeveral *Properties* and *Accidents*. Of all and each of theſe the Apoſtles aſſertion is true; *Every Creature of God is good.* He concludeth all kinds of *meats* to be good; becauſe they are *the Creatures* of God: which argument were not good, if *every Creature* were not good. And by goodneſs underſtand, not only that *goodneſs*, *ad intra*, whereby every thing is ſimply and *metaphyſically good*, in regard of the nature, perfection, and being thereof: but that *goodneſs*, *ad extra* too, whereby every thing is in the kind, and in ſome meaſure endowed with an ability to
d V. Scalig. exer 307. *ſect.* 27. do *ſome good* without and beyond it ſelf. You may call them an (d) *abſolute*, and a *Relative goodneſs*. And every creature hath both of theſe. There being in the meaneſt and baſeſt of *Gods Creatures*, not only an *Abſolute Goodneſs*, whereby it is perfect in its proper kind, *Quà Ens*, as it hath a being and exiſtence; but alſo a *Relative Goodneſs* too; and that two-fold. One, reſpecting God the *Creator*: whoſe glory, more or leſs, it ſerveth to ſhew forth, *Quà*
e Πάντα τὰ γεγαθὰ ὡφέλιμα, Plat. in Prot. & in Menon. *Creatura*, as it is *the work* of his hands. Another, reſpecting its (e) *fellow-Creatures*: to ſome of whom it is ſome way or other ſerviceable, *Quà pars Mundi*, as it is a part of *the whole*; but eſpecially, ſerviceable unto *Man*, for whoſe *ſervice* (next under *the glory of God*) the whole was Created. The ſum is, Every *Creature* which *God* hath made is *good*. *Good*, abſolutely and in it ſelf; as a *Thing*: *Good*, in that it ſetteth forth *the glory* of him that made it, as a *Creature*: *Good*, as a part of *the World*, for the ſervice it doth to Man, and other Creatures.

5. Hereof we need neither further, nor other teſtimony, than Gods own ap-
f Gen. 1. 4, 12, 18, 21, 25. probation regiſtred in the ſtory of *the Creation*, *Gen.* 1. Where we may ſee Gods allowance ſtamped, both upon *the ſeveral Creatures* of each ſeveral day, that they were (f) *good*: and alſo upon *the whole frame* of the Creatures, when

when the work was finiſhed; that behold they were (g) *Exceeding good. Et nuſquam in toto corpore menda fuit.* In this goodly *Syſteme* and fabrick of Nature that which is beyond all, is, *the Harmony* and conjuncture of the Parts, *exceeding* in *goodneſs*, *beauty*, and *perfection*: yet ſo, as no *one part* is ſuperfluous or unprofitable; or, if conſidered ſingly and by it ſelf, deſtitute of its *proper goodneſs* and uſefulneſs. As in *the Natural Body* of a Man; not the leaſt *member*, or *ſtring*, or *ſinew*, but hath his proper office and comelineſs in the body: and as in *the Artificial Body* of a Clock or other Engine of motion, not the leaſt *wheel*, or *pin*, or *notch*, but hath his proper work and uſe in the Engine. *God* hath given to every thing he hath made, that (a) *number*, *weight*, and *meaſure* of perfection and goodneſs, which he ſaw fitteſt for it unto thoſe ends for which he made it. *Every Creature of God is good.*

g *Ibid.* v.31.

a Wiſd.11.20.

6. A truth ſo evident; that even thoſe among *the Heathen Philoſophers*, who either denied or doubted of *the Worlds Creation*, did yet, by making (b) *Ens* and *Bonum*, terms convertible, acknowledge *the goodneſs* of every *Creature*. It were a ſhame then for us, who (c) *Through faith underſtand that the worlds were framed by the word of God*; if our *aſſent* unto this truth ſhould not be by ſo much *firmer* than theirs, by how much our *evidence* for it is *ſtronger* than theirs. They perceived *the thing*; we *the ground* alſo: they ſaw, it was ſo; we, why it is ſo. Even becauſe it is *the work of God*; A God *full* of goodneſs; *a God* who is nothing but goodneſs; a *God* (d) *eſſentially* and *infinitely* good, yea, very *Goodneſs* it ſelf. As is *the Workman*, ſuch is his * *workmanſhip*. Not for *degree*, (that is here impoſſible;) but for *the truth* of the Quality: nor alike *good* with him, but like to him in being *good*. In every Creature there are certain tracts and *footſteps*, as of *Gods Eſſence*, whereby it hath its *Being*: ſo of his *Goodneſs* too, whereby it alſo is *good*. The (e) *Manichees* ſaw the ſtrength of this Inference: Who, though they were ſo injurious unto *the Creatures*, as to repute ſome of them *evil*; yet durſt not be ſo abſurd, as to charge *the true God* to be the cauſe of thoſe they ſo reputed. Common reaſon taught them, that from *the good God* could not proceed any *evil thing*: no more than *Darkneſs* could from the light of *the Sun*, or *Cold* from the heat of *the fire*. And therefore, ſo to defend their *Error*, as to avoid this *abſurdity*; they were forced to maintain another *abſurdity* (indeed a greater, though it ſeemed to them the leſs of the two) *viz.* to ſay, there were *two Gods*, a *Good God*, the Author of all *good things*; and an *Evil God*, the Author of all *evil things*. If then we acknowledge that there is but (f) *one God*, and that one *God good*; (and we do all ſo acknowledge:) unleſs we will be more abſurd than thoſe moſt abſurd *Hereticks*, we muſt withal acknowledge all *the Creatures* of that one and *good God* to be alſo *good*. He is ſo the cauſer of all that is *good*; (for (g) *Every good gift, and every perfect giving, deſcendeth from above from the Father of lights*: as that he is the cauſer only of what is good; (for *with him is no variableneſs, neither ſhadow of turning*, ſaith St. *James*.) As *the Sun*, who is *Pater luminum*, the fountain and *Father of lights* (whereunto St. *James* in that paſſage doth apparently allude) giveth *light* to the Moon, and Stars, and all the lights of heaven, and cauſeth *light* whereſoever he ſhineth, but no where cauſeth *darkneſs*: So God the *Father*, & fountain of all *goodneſs*, ſo communicateth *goodneſs* to every thing he produceth, as that he (*h*) cannot produce any thing at all, but that which is *good*. *Every Creature of God* then *is good*.

b Ἀγαθὸν ὑπάρχων λέγεται τῷ ὄντι. Ariſt. 1. Ethic. 6.

c Heb.11.3.

d *Pars naturæ eorum eſt eſſe bonos.* (De Diis.) Senec. Ὁ Θεὸς τὸ καὶ πάντα τὰ ἀγαθὰ ἔχει. Plat. in Timæo.

e See *Aug. paſſim in ſcriptis contr. Manichæos.*

f 1 Cor.8.6.

g Jam.1.17.

Which being ſo; certainly then, *firſt* (to raiſe ſome *Inferences* from the Premiſſes for our farther inſtruction and uſe) certainly I ſay; *Sin*, and *Death*, and ſuch things as are evil, and *not good*, are not of Gods making, they are none of his *Creatures*: for all his Creatures are good. (a) *Let no man therefore ſay, when he is tempted*, and overcome of ſin, *I am tempted of God*: neither let any man ſay, when he hath done *evil*, It was *God's doing*. God indeed preſerveth *the Man*, actuateth *the Power*, and ordereth *the Action* to the glory of his *Mercy*

h *Errat, ſi quis putet illos (Deos) nocere velle, qui non poſſunt.* Sen. Epiſt. 95. *Nec dant malum, nec habent.* Ibid.

7. a Jam.1.13.

or *Justice:* but he hath no hand at all in the sinful *defect* and *obliquity* of a wicked action. There is a *natural* (or rather *transcendental*) Goodness, *Bonitas Entis*, as they call it, in every *Action*, even in that whereto the greatest sin adhereth: and that (b) *Goodness* is from *God*, as that *Action* is his *Creature*. But *the Evil* that cleaveth unto it, is wholly from the default of *the Person* that committeth it; and not at all from God. And as for *the Evils of Pain* also; neither are they of Gods making. (c) *Deus mortem non fecit*, saith the Author of the Book of Wisdom, *God made not death, neither doth he take pleasure in the destruction of the living: but wicked men by their words, and works, have brought it upon themselves:* (d) *Perditio tua ex te Israel*, Hosea 13. *O Israel, thy destruction is from thy self:* that is, both *thy sin*, whereby thou *destroyest* thy self, and *thy Misery* whereby thou art *destroyed*, is only and wholly from thy self. Certainly, *God* is not *the cause* of any *Evil*, either of *Sin* or *Punishment*. Conceive it thus: not *the Cause* of it (*formally*, and) so far forth as it is *Evil*. For otherwise, we must know, that (*materially* considered) all *Evils of Punishment* are from God: for, (e) *Shall there be evil in the City, and the Lord hath not done it?* Amos 3.6. In *Evils* of *sin*, there is no other, but only that *Natural* or *Transcendental goodness* (whereof we spake) in *the Action*: which *goodness* though it be from God, yet because *the Action* is *Morally* bad, God is not said to do it: But in *Evils of Punishment*, there is, over and besides that *Natural Goodness*, whereby they exist, a kind of *Moral Goodness*, (as we may call it, after a sort; *improperly*, and by way of *reduction*) as they are Instruments of *the Justice* of God: and whatsoever may be referred to *Justice*, may so far forth be called *good:* and for that very *goodness*, God may be said in some sort to be the *Author* of these evils of *punishment*, though not also of those other evils of *Sin*. In both, we must distinguish *the Good* from *the Evil:* and ascribe all *the Good*, wheresoever it be, (*Transcendental*, *Natural*, *Moral*, or if there be any other) to God alone; but by no means any of *the Evil*. We are *unthankful*, if we impute any *good*, but to him: and we are *unjust*, if we impute to him any thing but *good*.

b *Mali author non est, qui omnium quæ sunt author est: quia in quantum sunt, in tantum bona sunt.* Aug. 83. Quæst. 21.

c Wisd. 13. 16.

d Hos. 13. 9.

e Amos 3. 6.

8.

Secondly, from *the goodness* of the least *Creature*, guess we at the (*f*) excellent *goodness* of the great *Creator*. (g) *Ex pede Herculem.* God hath imprinted, as before I said, some *steps* and footings of his *goodness* in *the Creatures:* from which we must take the best scantling, we are capable of, of those admirable and inexpressible and unconceivable *perfections* that are in him. There is no beholding of the body of this *Sun*, who dwelleth in such a (a) *Glorious light as none can attain unto;* that glory would *dazle* with blindness the sharpest and most *Eagly eye* that should dare to fix it self upon it, with any stedfastness: enough it is for us, from those (*b*) rays and glimmering *beams* which he hath scattered upon *the Creatures*, to gather how infinitely he exceedeth them in brightness and glory. (c) *De ipso vides, sed non ipsum:* We see *his*, but not *Him*. His *Creatures*, they are our best, indeed our only instructers. For though his *revealed Word* teach us, that we should never have learned from *the Creatures* without it: yet, (fitted to our capacity) it teacheth no otherwise, than by resemblances taken from *the Creatures*. (d) Τὸ γνωστὸν τοῦ θεοῦ, as St. *Paul* calleth it, *Rom.* 1. the whole Latitude of *that, which may be known of God, is manifest in* the Creatures: and *the invisible things of God* not to be *understood but by things that are made*. St. *Basil* therefore calleth the world, (e) διδασκαλίας παιδευτήριον, the very *School* where the knowledge of God is to be learned: And there is a double way of *teaching*, a twofold method of training us up into that *knowledge* in that school: that is to say, (f) *Per viam Negationis*, and *per viam Eminentiæ*. First, (g) *Viâ Negationis*: look whatsoever thou findest in *the*

f Wisd. 13. 1, &c.

g *A. Gell.* 1. *Noct. Attic.* 1.

a 1 Tim. 6. 16.

b *Tanta hæc formarum varietas in rebus conditis, quid nisi quidam sunt radii Deitatis: demonstrantes quidem quòd verè sit à quo sunt; non tamen quid sit, prorsus diffitentes.* Bern. Ser. 31. in Cant.

c Bern. *ibid.*

d Rom. 1. 19. 20.

e *Basil.*

f Aquin. 1. qu. 12. 12.

g οὐδὲ Θεοῦ τὸ ὅσον ἐστὶν ἀδύνατον, κατ' ὑπερβολὴν, ἀπειρότητος· ἢ μᾶλλον ὅτι τῆς πάντων ἐφαπτόμενος ποιεῖται ὁ λόγος. Damasc. 1. de fid. Orthod. 4.

Creature,

Creature, which ſavoureth of *defect* or imperfection; and know, God is not ſuch. Are they limited? ſubject to change, compoſition, decay, *&c*? *Remove* theſe from *God*; and learn that he is infinite, ſimple, unchangeable, eternal. Then *Via Eminentiæ*: look whatſoever *perfection* there is in *the Creature* in any degree; and know that the ſame, but (infinitely and incomparably) more eminently, is in *God*. Is there *Wiſdom*, or *Knowledge*, or *Power*, or *Beauty*, or *Greatneſs*, or *Goodneſs*, in any kind, or in any meaſure, in any of *the Creatures*? *Affirm* the ſame, but without meaſure, of *God*: and learn that he is infinitely *wiſer*, and *skilfuller*, and *ſtronger*, and *fairer*, and *greater*, and *better*. In every good thing, ſo differently excellent above and beyond *the Creatures*; as that, though yet they be *good*, yet compared with him, they deſerve not the name of *good*, (h) *There is none good but one, that is God*, Mar.10. None *good*, as he: ſimply, and abſolutely, and eſſentially, and of himſelf ſuch. *The creatures* that they are *good*, they have it from him; and their *goodneſs* dependeth upon him: and they are *good* but in *part*, and in ſome *meaſure*, and in their own *kinds*. Whenſoever therefore we find any *good from*, or obſerve any *goodneſs* in any of *the Creatures*: let us not bury our meditations there, but raiſe them up by thoſe *ſtairs* (as it were) of *the Creatures*, to contemplate the great *Goodneſs* of him their *Creator*. We are unhappy truants; if in this ſo richly furniſhed *School* of God's *good Creatures*; we have not learned from them at the leaſt ſo much knowledge of him and *his goodneſs*, as to admire and love, and depend upon it and him. Look upon *the workmanſhip*, and accordingly judge of *the workman*: Every *Creature* of *God* is *good*: ſurely then *the Creator* muſt needs excell in *goodneſs*.

b Mar.10.18.

Thirdly; there is in men, amongſt other curſed fruits of *ſelf-love*, an aptneſs to meaſure things, (*a*) not by *the level* of exact *truth*, but by *the model* of their own *apprehenſions*. Who is there that cannot fault anothers work? *The* (b) *Cobler* could eſpy ſomething amiſs in *Apelles* his maſter-piece; becauſe the Picture was not drawn juſt according to his fancy. If a thouſand of us hear a *Sermon*, ſcarce one of that thouſand, but he muſt ſhew ſome of that little wit he hath in *diſliking* ſomething or other: There the Preacher was too *elaborate*, here too *looſe*: that point he might have *enlarged*, *contracted* this; he might have been *plainer* there, ſhewed more *learning* here; that *obſervation* was obvious, that *expoſition* enforced, that *proof* impertinent, that *illuſtration* common, that *exhortation* needleſs, that *reproof* unſeaſonable: one miſliketh his *Text*, another his *Method*, a third his *Stile*, a fourth his *Voice*, a fifth his *Memory*; every one ſomething. A fault more pardonable, if our cenſures ſtayed at *the works of men*, like our ſelves; and (c) *Momus-like*, we did not quarrel *the works of God* alſo, and charge many of his *good Creatures*, either with manifeſt *ill*, or at leaſtwiſe with *unprofitableneſs*. (*d*) Why was *this* made? Or why *thus*? What *good* doth this, or what *uſe* of that? It had perhaps been better, if this or that had never been; or if they had been otherwiſe. Thus we ſometimes ſay or think. To (e) rectifie this corruption, remember this firſt clauſe of my Text, *Every Creature of God is good*. Perhaps thou ſeeſt not, what *good* there is in ſome of *the Creatures*? Like enough ſo: but yet conſider, there may be much *good* which thou ſeeſt not. Say, it giveth thee no *nouriſhment*: Poſſibly it may do thee (f) *ſervice* in ſome other kind. Say, it *never yet* did that: yet it may do *hereafter*. Later times (*g*) have found out much *good uſe* of many *Creatures*, whereof former ages were ignorant: and why may not after-times find *good* in thoſe things which do us none? Say, it never did, nor ever ſhall do ſervice to *man*, (although who can tell that?) yet who knoweth but it hath done, or may do ſervice to ſome other *Creature*, that doth ſervice to man? Say,

9.

a *Non ex ſui natura, ſed ex ſuo commodo, vel incommodo.* Aug. 12. de Civit.4.

b Plin. 35. Nat.Hiſt.10.

c Lucian in Hermotimo.

d *See* Stic. 39.16.17. &c.

e *Ne ta ti artificia opus in aliquo reprehendere vanitate humana temeritatis audeamus.* Aug. 12. de Civit.4.

f Τὰ μὲν ὠφέλιμα, τὰ δὲ βλαβερὰ, τὰ δὲ ἀφελῆ, τὰ δὲ πρὸς γνῶσιν ἡμῖν. Damaſc. 2. de fid. Orthod. 12. g *Quam multa animalia hoc primùm cognovimus ſæculo? & quidem multa venient in ævi populus ignota nobis, ſciet.* Senec. 7. Nat. qu. 31.

not

not that neither: yet this *good* thou mayſt reap even from ſuch *Creatures*, as ſeem to afford none; to take (h) *knowledge* of thine own ignorance, and to *humble thy* ſelf thereby, who art ſo far from comprehending *the eſſence*, that thou canſt not comprehend the very *works of God*. The moſt unprofitable *Creatures* profit us, at leaſt this way: (a) *Viſu, ſi non uſu*, as *Bernard* ſpeaketh; if not to uſe them, yet to ſee in them as in a glaſs *Gods wiſdom*, and our own *ignorance*. And ſo they do us *good*; if not (b) *cedendo in cibum*, if not *exhibendo miniſterium*, in feeding and ſerving us; yet *exercendo ingenium*, as the ſame *Bernard* ſpeaketh; in exerciſing our wits, and giving us a ſight of our ignorance.

h *Utitur quibuſdam aſſumendis & reſpuendis, ad valetudinem; quibuſdam tolerandis, ad patientiam; quibuſdam ordinandis, ad juſtitiam; quibuſdam conſiderandis, ad aliquod veritatis documentum.* Aug. 83. quæſt 25.
a *Bern.* Serm. 5. in Cant.
b *Ibid.*

10. But yet thoſe *Creatures*, which are apparently hurtful to us; as *Serpents*, and *Wild beaſts*, and ſundry *poyſonous plants*; but above all, *the Devils*, and curſed *Angels*: May we not ſay, they are ill, and juſtly both *blame* and *hate* them? Even theſe alſo are *good*, as they are *the Creatures of God*, and the workmanſhip of his hands. It is only through *ſin* that they are *evil*: either *to us*, as the reſt; or in *themſelves*, as the Devils. Theſe (now wicked) *Angels* were *glorious Creatures* at the firſt: by their own voluntary tranſgreſſion it is, that they are now *the worſt*, and *the baſeſt*. And as for all the other *Creatures of God*, made to do us ſervice; they were at firſt, and ſtill are *good in themſelves*: if there cleaveth to them any *evil*, whereby they become hurtful *to us*, that is *by accident*; and we have to thank none but our ſelves for that. For who, or what could have harmed us, if we had been followers of that which was good? It was (c) *not of their own accord*, but through our *ſinfulneſs*, that the Creatures became *ſubject unto vanity*, and capable either to *do*, or to ſuffer *ill*. They had been ſtill *harmleſs*, if we had been ſtill *faultleſs*: it was our (d) *ſin*, that at once forfeited both our innocency, and *theirs*. If then we *ſee* any ill in them, or *find* any ill by them; let us not lay the *blame*, or wreak our *hatred* upon them: let us rather beſtow our *blame* and *hatred* where it is moſt due; the *blame* upon *our ſelves*, the hatred upon *our ſins*. If *Balaam* had done juſtly, he ſhould have ſpared the (e) *Aſs*, and have corrected *himſelf*: but the falſe *Prophet* doth *the fault*, and the poor *beaſt* muſt bear both *blame* and *ſtrokes*. When we ſuffer, we *curſe*, or at the eaſieſt *blame* the Creatures: this *weather*, that *floud*, ſuch a *ſtorm*, hath blaſted our *fruits*, ſanded our *grounds*, ſhipwrackt our *wares*, and undone us. When alas theſe have neither *heart* nor *ſtrength* againſt us, but what our ſelves put into them by our *ſins*. Every ſenſe of *evil* therefore *in* or *from the Creatures*, ſhould work in us a *ſenſe* of our *diſobedience* unto God; ſhould encreaſe in us a *deteſtation* of the ſins we have committed againſt God; ſhould teach us by condemning our ſelves, to *acquit* the good *Creatures* of God: which as they are *good in themſelves*, ſo ſhould they have been ever and only *good unto us*, if we had been true to our ſelves, and continued good and faithful ſervants unto God. They are *all good*: do not thou accuſe any of them, and ſay they are *evil*: do not thou *abuſe* any of them, and make them evil.

c Rom.8.20.

d ἡμετέρας παῦτα σωτηπολάνει τῆς ἁπολείας. Chryſoſt. in Gen. Hom.25.

e Num.22. 27,&c.

11. Hitherto of *the firſt Point, the goodneſs of the Creatures*, [*Every Creature of God is good.*] Followeth *the ſecond*, which is their *Uſe*: conſiſting in their *lawfulneſs* unto us, and our *liberty* unto them; every Creature of God is good, *and nothing to be refuſed.* [*Nothing.*] That is, moſt agreeable to the argument of the former verſe, nothing fit for *food*: but more generally, (and ſo I rather think the Apoſtle intendeth) no *Creature of God*, whereof we may have uſe or ſervice in any kind whatſoever. *Nothing*, which may yield us any comfortable content for the ſupport of this life, in point of *health*, *eaſe*, *profit*, *delight*, or otherwiſe (with due *ſobriety*, and other requiſite conditions) *nothing* is to be refuſed. By which *Refuſal*, the Apoſtle meaneth not a bare *forbearance* of the things; (for, that we both *may*, and in many caſes *ought*, ſo

ſo to *refuſe* ſome of *the Creatures*, ſhall anon appear:) but the thing he forbiddeth, is, *the forbearance* of the Creature, as upon *immediate tye* of Conſcience; *viz.* either out of a ſuperſtitious opinion of *the unlawfulneſs* of any creature, for ſome ſuppoſed *natural* or *legal* uncleanneſs in it; or out of a like ſuperſtitious opinion of ſome extraordinary *perfection*, or operative and effectual *holineſs* in ſuch *refuſal*. The Point is this. *All the Creatures of God are lawful for us to uſe:* ſo as it is againſt *Chriſtian liberty*, either to charge *the uſe* of them with *ſin*, or to place *holineſs* in *the abſtaining* from them.

Our Apoſtle often teacheth this Point. In *Rom.*14. at *verſ.*20. [a *All things are pure:*] and at *verſ.* 14. there he delivereth it as a certain truth, and upon knowledge, [b *I know, and am perſwaded by the Lord Jeſus, that there is nothing unclean of it ſelf,*] and therefore he imputeth it as an error and *weakneſs* in judgment, to them that *refuſed* ſome kind of meats out of a ſuperſtitious *opinion*, or but timorous *fear*, of their unlawfulneſs, at *verſ.* 2. [c *One believeth he may eat all things: another, who is weak, eateth herbs:*] And in 1 *Cor.*10. [d *whatſoever is ſold in the ſhambles, that eat, asking no queſtion for Conſcience ſake:*] and anon *verſ.* 27. [e *If an unbeliever bid you to a feaſt, and you be diſpoſed to go; whatſoever is ſet before you, eat, asking no queſtion for Conſcience ſake.*] And, to the end we might know *the liberty* he there giveth to extend to all other *Creatures*, as well as *meats*; he pronounceth of them all univerſally at *verſ.*23. [f πάντα μοι ἔξεστι, *All things are lawful for me.*] And ſo he doth in *Tit.* 1.15. univerſally too; [g *Omnia munda mundis, To the pure all things are pure.*] From all which Teſtimonies we may conclude, there is no *unlawfulneſs* or *impurity* in any of *the Creatures*, but that we may with ſecurity of conſcience, freely uſe them without ſin. If we uſe them doubtingly againſt *Conſcience*, or indiſcreetly againſt *Charity*, or otherwiſe inordinately againſt *Sobriety*; they become indeed in ſuch caſes ſinful *unto us*: But that is through *our default*, not *theirs*, who *ſinfully abuſe* that, which we might *lawfully uſe*. And that *abuſe* of ours, neither (a) *defileth* the things themſelves; nor ought to (b) *prejudice* the liberty of another, that may uſe them well. 12.

a Rom.14.10. b *Ibid.* 14. c *Ibid.* 2. d 1 Cor.10. 25. e *Ibid.*27. f *Ibid.*23. g Tit.1.15. a Rom.14.14. b 1 Cor.10. 29, 30.

And as there is no *ſin* in *the uſe*: ſo neither is there any *Religion* or *perfection* to be placed in *the refuſal* of any of Gods Creatures. Rather on the contrary, to abſtain from any of them, out of a conceit of any ſuch perfection or holineſs, is it ſelf a ſinful ſuperſtition. Our Apoſtle ranketh it with Idolatrous (c) *Angel-worſhip*, and condemneth it as *ſinful and ſuperſtitious*, Col. 2. from *Verſe* 16. to the end of the Chapter. The ſubjecting of our ſelves to thoſe and ſuch like ordinances, *Touch not, Taſte not, Handle not*, though it may have a *ſhew of wiſdom* in *Will-worſhip*, and in a voluntary humility and *neglecting of the body*, yet it is derogatory to that *liberty* wherein Chriſt hath ſet us free, and reviving of thoſe *rudiments of the world*, from which we are *dead* with Chriſt. Every Creature of God is good; and *nothing to be refuſed*, out of a ſuperſtitious either *fear* of *unlawfulneſs*, or *opinion* of holineſs. 13.

c Col.2.16.

Now *the Ground* of this our *Right* or *Liberty* unto the Creatures is double: the one, *Gods Ordinance* at the firſt *Creation*; the other, *Chriſts purchaſe* in the work of *Redemption*. At *the Creation*, God made *all things* for mans uſe, as he did man for his own ſervice; and as he reſerved to himſelf his *abſolute* Soveraignty over *Man*; ſo he gave unto man a kind of *limited* (d) Soveraignty over *the Creatures* in *Gen.* 1. (e) *He hath put all things in ſubjection under our feet*, ſaith *David*, Pſal.8. Which *Dominion* over the Creatures was one ſpecial branch of that glorious (f) *Image of God* in us, after which we were created: and therefore was not, nor could be abſolutely (g) *loſt* by ſin; but only *decayed* 14.

d Gen.1.29. e Pſal. 8.6. —quòd nos in hoc pulcherrimo domicilio voluerunt (Dii) ſecundas ſortiri, quòd terrenis præfecerunt. Sen. 2. de ben. 16. f Gen.1.27. g *Bonis naturæ mala advenitia dum non ſuccedunt, ſed accedunt, turpant utique ea, non exterminant, conturbant, non deturbant.* Bern. in Cant.Serm. 82.

and

and *defaced*, and impaired, as the other branches of that *Image* were. So that, albeit man by *ſin* loſt a great part of his *Soveraignty*, (h τὰ τῆς ἀρχῆς ἐκεῖνα, as ſpeaketh St. *Chryſoſtome*,) eſpecially ſo far as concerneth the execution of it; many of *the Creatures* being now *rebellious* and *noyſom* unto Man, and *unanſwering* his commands and expectations: yet *the Right* ſtill remaineth even in corrupt nature; and there are ſtill to be found ſome tracings and *Characters*, as in man of *ſuperiority*, ſo in them of *ſubjection*. But thoſe (i) *dim*, and confuſed, and ſcarce legible: as in old *Marbles*, and *Coins*, and out-worn *Inſcriptions*, we have much ado to find out what ſome of the Letters were.

h *Chryſoſt. in Gen. hom.* 9.

i Διὰ τῆς παραβάσεως τὰς τῆς θείας εἰκόνος χαράξεις ἐξοφώπαμέν τε καὶ σωτηχάμεθα. *Dam.* 4. *de fid. Orthod.* 4.

15. But if by *ſin* we had loſt all that *firſt title* we had to *the Creature* wholly and utterly: yet as God hath been pleaſed graciouſly to deal with us, we are fully as well as before. God *the Father* hath granted us, and God *the Son* hath acquired us, and God *the Holy Ghoſt* hath ſealed us a *new Patent*. By it, whatſoever *Defect* is, or can be ſuppoſed to be, in our *old Evidence*, is ſupplied; and by vertue of it, we may make freſh *challenge*, and renew our *claim* unto the Creatures. The bleſſed Son of God (a) *Having made peace through the blood of his Croſs*, hath reconciled us to his Father; and therein alſo reconciled *the Creatures* both to us and him: *reconciling by him* (ſaith our Apoſtle, *Col.* 1.20.) τὰ πάντα, *all things* (not men only) *unto himſelf*. For God having given us his Son (b) *the Heir of all things*; hath he not (c) *with him given us all things* elſe? Hath he not permitted us the free uſe of *his Creatures* in as ample Right as ever? (d) *If the Son have made us free, we are free indeed*. And as verily as *Chriſt* is *Gods*, ſo verily (if *we* be *Chriſts*) *all things* are *ours*. This Apoſtle ſetteth down the whole *ſeries* and form of this *ſpiritual Hierarchy*, (if I may ſo ſpeak) this ſubjection and ſubordination of *the Creatures* to Man, of *Man* to Chriſt, of *Chriſt* to God, 1 *Cor.* 3. (e) *All are yours, and ye are Chriſts, and Chriſt is Gods*.

a Col. 1.20.

b Heb. 1.2.

c Rom. 8.32.

d Joh. 8.36.

e 1 Cor. 3.22, 23.

16. Strengthened with this *double title*, what ſhould hinder us from *poſſeſſion*? Why may we not freely uſe that *liberty*, which was once *given* us by *God*, and again *reſtored* us by *Jeſus Chriſt*? Why ſhould we not (f) *ſtand faſt in*, and contend earneſtly for the maintenance of *that liberty, wherewith Chriſt hath ſet us free*: by rejecting all *fancies*, *opinions*, and *Doctrines*, than any way *trench* upon this our *Chriſtian Prerogative*; or ſeek either to *ſhorten*, or to *corrupt*, our *freedom* unto, and *power* over the Creatures? Firſt, if any ſhall oppoſe *the legal Prohibitions* of *the Old Teſtament*; whereby ſome Creatures were (g) *forbidden the Jews*, pronounced by God himſelf *unclean*, and decreed *unlawful*: it ſhould not trouble us. For, whatever *the principal reaſons* were, for which thoſe *prohibitions* were then made unto *them* (as there be *divers reaſons* given thereof by Divines both ancient and modern;) certain it is, they now concern not *us*. The Church, during her *nonage* and *pupillage*, (though ſhe were (h) *heir of all*, and had right to all; yet) was to be held *under Tutors and Governours*, and to be trained up under the Law of Ceremonies as (i) *under a School-maſter*, during the *appointed time*. But, (k) *when the fulneſs of* the *time* appointed *was come*, her *wardſhip* expired, and *livery* ſued out (as it were) by the coming and ſuffering of Chriſt in the fleſh: the Church was then to enter upon her full *Royalties*, and no more to be burdened with thoſe (l) *beggarly rudiments* of legal obſervances. The (m) *handwriting of Ordinances* was then *blotted out*; and the muddy (n) *partition wall broken down*; and the legal *impurity* of the Creatures *ſcowred off* by the (o) *blood of Chriſt*. They have little to do then, but withal much to anſwer; who, by ſeeking to bring in *Judaiſm* again into *the Chriſtian Church*, either in *whole* or in *part*, do thereby, as much as lieth in them, (though perhaps unawares to themſelves, yet indeed and in truth) (a) *evacuate* the Croſs of Chriſt. In

f Gal. 5. 1.

g Lev. 11.

h Gal. 4. 1, 2.

i Gal. 3. 24, 25.

k Gal. 4. 4.

l Πτωχὰ στοιχεῖα. Gal. 4. 9.

m Col. 2. 14.

n Eph. 2. 14.

o Ἡ κτῆσις τῷ θείῳ αἵματι. *Damaſ.* 4. *de fid. Orthod.* 4.

a Gal. 5. 2, 4, 11.

that

that (b) *large ſheet* of the Creatures, which reacheth from Heaven to the Earth, whatſoever we find, we may freely *kill* and *eat*, and uſe every other way to our comforts without ſcruple. God having *cleanſed* all; we are not to *call* or eſteem any thing *common or unclean*: God having created *all good*, we are to *refuſe nothing*. If any ſhall oppoſe *ſecondly*, the ſeeming *morality* of ſome of theſe prohibitions; as being given (c) *before the Law* of Ceremonies, preſſed from (d) *Moral reaſons*, and confirmed by (e) *Apoſtolical Conſtitution* ſince; upon which ground ſome would impoſe upon the Chriſtian Church this, as a perpetual yoke, to *abſtain from bloud*: Or *thirdly*, the *prophanation* which ſome Creatures have contracted by being uſed in the exerciſe of *Idolatrous Worſhip*, whereby they become *Anathema*, and are to be held as *execrable things*; as (f) *Achan's Wedge* was, and *the* (g) *Brazen Serpent* which *Hezekiah* ſtamped to powder; upon which ground alſo, ſome others have inferred an utter unlawfulneſs to *uſe* any thing in *the Church*, which was *abuſed* in *Popery*, by calling them *rags* and *reliques* of *Idolatry*: neither this nor that ought to trouble us. For although neither my *aim*, (which lieth another way) nor *the time*, will permit me now to give a juſt and full ſatisfying *anſwer* to the ſeveral *inſtances*, and their *grounds*: yet the very words and weight of my Text, do give us a clear reſolution *in the general*, and ſufficient to reſt our *Conſciences*, and our *judgments* and *practice* upon; that, notwithſtanding all pretenſions of reaſon to the contrary, yet theſe things, for ſo much as they are, ſtill *good*, ought not to be *refuſed*. For the Apoſtle hath here laid a ſure foundation, and impregnable: in that he groundeth *the uſe* upon *the Power*; and from *the Goodneſs* of the Creature inferreth *the lawfulneſs* of it. [*Every Creature of God is good; and nothing to be refuſed.*] He concludeth; it is therefore *not to be refuſed*, becauſe it is *good*. So that look whatſoever *Goodneſs* there is in any Creature; that is, whatſoever *natural Power* it hath, which either *immediately* and of it ſelf is, or may by the *improvement* of humane Art and induſtry be taught to be, of any uſe unto man, for neceſſity, nouriſhment, ſervice, lawful delight or otherwiſe: *the Creature*, wherein ſuch *goodneſs* or *power* is to be found, may *not be refuſed* as upon tye of Conſcience; but that *power* and *goodneſs* it hath, may lawfully be *employed* to thoſe uſes, for which it is meet in regard thereof. Ever provided, we be careful to obſerve all thoſe requiſite conditions, which muſt guide our *Conſciences*, and regulate our *Practice*, in the uſe of all lawful and *indifferent things*. They that teach otherwiſe, lay burdens upon their own conſciences which they *need* not, and upon the conſciences of their *brethren* which they *ſhould* not; and are injurious to that *liberty* which the bleſſed *Son* of God hath *purchaſed* for his Church, and which the bleſſed *Spirit* of God hath *aſſerted* in my Text.

b Acts 10. 11, 15.
2.
c Gen. 9. 4.
d Lev. 17. 11, 14.
e Acts 15. 20, 29.
3.
f Joſh. 7. 1.
g 2 Kings 18. 4.

Injurious in *the ſecond place*, to this branch of our *Chriſtian liberty*, *is the Church of Rome*: whom St. *Paul* in this paſſage hath branded with an indelible note of infamy; inaſmuch as thoſe very *doctrines*, wherein he giveth inſtance, as in *Doctrines of Devils*, are the received *Tenets* and *Concluſions* of that Church. Not to inſiſt on other prejudices done to *Chriſtian liberty*, by the intolerable uſurpation of (a) *the man of ſin*, who exerciſeth a *ſpiritual Tyranny* over mens Conſciences, as oppoſite to *Evangelical liberty*, as *Antichriſt* is to *Chriſt*: let us but a little ſee how ſhe hath fulfilled St. *Pauls* Prediction in teaching *lying* and *Deviliſh* doctrines, and that with *ſeared* conſciences and *in Hypocriſie*, in the two ſpecialties mentioned in the next former *Verſ. viz.* forbidding to *Marry*, and commanding to *abſtain* from *Meats*.

17.
a 2 Theſ. 2. 3.

Marriage, the holy *Ordinance* of God, inſtituted in the (b) *place* and *eſtate* of Innocency, honoured by (c) *Chriſts* preſence at *Cana* in *Galilee*; the *ſeed plot* of the Church, and the (d) ſole allowed *remedy* againſt incontinency and

18.
b Gen. 2. 18.
c Joh. 2. 2.
d 1 Cor. 7. 2, 9.

burning luſts; by the Apoſtle commended as (c) *honourable in all* men, and commanded in caſe of (f) *uſtion* to all men: is yet by this (g) *purple ſtrumpet* forbidden, and that *ſub mortali*, to Biſhops, Prieſts, Deacons, Sub-deacons, Monks, Friers, Nuns: in a word, to the whole *Clergy* (as they extend that title) both *Secular* and *Regular*. Wherein, beſides the *Deviliſhneſs* of the Doctrine, in contrarying *the Ordinance of God*, and in denying men, ſubject to ſinful luſts, the lawful *remedy*, and ſo caſting them upon a *neceſſity* of ſinning; ſee if they do not teach this lie with *ſeared* Conſciences? For with what Conſcience can they make the ſame thing a *Sacrament* in the Lay, and (h) *Sacrilege* in the Clergy? With what conſcience permit *Stewes*; and forbid *Marriage*? With what conſcience alledge *Scriptures* for the ſingle life of *Prieſts*; and yet confeſs it to be an (i) Ordinance only of *Eccleſiaſtical*, and not of *Divine* right? With what conſcience confeſs *Fornication* to be againſt the Law of *God*, and *Prieſts marriage* only againſt the Law of *holy Church*: and yet make *Marriage* in a Prieſt a (k) far fouler ſin than *Fornication*, or *Inceſt*? With what conſcience exact a *vow of Continency* from Clerks, by thoſe *Canons*, which (l) defend their open *Incontinency*? With what conſcience forbid *lawful marriages* to ſome; and yet by diſpenſation allow *unlawful marriages* to others?

e Heb. 13. 4.
f 1 Cor. 7. 9.
g Rev. 17 13.
h *Bellarm. de Monach. ca.* 34.
i *Aquin* 2. 2. *qu.* 88. 2. *Bellar. de Cler. cap.* 18. *Becan.* 1. *man. Controv.* 13. *ca.* 11.
k *Coſter. Enchirid. cap* 20. *prop.* 9.
l *Ca. li. qu. diſt* 34. *c.* 12. *qu.* 1. *ca Licitiſſimis.*

19. And is not the like alſo done in the other particular, concerning *Meats*? The Laws of that Church forbidding ſome (m) *Orders* of men, ſome kinds of meats *perpetually*; and *all* men ſome meats upon *certain* days: and that not for *Civil reſpects*; but with opinion of *ſatisfaction*, yea, *merit*, yea, and *ſupererogation* too. In which alſo, beſides *the Deviliſhneſs* of the Doctrine, in corrupting the profitable and *religious* exerciſe of *faſting*, and turning it into a ſuperſtitious obſervation of *Days* and *Meats*: judge if they do not teach *this lye* alſo, as the former, with *ſeared* Conſciences. For, with what conſcience can they allow an ordinary *Confeſſour* to abſolve for *Murder*, *Adultery*, *Perjury*, and ſuch petty crimes; but reſerve the great ſin of *Eating fleſh* upon a Friday or Ember-day, to the cenſure of a *Penitentiary*; as being a matter beyond the power of *an ordinary Prieſt* to grant abſolution for? With what Conſcience make the taſting of the coarſeſt *fleſh* a breach of *the Lent-faſt*; and ſurfeiting upon the delicateſt *Fiſhes* and *Confections*, none? With what Conſcience, forbid they ſuch and ſuch meats, for *the taming* of the fleſh: when they allow thoſe that are far more *nutritive* of the fleſh, and *incentive* of fleſhly luſts? With what conſcience *enjoyn* ſuch abſtinence for a *penance*, and then preſently releaſe it again for *a peny*? Indeed *the Gloſs* upon *the* (a) *Canon*, that doth ſo, hath a right worthy and a right wholſom note: Note, ſaith *the* (b) *Gloſs*, that he who giveth a *peny* to redeem his faſt, though he give money for a ſpiritual thing, yet he doth not commit *Simony*, becauſe the Contract is made with God. If theſe men had not *ſeared* up their conſciences: would they not, think you, feel ſome *check* at the broaching of ſuch ridiculous and inconſiſtent ſtuff, as floweth from theſe two heads of *Deviliſh Doctrines*; of forbidding to *marry*, and commanding to abſtain from *Meats*?

m Benedictines and Carthuſians.
a *Diſt.* 84 *ca. Presbyter.*
b *Gloſſ. Ibid.*

20. I deny not, but *the bawds* of that ſtrumpet, *the Doctors* of that Church, have their *colourable pretences* wherewith to blanch over theſe errours: elſe the *lies* would be palpable; and they ſhould not otherwiſe fill up the meaſure of their *Apoſtacy*, according to the Apoſtles Prophecy, in *teaching* theſe *lies in Hypocriſie*. But *the colours*, though never ſo artificially *tempered*, and never ſo handſomly *laid on*, are yet ſo *thin*; that a ſteddy eye, not bleered with prejudice, may diſcern *the lye* through them, for all *the Hypocriſie*. As might eaſily be ſhewn; if my intended courſe led me that way, and did not rather direct me to matter of more profitable and univerſal uſe. Having therefore done with them, it were good for us in *the third place*, (that we might know our own

free-

free-hold with better certainty, and keep our ſelves within our due bounds;) to enquire a little what is the juſt *extent* of our *Chriſtian liberty* unto *the Creatures*, and what *reſtraints* it may admit. A Point very needful to be known for the reſolution of many *doubts* in Conſcience, and for the cutting off of many queſtions and *diſputes* in the Church: which are of very noyſom conſequence, for want of right information herein. I have other matter alſo to entreat of: and therefore ſince I may not allow this Enquiry ſo large a diſcourſe, as it well deſerveth; I ſhall deſire you to take into your Chriſtian conſideration, theſe *Poſitions* following.

The *firſt*, Our Chriſtian liberty extendeth to *all the Creatures* of God. This ariſeth clearly from what hath been already delivered: and the teſtimonies of Scripture for it are expreſs. (a) *All things are pure*; (b) *All things are lawful*; (c) *All are yours*; Elſewhere: and here, *Nothing to be refuſed.* 21.

a Rom.14.20. b 1 Cor.10.23. c 1 Cor.3.22.

The ſecond Poſition. Our Chriſtian liberty equally reſpecteth *the uſing*, and *the not uſing* of any of *Gods Creatures.* There is no Creature, but a Chriſtian man by vertue of his *liberty*, as he may *uſe* it upon juſt occaſion, ſo he may alſo upon juſt cauſe *refuſe* it. (d) *All things are lawful for me*, ſaith St. *Paul*, *but I will not be brought under the power of any thing.* Where he eſtabliſheth this *liberty* in both the parts of it: liberty *to uſe* the Creatures, or elſe they had not all been *lawful* for him; and yet liberty *not to uſe* them, or elſe he had been under *the power* of ſome of them. Whence it followeth, that all *the Creatures of God* ſtand in the nature of things *indifferent*: that is, ſuch as may indifferently be either *uſed* or *not uſed*, according as the rules of *godly diſcretion*, circumſtances duly conſidered, ſhall direct. 22.

d 1 Cor.6.12.

The third Poſition. Our Chriſtian liberty for the uſing or not uſing of the creature, may without prejudice admit of ſome *reſtraint* in the outward practice of it. *Ab illicitis ſemper, quandoque & à licitis*; I think it is St. *Gregories*; A Chriſtian muſt never do *unlawful*; nor yet always, *lawful* things. St. *Paul* had liberty to *eat fleſh*, and he uſed that liberty, and ate fleſh; yet he knew there might be ſome caſes, wherein to abridge himſelf of the uſe of that liberty ſo far, as (e) *not to eat fleſh whilſt the world ſtandeth.* But what thoſe *Reſtraints* are, and how far they may be admitted without prejudice done to that *liberty*, that we may the better underſtand, let us go on to 23.

e 1 Cor.8.13.

The fourth Poſition. Sobriety may and ought to reſtrain us in the outward practice of our *Chriſtian liberty.* For our *Diet*; all Fiſh, and Fleſh, and Fowl, and Fruits, and Spices, are lawful for us, as well as *Bread* and *Herbs*: but may we therefore with thriftleſs *prodigality* and exquiſite *riot* fare deliciouſly and ſumptuouſly every day, under pretence of *Chriſtian liberty*? Likewiſe for our *Apparel*; all ſtuffs and colours, the richeſt Silks, and Furs, and Dyes, are as lawful for us, as Cloth, and Leather, and Sheeps Ruſſet: *Chriſtian liberty* extendeth as well to one as another. But do we think that *liberty* will excuſe our pride, and vanity, and exceſs, if we ruffle it out in Silks and Scarlets, or otherwiſe in *ſtuff*, *colour*, or *faſhion* unſuitably to our *Years*, *Sex*, *Calling*, *Eſtate*, or *Condition*? In all other things of like nature: in our *buildings*, in our *furniture*, in our *retinues*, in our *diſports*, in our *recreations*, in our *ſociety*, in our *Marriages*, in other things: we ought as well to conſider, what in *Chriſtian ſobriety* is meet for us to do; as what in *Chriſtian liberty* may be done. Scarce is there any one thing, wherein the Devil putteth ſlurs upon us more frequently, yea, and more dangerouſly too (becauſe unſuſpected) than in this very thing, in making us take *the uttermoſt* of our freedom in the uſe of *indifferent things.* It therefore concerneth us ſo much the more, to keep a *ſober watch* over our ſelves and ſouls, in *the uſe* of *Gods good Creatures*: leſt otherwiſe under the fair title and habit of *Chriſtian liberty*, we yield our ſelves over to a *carnal licentiouſneſs.* 24.

25. *The fifth Poſition.* As Sobriety: ſo *Charity* alſo may, and ought to reſtrain us in the outward exerciſe of our *Chriſtian liberty*. *Charity*, I ſay, both to *our ſelves*, and *others*. Firſt, to *our ſelves*: for regular charity beginneth there. If we are to (a) cut off our *right hand*, and to pluck out *the right eye*, and to caſt them both from us, when they *offend us*: much more then ought we to deny our ſelves *the uſe* of ſuch outward *lawful things*, as by experience we have *found*, or have otherwiſe cauſe to ſuſpect to be hurtful either to our *bodies*, or *ſouls*. So a man may, and ſhould refrain from *meats*, which may endanger his *bodily health*: But how much more then from every thing, that may endanger *the health* of his *ſoul*? If thou findeſt thy ſelf enflamed with *luſt*, by dancing; if enraged with *choler*, by game; if tempted to *covetouſneſs*, *pride*, *uncleanneſs*, *ſuperſtition*, *cruelty*, any ſin, by reaſon of any of *the Creatures*: it is better for thee to make a covenant with thine *eyes*, and *ears*, and *hands*, and *ſenſes* (ſo far as thy *condition* and *calling* will warrant thee) not to have any thing to do with ſuch things: than by gratifying them therein, caſt both thy ſelf and them into hell. Better by our *voluntary abſtinence* to depart with ſome of our liberty unto *the Creatures*: than by our *voluntary tranſgreſſion* forfeit *all*, and become the *Devils Captives*.

a Mat. 5. 29. 30.

26. But *Charity*, though it begin *at home*, yet it will *abroad*; and not reſting at *our ſelves*, reacheth to *our brethren* alſo: of whom we are to have a due *regard* in our uſe of *the Creatures*. An Argument wherein St. *Paul* often enlargeth himſelf: as in *Rom.* 14. and 1 *Cor.* 8. the whole Chapters throughout, and in a great part of 1 *Cor.* 10. The reſolution every where is, that (b) *all things be done to edification*; that things lawful become (c) *inexpedient*, when they *offend*, rather than *edifie*: that though (d) *all things indeed are pure*, *yet it is evil for that man which uſeth them with offence*: that albeit *fleſh* and *wine*, and other things be lawful, yet (e) *it is good neither to eat fleſh*, *nor to drink wine*, *nor to do any thing whereby a mans brother ſtumbleth*, *or is offended*, *or is made weak*. Hitherto appertaineth that great and difficult common-place of *Scandal*, ſo much debated and diſputed of by Divines. *The Queſtions* and *Caſes* are manifold; not now to be rehearſed, much leſs reſolved, in *particular*: But *the Poſition* is plain in *the general*, that in caſe of *ſcandal*, for our *weak brothers* ſake, we may, and ſometimes ought to abridge our ſelves of ſome part of *our lawful Liberty*.

b 1 Cor. 14. 26.
c 1 Cor. 10. 23
d Rom. 14. 20.
e *Ibid.* verſ. 21.

27. Beſides theſe two, *Sobriety* and *Charity*, there is yet one reſtraint more, which ariſeth from *the duty* we owe to our *Superiours*, and from the bond of *Civil Obedience*: which if it had been by all men as freely admitted, as there is juſt cauſe it ſhould, how happy had it been for the peace of this Church? Concerning it, let this be our *Sixth Poſition*; The determination of *Superiours* may and ought to reſtrain us in the outward exerciſe of our *Chriſtian liberty*. We muſt (a) *ſubmit our ſelves to every Ordinance of man*, ſaith St. *Peter*, 1 *Pet.* 2. 13. and it is neceſſary we ſhould do ſo: for *ſo is the will of God*, Verſ. 15. Neither is it againſt *Chriſtian liberty* if we do ſo; for we are ſtill as free as before: rather, if we do not ſo, we *abuſe our liberty for a cloak of maliciouſneſs*, as it followeth there, *Verſ.* 16. And St. *Paul* telleth us, we (b) *muſt needs be ſubject*, *not only for fear*; becauſe the Magiſtrate (c) *carrieth not the Sword in vain*, *but alſo for Conſcience ſake*, becauſe (d) *the powers that are*, *are ordained of God*. This duty, ſo fully preſſed, and ſo uniformly by theſe two grand Apoſtles, is moſt apparent in *private Societies*. In a family, *the Maſter*, or *Pater familias*, who is a kind of *petty Monarch* there, hath authority to preſcribe to his *children* and *ſervants* in the uſe of thoſe *indifferent things*; whereto yet they, as *Chriſtians*, have as much *liberty* as he. *The ſervant*, though he be (e) *the Lords free-man*, yet is limited in his *diet*, *lodging*, *livery*, and many other things by his *Maſter*: and he is to ſubmit himſelf to his Maſters

a 1 Pet. 2. 13, 15, 16.
b Rom. 13. 5.
c *Ibid.* ver. 4.
d *Ibid.* ver. 1.
e 1 Cor. 7. 22.

appointment

appointment in theſe things, though perhaps in his *private affection* he had rather his Maſter had appointed otherwiſe: and perhaps withal in his *private judgment*, doth verily think it fitter his Maſter ſhould appoint otherwiſe. *If any man*, under colour of *Chriſtian liberty*, ſhall (f) *teach otherwiſe*, and exempt *ſervants* from the obedience of their *Maſters* in ſuch things: St. *Paul* in a holy indignation inveigheth againſt ſuch a man, not without ſome bitterneſs, in the laſt Chapter of this Epiſtle, as one that *is proud, and knoweth nothing*, as he ſhould do, *but doateth about queſtions and ſtrife of words*, &c. Verſ. 3, 5. f 1 Tim.6.3,5.

28. Now look what power *the Maſter* hath over his *ſervants* for the ordering of his *family*; no doubt the ſame at the leaſt, if not much more, hath *the ſupreme Magiſtrate* over his *Subjects*, for the peaceable ordering of *the Common-wealth*: the Magiſtrate being *Pater Patriæ*, as the Maſter is *Pater familias*. Whoſoever then ſhall interpret *the determinations of Magiſtrates* in the uſe of *the Creatures*, to be contrary to *the liberty* of a Chriſtian: or under that colour ſhall exempt *inferiours* from their *obedience* to ſuch determinations, he muſt blame St. *Paul*; nay, he muſt blame *the Holy Ghoſt*, and not us; if he hear from us, that he is *proud, and knoweth nothing, and doateth about* unprofitable *Queſtions*. Surely, but that *experience* ſheweth us it hath been ſo, and *the Scriptures* have foretold us that (a) it ſhould be ſo: that there ſhould be *differences*, and ſidings, and part-takings in the Church: a man would wonder how it ſhould ever ſink into the hearts and heads of ſober underſtanding men, to deny either *the power* in Superiours to *ordain*, or *the neceſſity* in Inferiours to *obey* Laws and Conſtitutions, ſo reſtraining us in the uſe of *the Creatures*. a 1 Cor.11.19.

29. Neither let any man cheriſh his ignorance herein: by conceiting, as if there were ſome difference to be made between *Civil* and *Eccleſiaſtical* Things, and Laws, and Perſons in this behalf. The truth is, our *liberty* is equal in both: *the power* of Superiours for reſtraint equal in both, and *the neceſſity* of *obedience* in Inferiours equal to both. No man hath yet been able to ſhew, nor I think ever ſhall be, a real and ſubſtantial difference indeed, between them to make an inequality. But that ſtill, as *Civil Magiſtrates* have ſometimes, for juſt politick reſpects, *prohibited* ſome Trades, and Manufactures, and Commodities, and enjoyned other-ſome, and done well in both: ſo *Church-Governours* may, upon good conſiderations, (ſay it be but for order and uniformities ſake,) preſcribe the *Times*, *Places*, *Veſtments*, *Geſtures*, and other *Ceremonial Circumſtances* to be uſed in *Eccleſiaſtical* Offices and Aſſemblies. As the Apoſtles in the firſt *Council* holden at *Jeruſalem*, in *Acts* 15. laid upon the Churches of the Gentiles for a time, a (b) reſtraint from *the eating of bloud, and things ſacrificed to Idols, and ſtrangled*. b Acts 15.28, 29.

30. Thus we ſee our *Chriſtian liberty* unto the Creatures, may without prejudice admit of ſome *reſtraints* in *the outward exerciſe* of it: and namely, from the three reſpects, of Chriſtian *Sobriety*, of Chriſtian *Charity*, and of Chriſtian *Duty* and Obedience. But now in the comparing of theſe together; when there ſeemeth to be a repugnancy between one and another of them, there may be ſome difficulty: and the greateſt difficulty, and which hath bred moſt trouble, is, in comparing the caſes of *ſcandal* and *diſobedience* together, when there ſeemeth to be a repugnancy between *Charity* and *Duty*. As for example: Suppoſe in a thing which ſimply and in it ſelf we may *lawfully*, according to *the Liberty* we have in Chriſt, either uſe or forbear; *Charity* ſeemeth to lay reſtraint upon us one way, our *weak* brother expecting we ſhould *forbear*, and *Duty* a quite contrary way, *Authority* requiring *the uſe*: in ſuch a caſe what are we to do? It is againſt *Charity* to offend *a brother*; and it is againſt *Duty*, to diſobey *a Superiour*. And yet ſomething muſt be done: either we muſt *uſe*, or *not uſe*; *forbear*, or *not forbear*. For the untying of this knot, (which, if we will

will but lay things rightly together; hath not in it ſo much hardneſs as it ſeemeth to have;) let this be our *ſeventh Poſition.* In the uſe of *the Creatures*, and all *indifferent things*, we ought to bear a greater regard to our *publick Governours*, than to our *private Brethren*; and be more careful to *obey* them, than to *ſatisfie* theſe, if the ſame courſe will not in ſome mediocrity ſatisfie both. Alas, that our brethren who are contrary minded, would but with the ſpirit of ſobriety admit *common Reaſon* to be Umpire in this caſe: Alas, that they would but conſider, what a world of *Contradictions* would follow upon the contrary *opinion*, and what a world of *confuſions* upon the contrary *practice*. Say what can be ſaid, in the behalf of a *Brother*; all the ſame, and more, may be ſaid for a *Governour*. For a *Governour* is a *Brother* too, and ſomething more: and *Duty* is *Charity* too, and ſomething more. If then I may not offend my *Brother*, then certainly not my *Governour*: becauſe he is my *Brother* too, being a *man*, and a *Chriſtian*, as well as the other is. And the ſame *Charity*, that bindeth me to ſatisfie *another Brother*, equally bindeth me to ſatisfie *this*. So that, if we go no farther, but even to the common bond of *Charity*, and relation of *Brotherhood*; that maketh them *equal* at the leaſt, and therefore no reaſon, why I ſhould ſatisfie one that is but a *Private Brother*; rather than *the publick Magiſtrate*, who (that publick reſpect ſet aſide) is my *Brother* alſo. When the Scales hang thus even, ſhall not the acceſſion of (a) *Magiſtracy* to common *Brotherhood* in him, and of *Duty* to common *Charity* in me, be enough to caſt it clear for *the Magiſtrate*? Shall a *Servant* in a Family, rather than *offend* his fellow-ſervant, *diſobey* his Maſter? And is not a *double ſcandal* againſt *Charity* and *Duty* both (for *Duty* implieth *Charity*) greater than a *ſingle ſcandal* againſt *Charity* alone? If private men will be offended at our *Obedience* to publick *Governours*; we can but be ſorry for it: We (*b*) may not redeem their *offence* by our *diſobedience*. He that *taketh* offence where none is *given*, ſuſtaineth a double perſon; and muſt anſwer for it, both as *the giver* and *the taker*. If offence be taken at us, there is no woe to us for it, if it do not come by us; (c) *Woe to the man by whom the offence cometh*: and it doth not come by us, if we do but what is our duty to do. *The Rule* is certain and equitable; The reſpect of *private ſcandal* ceaſeth, where *lawful authority* determineth our *liberty*: and that *reſtraint* which proceedeth from *ſpecial Duty*, is of ſuperiour reaſon to that which proceedeth but from *common Charity*.

a Si tantopere cavenda ſunt ſcandala parvulorum, quanto amplius prælatorum? Bern. de præcept. & diſp.

b *Prudenter advertat quis hoc cogitat, ſcandalum ſcandalo non benè emendari. Qualis emendatio evit, ſi ut aliis ſcandalum tollas, alios ſcandalizas?* Bern. de Præc. & diſp.

c Mat. 18.7.

31. Three *Moderatours* then of our *Chriſtian liberty* to the Creatures we are to allow of; *Sobriety*, *Charity*, and *Duty*: unto every of which a juſt regard ought to be had. Neither need we fear, if we ſuffer *Sobriety* on one ſide, and *Charity* on another, and *Duty* on a third, thus to abridge us in the uſe of our *Chriſtian liberty*; that by little and little it may be at length ſo pared away among them, that there may be little or nothing left of it. To remove this ſuſpicion; let this be our *Eighth* and laſt *Poſition*. No reſpect whatſoever can, or ought to diminiſh the *inward freedom* of the conſcience to any of the Creatures. And this *inward freedom* is it, wherein eſpecially conſiſteth our *Chriſtian liberty* to the Creature. This *freedom* we are all bound to *maintain* to the utmoſt of our powers; and not to ſuffer our ſelves to be made (a) *the ſervants of men*, (otherwiſe than in (b) *ſerving one another by love*:) but to (c) *Stand faſt in the liberty wherein Chriſt hath ſet us free*. Now this *liberty* conſiſteth in a certain *reſolution* of judgment, and a certain *perſwaſion* of conſcience ariſing thence, that *all the Creatures* of God are in themſelves *lawful*, and free for us either to *uſe* or *refuſe*, as we ſhall ſee it expedient for us: and that neither *the uſe* nor the *forbearance* of them, doth of it ſelf either *commend* or *diſcommend* us unto God; or any way either *pleaſe* him as a part of his *worſhip*, or *offend* him as a *tranſgreſſion* of his Law. (d) *The Kingdom of God is not meat and drink*,

a 1 Cor. 7.23.
b Gal 5.13.
c Gal 5.1.

d Rom 14.17.

drink, ſaith St. *Paul*: (e) *Neither if we eat, are we the better; neither the worſe, if we do not eat*; nor on the contrary. Now here is the wickedneſs, and the uſurpation of *the High Prieſt of Rome*; that he challengeth to himſelf a *ſpiritual power* over *the conſciences* of men, which is the greateſt *tyranny* that ever was, or can be exerciſed in *the world*: laying *impurity* upon the things he *forbiddeth*! and annexing *operative holineſs*, and power both *ſatisfactory*, and *meritorious*, to the things he *injoyneth*. Which uſurpation, whoſoever hateth not in him with a perfect hatred, is juſtly *unworthy* of, and ſhamefully *unthankful* for, that *liberty* and freedom, which the bleſſed Son of God hath purchaſed for his Church. (e) 1 Cor.8.8.

But this *inward freedom* once eſtabliſhed in our hearts; and our *conſciences* fully perſwaded thereof: let us thenceforth make no ſcruple to admit of ſuch juſt *reſtraints* in the outward exerciſe of it, as Chriſtian *Sobriety*, *Charity*, and *Duty* ſhall require. For we muſt know, that the *Liberty* of a Chriſtian is not in *eating*, and *wearing*, and *doing*, *what* and *when*, and *where* and *how* he liſt; but in being aſſured that it is all one before God, (in the things themſelves barely conſidered) whether he *eat* or not eat, *wear* or not wear, *do* or not do, this or that: and that therefore, as he may upon juſt cauſe *eat*, and *wear*, and *do*; ſo he may upon juſt cauſe alſo refuſe to *eat*, or *wear*, or *do* this thing or that. Indeed otherwiſe, if we well conſider it, it were but *the empty* name of liberty, without *the thing*: for how is it *liberty*, if a man be determinately bound the one way, and tied *ad alteram partem contradictionis* preciſely: and not left *indifferent* and equal to either? If then the regards of *Sobriety*, *Charity*, or *Duty*, do not require a forbearance, thou knoweſt *every creature of God is good, and nothing to be refuſed*: thou haſt thy *liberty* therefore, and mayeſt according to that *liberty* freely *uſe* that *Creature*. But if any of thoſe former reſpects require thou ſhouldſt *forbear*; thou knowſt that *the Creature* ſtill *is good*, and as not to be *refuſed*, ſo not to be *impoſed*: thou haſt thy *liberty* therefore here, as before, and oughteſt according to that *liberty*, freely to *abſtain* from that *Creature*. Both in uſing and refuſing, *the Conſcience* is ſtill *free*: and as well *the uſe* as *the refuſal*, and as well *the refuſal* as the *uſe*, do equally and alike belong to the true *liberty* of a Chriſtian. 32.

We have ſeen now, what *liberty* God hath allowed us: and therein we may ſee alſo his great goodneſs and *bounty* towards us, in making ſuch a world of *Creatures*, and all of them *good*; [*Every Creature of God is good*;] and not envying us the free *uſe* of any of thoſe good Creatures; [*Nothing to be refuſed.*] But where is our *Duty*, anſwerable to this *Bounty*? Where is our *thankfulneſs*, proportionable to ſuch *receipts*? Let us not rejoyce too much in *the Creatures goodneſs*, nor glory too much in *our freedom* thereunto: unleſs there be in us, withal, a due care and conſcience to perform *the Condition*, which God requireth in lieu thereof; neither can their *goodneſs* do us *good*, nor our *freedom* exempt us from *evil*. And that condition is, *the Duty of Thanksgiving*: expreſſed in the laſt clauſe of the verſe, [*If it be received with thankſgiving.*] Forget this *proviſo*, and we undo all again, that we have hitherto done, and deſtroy all that we have already eſtabliſhed concerning both *the goodneſs* of the Creature, and *our liberty* in the uſe thereof: for without *thankſgiving*, neither can we partake their *goodneſs*, nor uſe our own *liberty*, with comfort. Of this therefore in the next place: wherein *the weight* of the duty conſidered, together with our *backwardneſs* thereunto, if I ſhall ſpend the remainder of my time, and meditations; I hope my labour (by the *bleſſing* of God, and your *prayers*) ſhall not be unprofitable, and my purpoſe therein ſhall find, if not *allowance* in your judgments, at leaſt in your Charity *Excuſe*. To ſpeak of which *Duty of thankſgiving* in the full extent, and by way of common place; were to enter into a ſpacious field, indeed a very ſea of matter without 33.

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bottom. For mine own eaſe therefore and yours, I ſhall confine my ſelf to that branch of it, which is moſt immediately pertinent to *my Text*, *viz.* that tribute of *Thanks*, which we owe unto God for the free uſe of his *good Creatures*: forbearing to meddle with the other branches thereof, otherwiſe than as they fall within the reach of this, by way either of *Proportion* or *Inference*.

34. And firſt we are to know, that by *Thankſgiving* in my Text, is not meant only that *ſubſequent* act, whereby we render unto God *praiſe* and *thanks* for the Creature, *after* we have received it, and enjoyed the benefit of it; which yet is moſt properly *Thankſgiving*: but we are to extend the word farther, even to thoſe *precedent* acts of *Prayer* and *Benediction*, whereby we beſeech God to give his bleſſing to *the Creature*, and to ſanctifie the uſe of it to us. For what in this verſe is called *Thankſgiving*, is in the next verſe comprehended under the name of (a) *Prayer*. And we ſhall accordingly find in the Scriptures elſewhere, the words εὐλογία, and εὐχαριστία, the one whereof ſignifieth properly *Bleſſing*, the other *Thankſgiving*, uſed oftentimes promiſcuouſly the one for the other. *The bleſſing* which our bleſſed Saviour Jeſus Chriſt uſed at the conſecration of *the Sacramental* bread, (*b*) St. *Luke* and (*c*) St. *Paul* expreſs by the word εὐχαριστήσας: (*d*) St. *Matthew* and (*e*) St. *Mark*, by εὐλογήσας. And *the Prayer* of Bleſſing, uſed before the eating of *common bread*, is by (*f*) every of *the four* Evangeliſts in ſome places deſcribed by the word εὐχαριστῶν: And by *three* of them in other ſome places, (*g*) by εὐλογῶν. And the name (h) εὐλογία is ſometimes found in the Writings of the Ancients, for the Sacrament of *the Lords Supper*; the more uſual name whereof is εὐχαριστία, or the *holy Euchariſt*. And we in our ordinary manner of ſpeech, call as well *the Bleſſing before meat*, as *the Thankſgiving after*, by the common name of *Grace*, or *ſaying of Grace*. Both theſe then together, *Grace before* meat, and *Grace after* meat; a Sacrifice of *Prayer* before we uſe any of the *good Creatures* of God, and a Sacrifice of *Praiſe* after we have uſed them; *the Bleſſing* wherewith we bleſs *the Creature* in *the Name of God*, and *the Bleſſing* wherewith we bleſs *the Name of God* for the Creature: both theſe I ſay together, is the juſt extent of that *Thankſgiving*, whereof *my Text* ſpeaketh, and we are now to entreat.

a Verſ. 5. hîc.
b Luke 22. 17, 19.
c 1 Cor 11. 24.
d Mat 26. 27.
e Mar. 14. 22, 23.
f Mat. 15. 36. Mar. 8. 6. Joh. 6. 11. Acts 27. 35.
g Mar. 14. 19. Mar. 6. 41. Luke 9. 16.
h See *Caſaub. exercit.* 16. *in Baron. ſect.* 33.

35. Concerning *Meats* and *Drinks*, unto which our Apoſtle hath ſpecial reference in this whole paſſage: this duty of *Thankſgiving*, hath been ever held ſo congruous to the partaking thereof, that long and ancient cuſtom hath eſtabliſhed it in the common practice of Chriſtians; not only with *inward thankfulneſs* of heart to recount and acknowledge *Gods goodneſs* to them therein, but alſo *outwardly* to expreſs the ſame in a vocal ſolemn form of *Bleſſing* or *Thankſgiving*, that which we call *Grace*, or *ſaying of Grace*. Which very phraſes, whether or no they have ground, (as to me it ſeemeth they have) from thoſe words of our Apoſtle, 1 *Cor.* 10. (i) *For if I by* Grace *be a partaker, why am I evil ſpoken of, for that for which I give thanks.*) I ſay, howſoever it be with *the phraſe*; ſure we are *the thing* it ſelf hath ſufficient ground from the examples of Chriſt, and of his holy Apoſtles. From whom, the cuſtom of *giving Thanks* at meals ſeemeth to have been derived, throughout all ſucceeding Ages, even to us. Of *Chriſt* himſelf we read often, and in every of *the Evangeliſts*, that he *bleſſed* and *gave thanks* in the name of himſelf and the people, *before meat*; in the 14. and 15. of (k) *Matthew*, in 6. and 8. of (l) *Mark*, in 9. of (m) *Luke*, and in 6. of (n) *John*. And in *Mat.* 26. that *after meat* alſo, when Supper was ended, he and his Diſciples (o) *ſang an hymn*, before they departed the room. And St. *Luke* relateth of St. *Paul*, Acts 27. when he and his company in the ſhip, who were well toward three hundred perſons, were to refreſh themſelves with food after a long faſt, that he took *bread*,

i 1 Cor. 10. 30.
k Mat. 14. 19. & 15. 36.
l Mar. 6. 41. & 8 6.
m Luke 9. 16.
n Joh. 6. 8.
o ὑμνήσαντες. Mat. 26. 30.

bread, and first (b) *Gave thanks to God in the presence of them all*, and then after *brake it, and began to eat*: yea, St. *Paul* himself so speaketh of it, *Rom.*14. as of the known practice of the Church among Christians of all sorts, *weak*, and *Strong*. He that was *strong in the faith*, and knew *the liberty* he had in Christ to eat indifferently of all kinds of *meats*, flesh as well as herbs; did eat of all indifferently, and gave God *thanks* for all. *The weak* Christian too, who made scruple of some kinds of *flesh* or other *meats*, and contented himself with *herbs*, and such like things, yet gave God *thanks* for his herbs, and for whatsoever else he durst eat. (c) *He that eateth, eateth to the Lord*, (saith he there, at *vers. 6.*) *for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks* too. Notwithstanding they differed in their *judgments* and opinions, and consequently in their *practice*, concerning the lawful or unlawful *use* of some meats: yet they consented most sweetly, and agreed both in their *judgment* and *practice*, in the performance of this religious service of *Thanksgiving*.

b Acts 27.35.

c Rom. 14.6.

36. So then *giving of Thanks* for our *meats* and *drinks* before and after meals, in an outward and audible form, is an ancient, a commendable, an *Apostolical*, a *Christian* practice: ordinarily requisite as an outward testimony of the *inward thankfulness* of the heart; and therefore not to be omitted *ordinarily*, neither but in some few cases. There being the like necessity of this duty, in regard of *inward thankfulness*, as there is of *vocal prayer*, in regard of *inward Devotion*; and of *outward Confession*, in regard of *inward belief*: and look what *exceptions* those other *outward duties* may admit; the very same, *mutandis mutatis*, and in their proportion, are to be admitted here. But not only *meats* and *drinks*, but every other *good Creature* also of *God*, whereof we may have *use*, ought to be received with a due measure of *thankfulness*. And if in these things also, so often as in good discretion it may seem expedient for the advancing of *Gods glory*, the benefiting of his *Church*, or the quickning of our own *Devotion*, we shall make some *outward* and sensible expression of *the thankfulness* of our hearts for them: we shall therein do an acceptable service unto God, and comfortable to our own souls. For, for this cause God instituted of old, among his own people, divers solemn *feasts* and *sacrifices*, together with the Sanctifying of *the first fruits*, and of *the first born*, and divers other ordinances of that nature: as, on the other side to be fit *remembrancers* unto them of their *duty* of thankfulness; so to be as well good *testimonies*, and fit expressions of their *performance* of that duty.

37. But if not always, *the outward* manifestation thereof; yet *God* ever expecteth at least the true and *inward thankfulness* of the heart, for the use of his good creatures. (a) *Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him*, Col. 3. (b) *Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your request be made known unto God*, Phil. 4. (c) *Bless the Lord, O my soul*, (saith *David* in *Psal.* 103.) *and all that is within me, praise his holy name; Praise the Lord, O my soul, and forget not all his benefits.* Forget not *all* his benefits: as much as to say, by an ordinary *Hebraism*, forget not *any of all* his benefits. He summoneth *all that is in him*, to bless God for *all he hath from him*: he thought it was necessary for him, not to receive any of *the good Creatures* of God, without *Thanksgiving*. Which necessity of *Thanksgiving* will yet more appear, if we consider it, either as an act of *Justice*, or as an act of *Religion*: as it is indeed and truly both.

a Col.3.17.

b Phil.4.6.

c Psal.103.1,2.

38. It is first, an *Act of Justice*. The very Law of *Nature*, which containeth the first seeds and principles of *Justice*, bindeth every man that receiveth *a benefit*, to a thankful *acknowledgment* of it first, and then withal (*ability* and *opportunity* supposed) to some kind of *retribution*. The best Philosophers there-

therefore make *gratitude* (d) a branch of *the Law of Nature*; and ſo account of it as of a thing, than which there is (e) not any *office of vertue* more neceſſary: as nor any thing on the contrary more deteſtable, than *Ingratitude*. You cannot lay a (f) fouler imputation upon a man, nor by any accuſations in the world render him more odious to the opinions of all men; than by charging him with unthankfulneſs. *Ingratum dicas, omnia dixeris:* do but ſay, He is an *unthankful* wretch; you *need* ſay no *more*, you *can* ſay no *worſe*, by any mortal creature. Verily, every *benefit* carrieth with it the force of *an obligation*; and we all confeſs it: if we receive but ſome ſmall kindneſs from another, we can readily and complementally proteſt our ſelves much *bound to him* for it. Indeed when we ſay ſo; we often ſpeak it but of courſe, and think it not: but yet when we do ſo, we ſpeak more truth than we are aware of. For, if it be in truth a *kindneſs* in him, we are in truth and equity *bound to him* thereby. The common ſaying is not without ground, *Qui beneficium accepit, libertatem vendidit.* Some men therefore *refuſe* kindneſſes and courteſies at other mens hands; becauſe forſooth they will not be *beholden* to them. Which though it be a perverſe and unjuſt courſe, and indeed a high degree of *unthankfulneſs*, (for there is *unthankfulneſs*, as well in (g) *not accepting* a kind offer, as in *not requiting* a good turn;) and therefore alſo a high degree of *folly*, (for it is a fooliſh thing for a man, out of the bare *fear of unthankfulneſs* one way, to become *wilfully unthankful* another;) though, I ſay, it be a fond and perverſe courſe in them: yet it argueth withal in them a ſtrong apprehenſion of *the equity* of that principle of *Nature* and *Juſtice*, which bindeth men that receive benefits, *ad aritudes*, to a neceſſity of *requital* and retribution. Truth it is; to God our *heavenly Father* firſt, and then to our *earthly* (a) *Parents*, none of us can *reddere paria:* none is able to make a *full requital* to either of them; eſpecially not to *God*. But that freeth us not from the debt of *thankfulneſs*, as not to our *Parents*, ſo neither to *God*: it rather bindeth us the faſter thereunto. The ſame *Law of Nature*, which teacheth us to *requite* a good turn to the utmoſt, where there is wherewithal to do it, and withal a fair opportunity offered; teacheth us, where there wanteth either *ability* or *opportunity*, to endeavour by the beſt convenient means we can to teſtifie at leaſt *the thankfulneſs* of our hearts, and our unfeigned *deſires* of requital. Which (b) *deſire* and *endeavour*, if every ingenuous man, and our earthly *Parents*, do *accept* of, where they find it, as of *the deed* it ſelf: can we doubt of (c) Gods acceptation of our unfeigned deſire herein, though infinitely and without all proportion ſhort of *a juſt requital* and retribution? *David* knew right well, that when a man hath done all he can, he is but an (d) *unprofitable ſervant*, and (e) *cannot be profitable unto God, as he that is wiſe may be profitable to himſelf* and his neighbours; and that (f) *his goodneſs*, though it might be pleaſurable *to the Saints that are on the earth*, yet it could not *extend unto the Lord*. All this he knew: and yet knowing withal that God accepteth *the will* for *the deed*, and *the deſire* for *the performance*; he doubteth not to raiſe up his Language to that key, in *Pſal.* 116. *Quid retribuam?* What requital ſhall I make? *what ſhall I render unto the Lord, for all his benefits towards me? I will take the Cup of ſalvation, and call upon the Name of the Lord.* This thankful heart he knew God valued as a *Sacrifice*: nay, (g) preferred before *Sacrifices*. For having rejected them at *Verſ.* 8. [h *I will not reprove thee for thy ſacrifices*, &c.] He exacteth this at *Verſ.* 14. of *Pſal.* 50. [*Offer unto God thankſgiving*, &c.] God reſpecteth not ſo much *the Calves* out of our *ſtalls*, or *the fruits* from off our *grounds*: as theſe (i) *Vitulos labiorum*, theſe calves of our lips, as the Prophet; and theſe

d Cic. 2. de Invent. 13. & 36.

e *Quid tam contra officium, quam non reddere quod acceperis?* Ambro. 1. Offi. 31. *Nullum officium referenda gratia magis neceſſarium eſt.* Cic. de Offic.

f *Erunt homicida, tyranni, fures, adulteri, raptores, ſacrilegi, proditores: infra iſta omnia ingratus eſt.* Senec. 1. de benef. 10.

g *Non ſolum is gratus debet eſſe, qui accepit beneficium; verum etiam is, cui poteſtas accipiendi fuit.* Cic. de Provinc. Conſul. *Tam teneor, dono quam ſi demittar onuſtus.* Hor. 1 Ep. 7.

a Sirac. 7. 28.

b *In beneficio reddendo, plus animus, quam cenſus operatur: magiſque præponderat bona volentia, quam poſſibilitas referendi muneris.* Ambroſ. 1. offic. 32.

c *Ut deſint vires, tamen eſt laudanda voluntas: Hac ego contentus auguror eſſe Deos.* Ovid. de Pont.

d Luk 17. 10.

e Job 22. 2.

f Pſal. 16. 2, 3. *Nulla ex nobis utilitas Deo ſperanda eſt.* Senec. 4. de benef. cap. 3.

Nec ille collato eget, nec nos ei quicquam conferre poſſumus. Ibid. cap. 9. g Pſal. 116. 12, 13. h Πλέον σῦ θυσιῶν τέρπεται ὁ Θεὸς τοῖς ὁσίοις ἢ θυσίαις. Xenoph. 1. ἀπομν. i Pſal. 50. 8, 14.

(k) *Fructus*

(k) *Fructus labiorum*, theſe fruits of our lips, as the Apoſtle calleth them. [l *Let us offer the ſacrifice of praiſe to God continually, that is, the fruit of our lips, giving thanks to his Name, Heb.* 13.] More than this, in his *Mercy* he will not deſire: leſs than this, in all *reaſon* we cannot give. *Thankfulneſs* is an *Act of Juſtice*: we are *unjuſt*, if we receive his *good Creatures*, and not return him *thanks* for them. k Heſ. 14. 2. l Heb. 13. 15.

39. It is not only an Act of *Juſtice*: it is an act of *Religion* too; and a branch of that ſervice whereby we do *God* worſhip and honour. (a) *Whoſo offereth praiſe, he honoureth me*, Pſal. 50. *ver.* laſt. Now look what *honour* we give unto God, it all redoundeth to our ſelves at the laſt with plentiful advantage; [b *Them that honour me, I will honour*, 1 *Sam.* 2.] Here then is the fruit of this religious Act of *thankſgiving*; that it *ſanctifieth* unto us the uſe of *the good Creatures* of God, which is the very reaſon *St. Paul* giveth of this preſent ſpeech in the next verſe. *Every Creature of God is good*, ſaith he here, *and nothing to be refuſed, if it be received with Thankſgiving*: for, ſaith he there, (c) *it is ſanctified by the Word of God, and Prayer*. Underſtand not by *the Word of God* there, his *written* word, or *the Scriptures*; as ſome yet give the ſenſe, not without violence to the words, though the thing they ſay be true: but, more both naturally to the conſtruction of *the words*, and pertinently to *the drift* and ſcope of our Apoſtle therein, underſtand rather *the word* of his eternal *counſel* and *decree*, and of his *power* and *providence*, whereby he ordereth and commandeth his *Creatures* in their ſeveral kinds, to afford us ſuch ſervice and comforts, as he hath thought good. Which *ſanctifying of the Creatures* by the word of Gods decree and providence, implieth *two things*: the *one*, reſpecting the *Creatures*, that they do their *kindly office* to us; the *other*, reſpecting us, that we reap *holy comfort* from them. For the plainer underſtanding of both which; inſtance ſhall be given in *the Creatures* appointed for our *nouriſhment*: and what ſhall be ſaid of them, we may conceive of, and apply unto, every other *Creature* in the proper kind thereof. a Pſal. 50. 23. b 1 Sam. 2. 30. c Ver. 5. *&c.*

40. Firſt then, the *Creatures* appointed for food, are *ſanctified by the word of God*; when together with *the Creatures*, he giveth his *bleſſing*, to go along with it: by his powerful word, *Commanding* it, and by that command *enabling* it to feed us. Which is the true meaning of that ſpeech in *Deut.* 8. alledged by our Saviour againſt the Tempter, [d *Man liveth not by bread only, but by every word that proceedeth out of the mouth of God.*] Alas, what is *Bread* to nouriſh us without his *word*? Unleſs he ſay *the word*, and command *the Bread* to do it, there is no more ſap or ſtrength in *Bread*, than in *ſtones*. The power and *nutritive vertue* which *the Bread hath*, it hath from his *decree*; becauſe *the word* is already gone out of his mouth, that (e) *bread* ſhould *ſtrengthen mans heart*. As in the firſt *Creation*, when the Creatures were produced *in actu primo*, had their beings given them, and natural powers and faculties beſtowed on them, all that was done by *the word* of *Gods* powerful decree, [f *He ſpake the word, and they were made; he commanded, and they were Created.*] So in all their operations *in actu ſecundo*, when they do at any time *exerciſe* thoſe natural *faculties*, and do thoſe *Offices* for which they were created; all this is ſtill done by the ſame powerful *word* and decree of God, [g *He upholdeth all things by the word of his power.*] As we read of *bread*, ſo we often read in the Scriptures of (a) *the ſtaff of bread*: God ſometimes threatneth he will *break the ſtaff of bread*. What is that? *Bread* indeed is *the ſtaff* of our ſtrength; it is the very ſtay and prop of our lives: if God break this *ſtaff*, and deny us *bread*, we are gone. But that is not all, *bread* is our *ſtaff*: but what is the *ſtaff of bread*? Verily, *the Word of God*, bleſſing our *bread*, and commanding it to feed us, is *the ſtaff* of this *ſtaff*: ſuſtaining that vertue in *the bread*, whereby it ſuſtaineth us. If *God* break this *ſtaff of bread*, if he withdraw his *bleſſing* from *the bread*, d Deut. 8. 3. Mat. 4. 4. e Pſal. 104. 15. f Pſal. 33. 9. g Heb. 1. 3. a Lev. 26. 26. Pſal. 105. 16. Ezek. 4. 16. *Firmamentum panis.* Vulg.

if by his countermand he inhibit or restrain the vertue of *the bread*; we are as far to seek *with bread*, as *without* it. If *sanctified* with Gods word of blessing; a little *pulse* (*b*) and *water*, hard and homely fare shall feed *Daniel* as *fresh*, and *fat*, and *fair*, as the Kings dainties shall his Companions: a (c) *cake* and a *cruse of water* shall suffice *Elijah* nourishment enough to *walk in the strength thereof forty days and nights*: a few (d) *barly loaves* and *small fishes* shall multiply to the satisfying of *many thousands*, eat while they will. But if Gods *Word* and *Blessing* be wanting; (e) *the lean* Kine may eat up the *Fat*, and be as thin, and hollow, and ill-liking as before: and we may, as the Prophet *Haggai* speaketh, (f) *eat much, and not have enough, drink* our fills, *and not be filled.*

b Dan. 1. 12, 15.
c 1 King. 19. 6, 8.
d Joh. 6. 9, 12.
e Gen. 41. 20, 21.
f Hag. 1. 6.

41. This *first degree* of the Creatures *sanctification* by *the word* of God, is a *common* and *ordinary* blessing upon *the Creatures*; whereof, as of *the* (g) *light* and *dew* of Heaven, *the wicked* partake as well as the godly, and *the thankless* as the thankful. But there is a *second degree* also, beyond this; which is *proper* and peculiar to the *Godly*. And that is, when *God* not only by *the word* of his *Power* bestoweth a *blessing* upon the Creature: but also causeth *the Eccho* of that word to sound in our hearts by *the voice* of his *Holy Spirit*, and giveth us a sensible taste of his *goodness* to us therein: *filling our hearts* not only (h) *with that joy and gladness*, which ariseth from the experience of the *effect*, *viz.* the refreshing of our natural strength, but also *joy* and *gladness* more spiritual and sublime than that, arising from the contemplation of *the prime cause*, *viz.* the favour of God towards us in the face of his Son; that which *David* calleth *the* (i) *light of his countenance*. For as it is *the kind welcome* at a Friends Table, that maketh the *cheer good*, rather than the quaintness or variety of the dishes, (k *Super omnia vultus Accessere boni*;) so as that (*l*) *a dinner of green herbs* with love and kindness, is *better* entertainment *than a stalled Ox* with bad looks: so the *light of Gods* favourable *countenance*, shining upon us through these things, is it, which (m) *putteth more* true *gladness into our hearts*, than doth *the corn, and the wine, and the oyl* themselves, or any other outward thing that we do or can partake. Now this sanctified and holy and comfortable use of the *Creatures*, ariseth also from *the word* of Gods *decree*; even as the former degree did: but not from the same *decree*. That *former* issued from the decree of *common providence*; and so belonged unto all, as that *Providence* is common to all. But this *later degree* proceedeth from that special word of *Gods decree*, whereby for the merits of Christ Jesus, (a) *the second Adam*, he removeth from *the Creature* that (b) *curse*, wherein it was wrapped through the sin of *the first Adam*. And in this *the wicked* have no portion; as being *out of Christ*: so as they cannot partake of *Gods Creatures*, with any solid or sound comfort; and so *the Creatures* remain (in this degree) *unsanctified* unto them. For this reason, the Scriptures stile *the* (c) *Faithful Primogenitos*, the first-born; as to whom belongeth (*d*) a double portion: and (e) *Hæredes mundi*, heirs of the world; as if none but they had any good right thereunto. And St. *Paul* deriveth our Title to *the Creatures*, from God, but by *Christ*; [f *All things are yours, and you are Christs, and Christ is Gods*:] As if these things were none of theirs, who are none of *Christs*. And in the verse before my Text, he saith of meats, that (g) *God hath created them to be received with thanksgiving of them which believe, and know the truth*: as if those that wanted *faith* and saving *knowledge*, did but *usurp* the bread they eat. And indeed it is certain, *the wicked* have not *right* to the Creatures of *God*, in such ample sort, as *the Godly* have. A kind of *Right* they have, and we may not deny it them; given them by Gods unchangeable ordinance at the *Creation*: which being a branch of that part of *Gods Image* in man, which was of *natural*, and not of *supernatural* grace, might be, and was foully *defaced* by sin; but was not, neither could be wholly *lost*, as hath been (*h*) already in part declared. A

a 1 Cor. 15. 45.
b Gen. 3. 17.
c Heb. 12. 23.
d Deut. 21. 17.
e Rom. 4. 13.
f 1 Cor. 3. 22, 23.
g Ver 3 *hic.*
h See before sect. 14.

Right

Right then they have: but ſuch a right, as, reaching barely to *the uſe*, cannot afford unto the uſer true *comfort*, or ſound *peace* of Conſcience, in ſuch uſe of *the Creatures*. For, though nothing be *in*, and *of it ſelf* unclean; for, *Every Creature of God is good*: yet to them that are *unclean*, *ex accidenti* every Creature is *unclean* and polluted, becauſe it is not thus *ſanctified unto them by the Word of God*. And the very true cauſe of all this, is *the impurity* of their hearts, by reaſon of *unbelief*. The Holy Ghoſt expreſly aſſigneth this cauſe, (i) *To the pure all things are pure: but to them that are defiled and unbelieving is nothing pure: but even their mind and Conſcience is defiled.* As a (k) *naſty Veſſel* ſowreth all that is put into it: ſo a *Conſcience* not (l) *purified by faith*, caſteth pollution upon the beſt of Gods *Creatures*.

i Tit. 1. 15.

k Sincerum eſt niſi vas, quodcunque infundis acceſcit, Hor. 1. Epiſt. 2.

l *Fide purificans corda.* Acts 15. 9.

But what is all this to *the Text*, may ſome ſay: or what to *the point*? What is all this to *the Duty of Thankſgiving*? Much every manner of way: or elſe blame St. *Paul* of impertinency; whoſe diſcourſe ſhould be incoherent and unjoynted, if what I have now laſt ſaid were beſide *the Text*. For ſince *the ſanctification of the Creature* to our uſe, dependeth upon the powerful and good *word of God*, bleſſing it unto us: that *duty* muſt needs be *neceſſary* to a ſanctified uſe of *the Creature*, without which we can have no fair aſſurance unto our conſciences, that that *word of bleſſing* is proceeded out of the mouth of *God*. And ſuch is this duty of *Thankſgiving*: appointed by God, as the ordinary *means*, and proper *inſtrument*, to procure that *word of bleſſing* from him. When we have performed this ſincerely and faithfully; our hearts may then, with a moſt chearful, but yet humble confidence, ſay *Amen*, *So be it*: in full aſſurance that God will joyn his *Fiat* to ours; Crown our *Amen* with his; and to our *So be it* of *Faith* and *Hope*, add his of *Power* and *Command*: bleſſing his *Creatures* unto us, when we bleſs *him* for them; and *ſanctifying* their uſe to our comfort, when we *magnifie* his goodneſs for the receipt. You ſee therefore how, as unſeparable and undivided companions, the Apoſtle joyneth theſe two together: the one, as *the Cauſe*, the other, as *the Means* of the Creature's ſanctification: [*It is ſactified by the Word of God, and Prayer:*] By *the Word of Gods* powerful *decree*, as the ſole efficient, and ſufficient *Cauſe*: and by *the Prayer of Thankſgiving* (for ſuch *Prayer* he meaneth, as either hath *Thankſgiving* joyned with it, or elſe is a part of *Thankſgiving*, or *Thankſgiving* a part of it:) by *Prayer* I ſay and *Thankſgiving*, as the proper *Means* to obtain it. This is the bleſſed effect of *Thankſgiving*, as it is an *Act of Religion*. And thus you have heard two grand *Reaſons*, concluding the neceſſity of *Thankſgiving* unto God, in the receiving and uſing of his *good Creatures*. The *one*, conſidering it as an *Act of Juſtice*: becauſe it is in the only acceptable *diſcharge* of that obligation of *debt*, wherein we ſtand bound unto God for the free uſe of ſo many good *Creatures*. The *other*, conſidering it as an *Act of Religion*: becauſe it is the moſt proper and convenient *means* to procure from the mouth of God a word of *Bleſſing*, to ſanctifie *the Creatures* to the uſes of our lives, and to the comfort of our Conſciences. This *Thankſgiving* being an Act both of *Juſtice* and *Religion*: whenſoever we either *receive* or *uſe* any *good Creature* of God; without this, we are *unjuſt* in the Receipt, and in the Uſe *Prophane*. It is now high time we ſhould from the Premiſſes infer ſomething for our farther uſe and Edification.

42.

And the firſt *Inference* may be, ſhall I ſay for *Trial*; or may I not rather ſay, for *Conviction*? Since we ſhall learn thereby, not ſo much to *examine* our *Thankfulneſs*, how true it is; as to *diſcover* our *Unthankfulneſs*, how foul it is. And how ſhould that diſcovery caſt us down to a deep condemnation of our ſelves for ſo much both *Unjuſtice* and *Prophaneneſs*, when we ſhall find our ſelves guilty of ſo many failings in the performance of ſuch a neceſſary Duty both of *Juſtice* and *Religion*? But we cannot abide to hear on this ear: We

43.

unthankful

unthankful to God? Far be that from us: we ſcarce ever ſpeak of any thing we *have*, or have *done*, or *ſuffered*; but we ſend this clauſe after it, *I thank God for it.* And how are we *unthankful*, ſeeing we do thus? It is a true ſaying, which one ſaith; *Thanking* of God, is a thing *all* men do, and yet *none* do as they ſhould. It is often *in ore*, but ſeldom *in imo*: it ſwimmeth often upon the tip of our *tongues*, but ſeldom ſinketh into the bottom of our *hearts.* *I thank God for it*, is, as many uſe it, rather a (a) *By-word*, than a *Thankſgiving*: ſo far from being an acceptable *ſervice* to God, and a magnifying of *his name*; that it is rather it ſelf a grievous *ſin*, and a taking of *his holy name* in vain. But if we will conſider duly and aright, not ſo much how *near* we draw unto God with our *lips*, as how *far* our *hearts* are from him when we ſay ſo: we ſhall ſee what ſmall reaſon we have, upon ſuch a ſlender *lip-labour* to think our ſelves diſcharged either of *the bond* of thankfulneſs, or from *the ſin* of unthankfulneſs. *Quid verba audiam, facta cum videam?* Though we ſay, *I thank God*, a thouſand and a thouſand times over; yet if in our Deeds we bewray foul *unthankfulneſs* unto him, it is but *Proteſtatio contraria facto*: and we do thereby but make our ſelves the greater and deeper lyers.

a *uſu quodam magis quàm ſenſu vel affectu, perſonare in ore multorum gratiarum actionem advertere eſt.* Bern. in Cant. Ser. 13.

44. Every *ſin* is ſpacious and diffuſed, and ſpreadeth into a number of branches: this of *Ingratitude* not leaſt. Yet we will do our beſt to reduce all that multitude to ſome few principal branches. There are required unto true Thankfulneſs three things; *Recognition*, *Eſtimation*, *Retribution*. He that hath received a benefit from another, he ought *firſt*, faithfully to *acknowledge* it; *ſecondly*, to *value* it worthily; *thirdly*, to endeavour really to *requite* it. And whoſo *faileth* in any of theſe, is (ſo far as he faileth) *unthankful* more or leſs. And do not ſome of us fail in all; and do not all of us fail in ſome of theſe? For our more aſſured, whether *Examination*, or *Conviction*; let us a little conſider how we have and do behave our ſelves in each of the *three* reſpects; In every of which, we will inſtance but in *two* kinds; and ſo we ſhall have *ſix degrees* of *Ingratitude*: ſtill holding our ſelves as cloſe as we can to the preſent point, concerning our *Thankfulneſs* or *Unthankfulneſs*, as it reſpecteth *the uſe* we have *of*, and *the benefit* we have *from*, the *good Creatures of God.*

45. And *firſt*, we fail in our *Recognition*, and in the due acknowledgment of *Gods bleſſings.* And therein *firſt*, and let that be *the firſt degree* of our *unthankfulneſs*; in letting ſo many *bleſſings* of His ſlip by us, without any *regard*, or ſo much as *notice* taken of them: Whereas *knowledge* muſt ever go before *acknowledgment*, and *Apprehenſion* before *Confeſſion.* There is a twofold *Confeſſion* to be made unto *God*: *the* (b) *one* of our *ſins*; the *other*, of his *goodneſs.* That belongeth to *Repentance*; this to *Thankfulneſs.* Both of them conſiſt in an *Acknowledgment*: and in both, the acknowledgment is moſt *faithful*, when it is moſt *punctual*: and in both, we come to make default, for want of taking ſuch *particular information*, as we ought, and might. In our *Repentance*, we content our ſelves commonly with a *general Confeſſion* of our *ſins*: or at the moſt, poſſibly ſometimes make acknowledgment of ſome one or a few *groſſer falls*, which gall our Conſciences, or which the world crieth ſhame of: and if we do that, we think we have made an excellent *Confeſſion.* So in our *Thankſgivings*, ordinarily we content our ſelves with a *general acknowledgment*, of *God*'s goodneſs and mercies to us; or ſometimes poſſibly recount ſome one or a few notable and (a) *eminent favours*, ſuch as moſt affect us, or whereof the world taketh notice: and this is all we do. But we do indeed in both theſe, deal unfaithfully with God, and with our own ſouls. If we deſire to ſhew our ſelves truly *penitent*, we ſhould take knowledge (ſo far as poſſibly we could) of *all* our *ſins*, ſmall and great (at leaſt the ſeveral *ſpecies* and kinds of them, for *the individuals* are infinite:) and bring them all before God in *the*

b *Confeſſio gemina eſt: aut Peccati, aut Laudis.* Aug. exp. 2. in Pſ. 29. ἢ τῶν ἰδίων ἁμαρτημάτων κατήγορος, ἢ εὐχαριστία πρὸς τὸν Θεόν. Chryſoſt. in Pſal. 93.

a *Beneficia quædam magnitudo non patitur excidere: ſed numero plura, & temporibus diverſa effluunt.* Sen. nec. 3. de benef. 5.

the Confeſſion of Repentance. And if we deſired to ſhew our ſelves truly *thankful*; we ſhould take notice (ſo far as poſſibly we could, and in *the ſpecies* at leaſt) of *all Gods bleſſings*, ſmall and great; and bring them all before him in *the Confeſſion of praiſe.* We ſhould even (b) *Colligere fragmenta*, gather up the very *broken meats*, and let nothing be loſt, thoſe (c) ſmall *petty bleſſings*, as we account them, and as we think, ſcarce worth the obſervation. Did we ſo: how many *baskets full* might be taken up, which we daily ſuffer to fall to the ground, and be loſt? Like *Swine* under *the Oaks*, we grouze up the *Akorns*, and ſnouk about for more, and eat them too, and when we have done, lye routing, and thruſting our noſes in the earth for more: but never lift up ſo much as half an eye, to *the tree* that ſhed them. Every *crum* we put in our *mouths*, every *drop* wherewith we cool our *tongues*, the very *air* we continually breathe in and out through our *throats* and *noſtrils*, a thouſand other ſuch things whereof the very *commonneſs* taketh away *the obſervation*, we receive from his fulneſs: and many of theſe are renewed every *morning*, and ſome of theſe are renewed every *minute*: And yet how ſeldom do we ſo much as *take notice* of many of theſe things? How juſtly might that complaint which God maketh againſt *the unthankful Iſraelites*, be taken *up* againſt us? (d) *The Oxe knoweth his Owner, and the Aſs his Maſters Crib: but Iſrael doth not know, my people doth not conſider.*

b Joh.6.12.
c *Colligere fragmenta, ne pereant, id eſt, nec minima beneficia obliviſci.* Bernard.in Cant.ſerm.51.
d Iſa.1.3.

The ſecond degree of our Unthankfulneſs to *God*, and that alſo for want of faithful *Acknowledgment*, is: in aſcribing the good things he hath given us to our own *deſerts*, or *endeavours*, or to any other thing or *Creature*, either in part, or in whole, but only to him. Such things indeed we have, and we know it too, (perhaps but too well) but we *beſtirred* our ſelves for them, we *beat* our brains for them, we *got* them out of the fire, and *ſwet* for them; we may thank our *good friends*, or we may thank our *good ſelves* for them. Thus do we (a) *Sacrifice unto our own nets, and burn incenſe to our drag, as if by them our portion were fat, and our meat plenteous.* And as (b) *Pilate* mingled *the bloud* of the *Galileans* with their own *Sacrifices*: ſo into theſe ſpiritual (c) *Sacrifices of Thankſgiving*, which we offer unto God, we infuſe a quantity of *our own* ſwink and ſweat, of *our own* wit and fore-caſt, of *our own* power and friends, ſtill ſome one thing or other of *our own*; and ſo rob *God*, if not of all, yet of ſo much of his honour. This kind of *unthankfulneſs* God both fore-ſaw and forbad in his own people, *Deut.* 8. warning them to take heed, *verſ.* 17. leſt *when they abounded* in all plenty and proſperity, (d) *They ſhould forget the Lord, and ſay in their hearts, My power, and the might of my hand hath gotten me this wealth.* The very ſaying or thinking of this was a forgetting of God. (e) *But* (ſaith *Moſes* there) *Thou ſhalt remember the Lord thy God: for it is he that giveth thee power to get wealth*, &c. The whole Chapter is none other but a *warn-word* againſt unthankfulneſs. All (f) *glorying* in our ſelves, all vain *boaſting* of the gifts of God, or *bearing* our ſelves high upon any of his bleſſings, is a kind of *ſmothering* of the receipt; and argueth in us a kind of lothneſs to make a free *acknowledgment* of the Givers bounty: and ſo is tainted with a ſpice of *unthankfulneſs* in this degree. (g) *If thou didſt receive it; why doſt thou glory, as if thou hadſt not received it?* Saith my Apoſtle elſewhere. He that *glorieth* in that, for which he even *giveth thanks*; doth by that *glorying*, as much as he dareth, reverſe his *Thanks*. *The Phariſee*, who (h) *thanked God* he was not like other men; did even then, and by thoſe very *thanks*, but bewray his own wretched *unthankfulneſs.*

46.
a Hab.1.16.
b Luke 13.1.
c Pſal.50.14.
d Deut.8.14, 17.
e Ibid. 18.
f *Eſt ſuperbiæ, & delictum maximum, uti data tanquam innata; & in acceptis beneficiis gloriam uſurpare beneficii.* Bernard de dilig.Deo.
g 1 Cor.4.7.
h Luke 18.11.

Beſides a *faithful Recognition*, in freely *acknowledging* the benefit received; there is required unto thankfulneſs a *juſt Eſtimation* of the benefit, in *valuing* it, as it deſerveth: Wherein we make default, if either we *value it not* at all, or *undervalue it.* The *third Degree* then of our *Ingratitude* unto *God*, is the *Forgetfulneſs*

47.

i *Apparet illum non ſæpe de reddendo cogitaſſe, cui obrepſit oblivio* Sen. 3. de benef. 1. *Perveniunt eo quò, ut ego exiſtimo, peſſimus quiſque & ingratiſſimus pervenit; ut obliviſcantur.* lb. 5. k *Nec verò quenquam ſenum audivi oblitum, quo loco theſaurum obruiſſet: Omnia quæ curant meminerunt: vadimonia conſtituta, qui ſibi, quibus ipſi debeant.* Cic. de Senect.

a Deut 8. 14.
b Pſal. 103. 2.
c Gen. 41. 9.
d Gen. 40. 23.

fulneſs of his benefits. When we ſo eaſily (i) *forget* them, it is a ſign we *ſet nought* by them. Every man readily *remembreth* thoſe things, he *maketh any reckoning* of: inſomuch that although old age be naturally *forgetful*, yet (k) *Tully* ſaith, He never knew any man ſo old, as to *forget* where he had hid his gold, or to whom he had lent his moneys. In *Deut.* 8. *Moſes* warneth the people (as you heard) to (a) *beware, leſt being full, they ſhould forget the Lord* that had fed them: and *David ſtirreth up* his ſoul in *Pſal.* 103. to (b) *bleſs the Lord, and not to forget any of his benefits.* We all condemn *Pharaoh's Butler* of unthankfulneſs to *Joſeph*, (and ſo we may well do; for he afterwards (c) condemned himſelf for it:) in that having received comfort from *Joſeph*, when they were fellow-Priſoners, he yet (d) *forgat* him when he was in place where, and had *power* and *opportunity* to requite him. How *inexcuſable* are we, that ſo *condemn* him? ſeeing wherein we *judge* him, we condemn our ſelves as much, and much more: for we do the ſame things, and much worſe. He *forgat Joſeph*, who was but a *man* like himſelf: we *forget God.* He had received but *one* good turn: we *many.* It is like he had none about him to put him in mind of *Joſeph*; for as for *Joſeph* himſelf, we know he lay by it, and could have no acceſs: we have *God himſelf* daily rubbing up our *memories*, both by his *Word* and *Miniſters*, and alſo by new and freſh *benefits.* He, as ſoon as a fair occaſion preſented it ſelf, confeſt his fault, and *remembred Joſeph*; thereby ſhewing his former *forgetfulneſs* to have proceeded rather from *negligence* than *Wilfulneſs:* we after ſo many freſh *remembrances* and bleſſed *opportunities*, ſtill continue in a kind of *wilful* and confirmed reſolution, ſtill to *forget.* Well may we forget theſe *private* and ſmaller bleſſings; when we begin to grow but too forgetful of thoſe great and *publick Deliverances* God hath wrought for us. Two great *Deliverances*, in the memory of many of us, hath God in his ſingular mercy wrought for us of this Land; ſuch as I think, take both together, no Chriſtian Age or Land can parallel: *One* formerly, from a forein *Invaſion* abroad; *another* ſince that, from an helliſh *Conſpiracy* at home: both ſuch, as we would all have thought, when they were done, ſhould never have been *forgotten.* And yet, as if this were *Terra Oblivionis*, the Land where all things are *forgotten*, how doth the memory of them fade away, and they by little and little grow into *forgetfulneſs!* We have lived to ſee *Eighty-eight* almoſt quite forgotten, and buried in a perpetual Amneſty, (*God* be bleſſed who hath graciouſly prevented, what we feared herein!) *God* grant that we, nor ours, ever live to ſee *Novembers Fifth* forgotten, or the ſolemnity of that day ſilenced.

48. A *fourth Degree* of unthankfulneſs is, in *undervaluing* Gods bleſſings, and leſſening the worth of them. A fault whereof the murmuring *Iſraelites* were often guilty: who although they were brought into a (e) *good Land, flowing with milk and honey*, and abounding in all good things both for neceſſity and delight; yet as it is in (f) *Pſal.* 106. *They thought ſcorn of that pleaſant Land*: and were ever and anon, and upon every light occaſion *repining* againſt *God* and againſt *Moſes*; always *receiving* good things from God, and yet always *diſcontent* at ſomething or other. And where is there a man amongſt us that can waſh his hands in innocency, and diſcharge himſelf altogether from the guilt of *unthankfulneſs* in this kind? Where is there a man ſo conſtantly and equally *content* with his portion; that he hath not ſometimes or other either *grudged* at *the leanneſs* of his own, or *envied* at *the fatneſs* of anothers lot? We deal with our God herein, as *Hiram* did with *Solomon. Solomon* gave him *twenty Cities* in the Land of *Galilee*: but becauſe the Country was *low* and *deep* (and ſo in all likelihood the more fertile for that) (a) *they pleaſed him not; and he ſaid to Solomon, What Cities are theſe thou haſt given me? and he called them* Cabul; that is to ſay, *dirty.* So we are witty to cavil and to quarrel at *Gods*

e Exod. 3. 8, 17.
f Pſal. 106. 24.
a 1 King. 29. 11, 13.

gifts;

gifts; if they be not in every reſpect ſuch, as we, in our vain *hopes* or *fancies*, have ideated unto our ſelves. This is *dirty*; that *barren*: this too *ſolitary*; that too *populous*: this *ill-wooded*; that *ill-watered*; a third *ill-aired*; a fourth *ill-neighboured*. This (b) *grudging* and repining at our portions, and *faulting of Gods gifts*, ſo frequent among us, argueth but too much *the unthankfulneſs* of our hearts.

b Murmurers, Jude 16.

The laſt thing required unto *Thankfulneſs* (after a faithful *Acknowledgment* of the receipt, and a juſt *Valuation* of the thing received) is *Retribution* and *Requital*. And that muſt be *real*, if it be poſſible: but at the leaſt, it muſt be *votal* in *the Deſire* and *Endeavour*. And herein alſo (as in both the former) there may be a double fail: if, having received a benefit, we requite it either *not at all*, or *ill*. Not to have any care at all of *Requital*, is *the fifth degree* of Unthankfulneſs. To a *Requital* (as you (c) heard) *Juſtice* bindeth us: either *to the party himſelf* that did us *the good turn*, if it may be, and be either expedient or needful; or at the leaſt, to *his*. *David* retained ſuch a grateful memory of *Jonathan*'s true friendſhip and conſtant affection to him; that after he was dead and gone, he hearkened after ſome of *his friends*, that he might requite *Jonathan*'s love by ſome kindneſs to them. [d *Is there yet any left of the houſe of* Saul, *that I may ſhew him kindneſs for* Jonathan's *ſake?*] And ſurely he were a very *unthankful* wretch, that having been beholden to *the Father*, as much as his life and livelihood is worth, would ſuffer *the Son* of ſo well-deſerving a Father to periſh for want of his *help*; and would not ſtraiq himſelf a little even *beyond his power* (if need were) to *ſuccour* him. Indeed to *God*, as we heard, we can render nothing that is worthy the name of *Requital*: we muſt not ſo much as think of that. But yet ſomewhat we muſt do, to expreſs the true and unfeigned *thankfulneſs* of our hearts: which, though it be nothing leſs, yet it pleaſeth him for Chriſts ſake to interpret as *a Requital*. And that to *Him*, and *His*: To *Him*, by ſeeking his *glory*; to *His*, by the fruits of our Chriſtian *Charity*. We adventure our ſtates and lives, to maintain the honour and ſafety of our *Kings* in their juſt wars; from whom perhaps we never received *particular favour* or benefit, other than the common benefit and protection of *Subjects*. And are we not then foully *ingrateful* to *God*, to whoſe goodneſs we owe all that we have or are; if, for the advancement of his *glory* and the maintenance of his *truth*, we make dainty to ſpend the beſt and moſt precious things we have, yea, though it be the deareſt *heart-bloud* in our bodies? But how much more *ungrateful*, if we think much, for his ſake to forgo Liberty, Lands, Livings, Houſes, Goods, Offices, Honours, or any of theſe ſmaller and inferiour things? Can there be greater *unthankfulneſs*, than to grudge him a *ſmall*, who hath given us *all*? In theſe, yet peaceable times of our *Church* and *State* (God be thanked) we are not much put to it: but who knoweth how ſoon a heavie *day of trial* may come, (we all know it cannot come *ſooner*, or *heavier*, than our ſins have deſerved;) wherein woe, woe to our *unthankfulneſs*, if we do not freely and chearfully render unto God of thoſe things he hath given us, whatſoever he ſhall require of us. But yet even in theſe peaceable times there want not opportunities, whereon to exerciſe our *Thankfulneſs*; and to manifeſt our deſires of *requital*: though not to *him*, yet to *his*. To his *Servants* and *Children* in their *Afflictions*; to his poor diſtreſſed *members* in their manifold *neceſſities*. Theſe opportunities we never did, we never ſhall want, according to our Saviours *Prediction*, (or rather *Promiſe*) (a) *Pauperes ſemper habebitis, The poor you ſhall always have with you*, as my Deputy-receivers; *but me* (in perſon) *ye ſhall not have always*. And what we do, or not do, to (b) *theſe*, whom he thus conſtituted his *Deputies*, he taketh it as done or not done unto *himſelf*. If when God hath given us *Proſperity*, we ſuffer theſe to be *diſtreſſed*, and *comfort* them

c See before, Sect. 38.

d 2 Sam. 9. 1.

49.

a Mat. 26. 11.

b Mat. 25. 40.

not; or *victuals*, to *periſh*, and *feed* them not; or *cloathing*, to *ſtarve*, and *cover* them not; or *power*, to be *oppreſſed*, and *reſcue* them not; or *ability* in any kind, to *want* it, and *relieve* them not: Let us make what *ſhews* we will, let us make what *profeſſion* we will of our *thankfulneſs* to God, what we deny to *theſe*, we deny to *him*; and as we deal with *theſe*, if his caſe were *theirs*, (as he is pleaſed to make their caſe *his*) we would ſo deal with *him*. And what is to be *unthankful*, if this be not?

50. And yet behold *unthankfulneſs*, more and greater than this: unthankfulneſs in the *ſixth*, and laſt, and higheſt, and worſt *degree*. We requite him *evil* for good. In that other we were *unjuſt*; not to requite him at all: but *injurious* alſo in this, to requite him with *ill*. It ſticketh upon *King Joaſh* as a brand of infamy for ever, that he ſlew (c) *Zachary* the Son of *Jehoiada* the High Prieſt, who had been true and faithful to him both in *the getting* of the Kingdom, and in *the adminiſtration* of it: recorded to all Poſterity, 2 Chron. 24. *Thus Joaſh the King remembred not the kindneſs which Jehoiada the Father had done him, but ſlew his Son: and when he died, he ſaid; The Lord look upon it, and require it.* And it was not long, before the Lord did indeed *look upon it, and require it*: the very next verſe beginneth to lay down *the vengeance* that God brought upon him for it. And yet compared with ours, *Joaſh* his ingratitude was nothing. *Jehoiada* was bound as a *Subject* to aſſiſt the right Heir: *God* is not bound to us; he is a *debtor* to none. *Joaſh* had right to *the Crown* before *Jehoiada* ſet it on his head: we have no *right* at all to *the Creature*, but by Gods gift. *Joaſh* though he dealt not well with *the Son*, yet he evermore eſteemed *the Father* ſo long as he lived, and was adviſed by him in the Affairs of his Kingdom: we rebel even againſt *God himſelf*, and caſt all his Counſels behind our backs. *Joaſh* ſlew the Son; but he was a *mortal* man, and his *Subject*, and he had given him (at leaſt as he apprehended it) ſome *affront* and provocation: we by our ſins and diſobedience crucifie the Son of God, (a) *the Lord and giver of life*, by whom, and in whom, and from whom we enjoy all *good bleſſings*, and of whom we are not able to ſay that ever He dealt unkindly with us, or gave us the leaſt provocation. But as *Iſrael* (whom God calleth (b) *Jeſurun*, and compareth to *an Heifer* fed in large and fruitful Paſtures) going always at full bit, grew *fat* and *wanton*, and *kicked* with the heel: ſo we, the more *plentifully* God hath heaped his bleſſings upon us, the more *wantonly* have we followed the ſwinge of our own hearts, and the more *contemptuouſly* ſpurned at his holy Commandments. It was a grievous *Bill of complaint*, which the Prophet in the name of God preferred againſt *Iſrael* in *Hoſea* 2. that his (c) *Corn*, and *Wine*, and *Oyl*, and the *Silver*, and *Gold* which he had given them, they imployed in the ſervice of *Baal* an abominable Idol. If when God giveth us *wit*, *Wealth*, *Power*, *Authority*, *Health*, *Strength*, *Liberty*, every other good thing; inſtead of *uſing* theſe things to his *glory*, and the comfortable *relief* of his Servants, we *abuſe* them, ſome or all, to the ſervice of thoſe *Idols* which we have erected to our ſelves in our hearts; to the maintenance of our pride and pomp, making *Lucifer* our God; of our Pelf and Profits, making *Mammon* our God; of our ſwiniſh pleaſures and ſenſuality, making our (d) *Belly* our God: Are we not as deep in the Bill as thoſe *Iſraelites* were? As *unjuſt*, as they? As *prophane*, as they? As *unthankful* every way, as they? Flatter we not our ſelves: *Obedience* to *Gods* Commandments, and a *ſober* and *charitable uſe* of his Creatures, is the beſt, and ſureſt evidence of our *thankfulneſs* to *God*, and the faireſt *requital* we can make for them. If we withdraw our *obedience*, and fall into open rebellion againſt God; if we abuſe them, in making them either *the occaſions* or *inſtruments* of ſin to the diſhonour of *God*, and damage of his *ſervants*: we repay him *ill* and unworthily for *the good* we have

c 2 Chron. 24. 22, 23.

a *Symb Nicen.*

b Deut. 32. 15.

c Hoſ. 2. 8.

d Phil. 3. 19.

have received, and are guilty of *unthankfulneſs* in this fouleſt and higheſt degree.

Now we have ſeen what we are: let us ſay the worſt we can by *unthankful ones*; *call* them *Wretches*, *Caitiffes*, *Churles*, any thing; *load* them with infamies, diſgraces, contumelies; *charge* them with Injuſtice, Prophaneneſs, Atheiſm; *condemn* them, and with them the vice it ſelf, *Unthankfulneſs*, to the pit of Hell: do all this, and more, and ſpare not; and as *David* did at *Nathans* Parable, when we hear any caſe or example of *ingratitude* in any of the former degrees, whether *really* done, or but *in a Parable*, pronounce ſentence upon the guilty, (a) *The man that hath done this thing ſhall ſurely die.* But withal let us remember, when we have ſo done, that our hearts inſtantly prompt us what *Nathan* told *David*, (b) *Thou art the man.* We, we are the men, We are theſe *unthankful* ones: *Unthankful* to God, *firſt*, In paſſing by ſo many of his bleſſings without taking any *conſideration* of them; *Unthankful*, *ſecondly*, In *aſcribing* his bleſſings wholly or partly to our ſelves, or any other but him; *Unthankful*, *thirdly*, In valuing his bleſſings ſo lightly as to *forget* them; *Unthankful*, *fourthly*, In diminiſhing the worth of his bleſſings, and *repining* at our portion therein; *Unthankful*, *fifthly*, In not *rendring* to him and his, according to the good he hath done for us; but *ſixthly*, and moſt of all *unthankful* in *requiting* him evil for good, and hatred for his good will. Dealing thus with him, let us not now marvel, if he begin to deal ſomething ſtrangely, and otherwiſe than he was wont with us. If he *deny* us *his Creatures*, when we *want* them; if he *take* them from us when we *have* them; if he *withhold* his bleſſing from them, that it ſhall not *attend* them; if we find ſmall *comfort* in them, when we *uſe* them; if they be unanſwering our *expectations*, when we have been at ſome *pains* and *coſt* with them; if, as the Prophet ſpeaketh, (c) *We ſow much and bring in little, we eat and have not enough, we drink and are not filled, we cloath us and we are not warm, and the wages we earn we put into a bag with holes*: if any of theſe things befall us; let us ceaſe to wonder thereat: our ſelves are the cauſers of all our woe. It is our great *unthankfulneſs* that blaſteth all our endeavours; that leaveneth with *ſowreneſs* whatſoever is *ſweet*, and turneth into *poyſon* whatſoever is *wholſom* in the good *Creatures* of *God*. It is *the* (d) *Word of God*, and *Prayer*, *that ſanctifieth* them to our uſe; and they are then *good*, when they are received with *thankſgiving*. So long as we continue *unthankful*; we are vain if we look for any *ſanctification* in them, if we expect any *good* from them. 51.

a 1 Sam. 12. 5.
b Ibid. 7.
c Hagg. 1. 6.
d Ver. 5. hic.

I have now done with my *firſt* Inference, for *Trial*, or rather *Conviction*: I add a *ſecond* of *Exhortation*. The duty it ſelf being ſo neceſſary as we have heard *Neceſſary*, as an Act of *Juſtice* for *the receipt* of the Creature: and neceſſary, as an Act of *Religion* for *the ſanctifying* of the Creature: how ſhould our hearts be inflamed with an holy *deſire*, and all our powers quickned up to a faithful *endeavour*, conſcionably to perform this ſo *neceſſary a duty*? One would think, that very *neceſſity*, together with the conſciouſneſs of our former *unthankfulneſs*, ſhould in all reaſon be enough to work in us that both *deſire* and *endeavour*. In all reaſon it ſhould ſo: but we are unreaſonable; and much ado there is to *perſwade* us to any thing that is good, even when we are *perſwaded*. Wherefore to enforce *the exhortation* more effectually, I muſt have leave to preſs the performance of this duty upon our conſciences, with ſome farther *Inducements*, and important *Conſiderations*. 52.

Conſider firſt, *the excellency* of the Duty. There are but *three heads*, whereto we refer all that is called good; *Jucundum*, *Utile*, *Honeſtum*; Pleaſure, Profit, and Honeſty. There is nothing deſirable or lovely, but in one or other of theſe *three reſpects*. Each of theſe ſingly we account *good*, but that 53.

excellently good, wherein they *all concur*. We love things that will give us *delight*; ſometimes when there is neither *profit*, nor *credit* in them: we love things that will bring us *profit*; though poſſibly neither *delightful* greatly, nor *ſeemly*: and we love things that we think will do us *honeſty*, oftentimes without regard either of *pleaſure* or *profit*. How ſhould we then be affected to this duty of *giving thanks*, and ſinging praiſes unto our GOD; wherein all theſe do joyntly *concur*, and that alſo in an excellent meaſure? *David* hath wrapped them all together in one verſe, in the beginning of *Pſal.* 147.

a Pſal 147. 1. (a) *Praiſe ye the Lord, for it is good; yea, it is a pleaſant thing, and praiſe is comely.* It is *good*, it will bring you *profit*; it is *pleaſant*, it will afford you *delight*; and it is *comely*, it will do you *honeſty*: and what can heart wiſh more? Again, many *good vertues* and graces of God in us ſhall *expire* together with us: which though they be *eternal* in their *fruit* and reward, yet are not ſo as to their *proper Acts*; which after this life ſhall ceaſe, becauſe there

b 1 Cor. 13. 8. ſhall be neither *need*, nor *uſe* of them then, (b) *whether there be Propheſies, they ſhall fail; or whether there be tongues, they ſhall ceaſe: or whether there be knowledge, it ſhall vaniſh away.* There ſhall be no uſe of taming the fleſh by *Faſting*, or of ſupplying the want either of others by *Alms*, or of our ſelves by *Prayer*. Nay, even *Faith* and *Hope* themſelves ſhall have an end: for we ſhall not then need to *believe*, when we ſhall *ſee*: nor to *expect*, when we ſhall *enjoy*. But *giving of Thanks*, and praiſe, and honour, and glory unto God, ſhall remain in *the kingdom of heaven* and of glory. It is now the con-

c Rev. 4. 8, 11. & 7. 11, 12. tinual bleſſed (c) *exerciſe of* the glorious *Angels* and *Saints* in Heaven: and it ſhall be ours, when we ſhall be tranſlated thither. O that we would learn often to *practiſe* here, what we hope ſhall be our eternal *exerciſe* there! O

a Eph. 5. 18, 20. that we would accuſtom our ſelves, being (a) *Filled in the Spirit to ſpeak to our ſelves in Pſalms, and Hymns, and ſpiritual Songs, ſinging and making melody in our hearts to the Lord: giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt:* as ſpeaketh our Apoſtle, *Eph.* 5.

54. Conſider *ſecondly*, the multitude, and variety, and *continuance* of Gods bleſſings: and let that provoke thy *thankfulneſs*. If thou hadſt received but *one* or a *few* benefits: yet *thanks* were due even for thoſe *few*, or for that *one*, more than thou art able to return. But what canſt thou alledge, or how excuſe thy *unthankfulneſs*? when his mercies are *renewed every morning*, nay,

b *Omni momento me tibi obligas, dum omni momento mihi tua magna beneficia præſtas.* Auguſt. Solil. cap. 18. *Tot munera, quæ ſine intermiſſione diebus ac noctibus (Dii) fundunt.* Senec. 4. de benef. 3. c Pſal. 145. 16. d Pſal. 68. 19. e Acts 17. 28. f Pſal. 104. 33. every (b) *moment*; when he is ever (c) *opening his hand*, and pouring out his *bleſſings*, and (d) *loading*, and even overwhelming thee with his *benefits*: as if he did *vie* with thee, and would have thee ſee, how eaſily he can overcome thy *evil* with his *goodneſs*, and infinitely out-ſtrip thine infinite *ingratitude* with his more infinite *munificence*! His *Angels* are about thee, though thou knowſt it not: from a thouſand unknown *dangers* he delivereth thee, which thou ſuſpectedſt not: he ſtill *continueth* his goodneſs unto thee, and *reprieveth* thy deſtruction, though thou deſervedſt it not. What ſhould I ſay more, thy very *life* and *being* thou oweſt to him. (e) *In whom we all live, and move, and have our being:* thence reſolve with holy *David*, to ſing praiſe unto the Lord, (f) *As long as thou liveſt*; and to ſing praiſe unto thy God, whilſt *thou haſt thy being*. Many and *continual receipts*, ſhould provoke many and *continual thanks*.

55. Conſider *thirdly*, thy *future neceſſities*. If thou wert ſure of that thou haſt, that thou and it ſhould continue together for ever, and never part; and that thou couldſt make pretty ſhift to live upon *the Old ſtock* hereafter, and never ſtand in need to him for more: there might be ſo much leſs need to take care for *giving thanks* for what is paſt. But it is not ſo with any of us: of what we have, we are but *Tenants at Courteſie*, and we ſtand continually upon

upon our good behaviour, whether we ſhould hold of him any longer, or no: and much of our *future happineſs* ſtandeth upon our *preſent thankfulneſs*. And with what face can we *crave* to have more, (and yet more we muſt have, or we cannot ſubſiſt) if we be not *thankful* for what we have? (g) *Peremptoria res eſt ingratitudo*, ſaith St. *Bernard*, it cutteth off all kindneſs. (h) *Ventus urens & exſiccans*: like that (i) *ſtrong Eaſt-wind*, which in a night dried up the *Red-ſea*; it holdeth off the *ſtreams* of Gods bounty from flowing, and drieth up thoſe *Channels* whereby his mercies were wont to be conveyed unto us. Certainly this is one ſpecial cauſe why *God* ſo often ſaith us *Nay*, and ſendeth us away *empty* when we *ask*; even becauſe we are ſo little *thankful* to him for former *receipts*. *The* (a) *Rivers* return all their waters to the Sea, from whence they had them: and they gain this by the return, that *the Sea* feedeth them again, and ſo by a continual freſh ſupply preſerveth them in perpetual being and motion. If they ſhould (*b*) withhold that *tribute*, *the Sea* would not long ſuffice them *nouriſhment*. So we by giving, *receive*: and by true paying *the old debt*, get credit to run upon a *new ſcore*; and provoke *future bleſſings*, by our *thankfulneſs* for former: as *the Earth* by ſending up vapours back to *Heaven* from *the dew* ſhe hath received thence, filleth *the bottles of Heaven* with new moiſture, to be poured down upon her again in due ſeaſon, in kindly and plentiful ſhowers. By our *Prayers* and *Thankſgiving* we erect a *Ladder*, like that which (c) *Jacob* ſaw, whereon *the Angels aſcended* and *deſcended*; we preſerve a mutual *entercourſe* betwixt Heaven and Earth; and we maintain a kind of continual *trading*, as it were, betwixt *God* and us. *The Commodities* are brought us in, they are *Gods bleſſings*: for theſe we traffick by our *Prayers* and *Thankſgivings*. Let us therefore deal *ſquarely*, as wiſe and *honeſt Merchants* ſhould do. Let us keep *touch*, and pay: it is as much as our credit is worth. Let us not think to have *commodities* ſtill brought us in, and we ſend none out, (d) *Omnia te adverſum ſpectantia*: this dealing cannot hold long. Rather let us think, that *the quicker*, and *ſpeedier*, and *more* returns we make, our gains will be *the greater*: and that (e) *the oftner* we *pray* and *praiſe God* for his bleſſings, the more we ſecure unto our ſelves both *the continuance* and *the increaſe* of them.

g Bern. Ser. 77.
h Auguſt. Soliloq. c. 18.
i Exod. 14 21. *Gratiarum ceſſat decurſus, ubi recurſus non fuerit.* Bern. ſerm. 50.
a Eccl. 1. 7. *Suæ reddantur origini fluenta gratiæ, ut uberiùs fluant.* Bern ſer. 89.
b *Aliquia, niſi ad fontem redeant, ſiccantur.* Bern. Ibid.
c Gen. 28. 12.
d Horat. 1. Ep. 1.
e Ἐὰν ἐπὶ τοῖς φθάσωμεν εὐχαριστεῖν γινόμενα δῶ ὁ θεὸς καὶ μείζονα. Ἐὰν γὰρ ἐπὶ τοῖς μείζοσι τυχεῖν ἑαυτοὺς μέλλῃ τις παρασκευάζειν τῷ παρόντι. Chryſ. in Gen. hom. 26.

Conſider *fourthly* thy *miſery*, if thou ſhouldſt want thoſe things which *God* hath given thee. (f) *Carendo magis quàm fruendo*. Fools will not know that true worth of things but by *wanting*, which wiſer men had rather learn by *having* them. Yet this is the common folly of us all: We will not *prize* Gods bleſſings as we ſhould, till he for our *unthankfulneſs take* them from us, and teach us to value them better before we have them again. We repine at *Gods* great *bleſſings*; we grudge at his gentle *corrections*: judging theſe too *heavy*, thoſe too *light*. We think our very *peace* a burden, and complain of *plenty* as ſome would do of *ſcarcity*; and undervalue the bleſſed *liberty* we have of treading in his *Courts*, and partaking his holy *Ordinances*: and all this, becauſe by his great goodneſs we have ſo long injoyed them: and this is our guiſe in every other thing proportionably, Did we but *feel* a while the miſeries of our Neighbour-Countries, who want *the bleſſings* which we thus ſlight; or could we but *fore-think* what our miſery ſhould be, if we (as they) had our Throats ever before *the ſword*, or were waſted with extreme *Famines* and *Peſtilences*, or lived either in *thick darkneſs*, without *the Goſpel*, or under *cruel perſecution* for it. Did we thus; though our hearts were as *hard* and *cold* as ſtones, it could not be but thoſe thoughts would *ſoften* them, and inflame them to magnifie and bleſs the holy name of *God* for our long and preſent

56.

f Οἱ μὲν τοίνυν ἀνόητοι γνήσιον τὸν τῶν πραγμάτων τιμῶσι λόγον διὰ τῆς ἀπουσίας. Ἔστι γὰρ ὅτε καὶ ἰσχὺν τὸ στέρεσθαι τῆς ἀπολαύσεως. *Tum demùm homines noſtra intelligimus bona, Quum quæ in poteſtate habuimus, ea amiſimus.* Plaut. in Captiv. 1. 2.

preſent *peace*, for that meaſure of *plenty* whatever it be which we yet have, and for the ſtill continued *liberty* of his glorious *Goſpel* and ſincere *worſhip* among us. God grant, that from our wretched *unthankfulneſs*, he take not juſt occaſion, by taking theſe great *bleſſings* from us, to teach us at once both how to *uſe* them better, and how to *value* them better.

57. Conſider *fifthly*, thy *Importunity* with God, when thou *wanteſt* any thing, and according to that, proportion thy *thanks* when thou *haſt* it. I remember what *Bernard* writeth of the Popes Servants and Courtiers in his time: (a) *Importuni ut accipiant inquieti donec acceperint, ubi acceperint ingrati.* When Suiters come to *the Popes Court* with their buſineſſes, *the Courtiers* and *Officers* lie in the wind for them, greedily offering their ſervice, and never quiet with them till they have got ſomething: but by that they have *got* the money, they have *forgot the man*; and having firſt ſerved their own turn, they then leave the buſineſs to go which way it will. Not much unlike is our dealing with God. When we (*b*) would have ſomething, ſome *outward bleſſing* conferred, or ſome *outward calamity* removed, (for *thankleſs devotions* ſeldom look farther than after theſe *outward things*;) we are, as St. *Chryſoſtome* ſpeaketh, (c) σφοδροί πως, very eager and earneſt with God, we muſt have no Nay; we *wreſtle* with him, and that ſtoutly, as if we would out-wreſtle (d) *Jacob* for a bleſſing, and we will *not let him go* till we have obtained it. But μετὰ τὸ λαβεῖν ἀναπεπλωκότες, ſaith *Chryſoſtome* there. When our turn is ſerved, and we have what we would have, by and by all our *devotion* is at an end; we never think of *thanks*. All *the ten Lepers* begged hard of *Chriſt* for a cleanſing: the Text ſaith, (e) *They lift up their voices*; they were all loud enough, whilſt they were ſuitors. *Sed ubi novem?* There returned not to *give God thanks* for their cleanſing, of the whole *ten*, any more than barely *one* ſingle man. It is our caſe juſt. When we want any of the good Creatures of God for our neceſſities, we (f) *open our mouths wide*, till he (g) *open his hand, and fill them with plenteouſneſs*: but after, as if *the filling* of our Mouths were *the ſtopping* of our Throats, ſo are we *ſpeechleſs* and *heartleſs*. Shame we to be ſo *clamorous*, when we crave from him; and ſo *dumb* when we ſhould *give him thanks*.

a Bern. lib. 4. de conſid. ad Eugen.

b *Multos vidimus uſque hodie ſatis importunè petentes, quod ſi deeſſe cognoverint; ſed paucos admodum novimus qui dignas ſuper acceptis beneficiis gratias agere videantur.* Bern. Serm. de diverſis 27.

c *Chryſoſt. in* Pſal. 137.

d Gen. 32. 25, 26.

e Luke 17. 13, 17.

f Pſal. 81. 10.

g Pſal. 145. 16.

58. Conſider *laſtly*, how *freely* God hath given thee, what he hath given thee. (a) *Dupliciter gratis*, ſaith *Bernard*: *Sine merito, ſine labore.* Freely, both ways: *freely* without thy *deſert*; and *freely* without ſo much as thy *pains*. Freely *firſt*, without thy *deſert*. *Jacob*, a man as well deſerving as thou, yet confeſt himſelf, (b) *Not worthy of the leaſt of all Gods mercies*. And St. *Paul* cutteth off all challenge of deſert, by that Interrogatory, (c) *Who hath firſt given him, and it ſhall be recompenced him?* As who ſhould ſay, No man can challenge God, as if he owed him ought. If he have made himſelf a *debtor* to us by his *Promiſe*, (and indeed he hath ſo made himſelf a *debtor* to us) yet that is ſtill *gratis*, and for nothing: becauſe *the Promiſe* it ſelf was *free* without either (d) *debt* in him, or *deſert* in us. Nay more, God hath been good to us, not only when we had *not deſerved it*; but (which ſtill more magnifieth his bounty, and bindeth us the ſtronger to be *thankful*;) when we had deſerved the quite contrary. And how is it poſſible we ſhould forget ſuch his unſpeakable kindneſs, in giving us *much good*, when we had done *none*, nay, in giving us *much good*, when we had done *much ill*? And as he gave it *ſine merito*; ſo *ſine labore* too; the Creature being *freely* beſtowed on us, as on the one ſide not by way of *reward* for any *deſert* of ours; ſo neither on the other ſide by way of wages, for any *labour* of ours. To ſhew that God giveth not his *bleſſings* for our labour meerly: he ſometimes *giveth* them not, where they are *laboured for*; and again he *giveth* them ſometimes where they are *not laboured for*. If in the ordinary diſpenſation of his Providence, he

a *Bern. in Pſal. Qui habitat. Serm.* 14.

b Gen. 32. 10.

c Rom. 11. 35.

d *Nulla Deo dandi beneficii cauſa eſt* Sen. 4 de benef. 3. *Ego rebar ſponte nata eſſe nonnulla beneficia ultroque ab his fluere inexpectata benevolentiæ munera.* Arnob. contr. Gent. l. 3. *Deus nulli debet aliquid: quia omnia gratuitò præſtat. Et ſi quiſquam dicet, ab illo aliquid deberi meritis ſuis, certe ut eſſet non ei debebatur; non enim erat, cui deberetur.* Aug. 3. de lib. arb. 16.

he beſtowed them upon them that labour, as *Solomon* ſaith, (e) *The diligent hand maketh rich*; and ſeldom otherwiſe, for (f *He that will not labour, it is fit he ſhould not eat:*) yet that *labour* is to be accounted but as *the means*, not as a ſufficient *cauſe* thereof. And if we dig to *the root*, we ſhall ſtill find it was *gratis*: for even that power to labour was *the gift* of God; (g) *It is God that giveth thee power to get wealth.* Yea in this ſenſe, (h) *nature* it ſelf is *grace*; becauſe given *gratis* and freely, without any labour, preparation, diſpoſition, deſert, or any thing at all in us.

e Prov.12.24. & 13.4.
f 2 Theſ.3.10.
g Deut.8.18.
h See before Ser.3.ad Cler. Sect.8.

All theſe conſiderations; *the Excellency* of the Duty, *the Continuance* of Gods bleſſings, our future *Neceſſity*, our *Miſery* in wanting, our *Importunity* in Craving, his free *Liberality* in beſtowing, ſhould quicken us to a more conſcionable performance of this ſo *neceſſary*, ſo *juſt*, ſo *religious* a Duty. And thus having ſeen our *unthankfulneſs diſcovered* in ſix points: and heard many *Conſiderations* to provoke us to *thankfulneſs*: it may be we have ſeen enough in that to make us *hate the fault*, and we would fain *amend* it; and it may be we have heard enough in this to make us *affect the duty*, and we would fain *practiſe* it, may ſome ſay; but we are yet to learn how. *The Duty* being hard, and our *backwardneſs* great; what good courſe might be taken, effectually to *reform* this our ſo great *backwardneſs*, and to *perform* that ſo hard a *Duty*? And ſo you ſee, my *ſecond* Inference for *exhortation* breedeth a *third*, and that is for *direction*; which for ſatisfaction of thoſe men that pretend willingneſs, but plead ignorance, I ſhould alſo proſecute, if I had ſo much time to ſpare. Wherein ſhould be diſcovered, what be the principal *cauſes* of our ſo great *Unthankfulneſs*; which taken away, the effect will inſtantly and of it ſelf ceaſe. Now thoſe *Cauſes* are eſpecially, as I conceive, theſe five, *viz.* 1. *Pride*, and Self-love; 2. *Envy*, and Diſcontentment. 3. *Riotouſneſs*, and Epicuriſm; 4. Worldly *Careſulneſs*, and immoderate deſires; 5. Carnal *Security*, and foreſlowing the time. Now then, beſides the application of that which hath already been ſpoken in the former *Diſcoveries* and *Motives*; (for every *Diſcovery* of a fault, doth virtually contain ſome *means* for the correcting of it; and every true *Motive* to a duty, doth virtually contain ſome *helps* unto the practice of it:) beſides theſe, I ſay, I know not how to preſcribe any better *remedies* againſt unthankfulneſs, or *helps* unto thankfulneſs; than faithfully to ſtrive for the caſting out of thoſe *ſins*, and the ſubduing of thoſe *Corruptions* in us, which *cauſe* the one, and *hinder* the other. But becauſe the time, and my ſtrength are near ſpent; I am content to eaſe both my ſelf and you, by cutting off ſo much of my proviſion, as concerneth this Inference for *Direction*: and deſire you that it may ſuffice for the preſent, but thus to have pointed at theſe *Impediments*, and once more to name them. They are *Pride*, *Envy*, *Epicuriſm*, *Careſulneſs*, *Security*. 59.

"I place *Pride*, where it would be; *the foremoſt*, becauſe it is of all other "(a) the *impediment* of *Thankfulneſs*. Certainly there is no one thing in "the World, ſo much as *Pride*, that maketh men *unthankful*. He that would "be truly thankful, muſt have his eyes upon both; the one eye upon *the "Gift*, and the other upon *the Giver*: and this the proud man never hath. "Either through (b) *ſelf-love* he is ſtark blind, and ſeeth neither: or elſe "through *Partiality*, he winketh on one eye, and will not look at both. "Sometimes he ſeeth *the Gift*, but too much, and boaſteth of it: but then "he forgetteth *the Giver*; he (c) *boaſteth, as if he had not received it.* "Sometimes again he over-looketh *the Gift*, as not good enough for him; "and ſo repineth at *the Giver*, as if he had not given him according to his "vvorth. Either he *undervalueth* the *Gift*, or elſe he *overvalueth* himſelf; "as if he vvere himſelf *the Giver*, or at leaſt *the Deſerver*: and is in both "*unthankful*. To remove this *Impediment*; vvhoever deſireth to be *thankful*, 60.

a *Maximè facit ingratos nimius ſui ſuſpectus, & iaſtium mortalitati vitium ſe ſuaq; miranti.* Senec. 2. de benef. 26.
b *Cæcus amor ſui.* Horat. 1. Carm od. 18.
c 1 Cor. 4. 7.

"let

" let him *humble* himself, nay, *empty* himself, nay, *deny* himself, and all his
" *desert*; confess himself with *Jacob* (a) *less than the least of Gods mer-*
" *cies*, and condemn his own heart of much sinful (b) *Sacrilledge*, if it
" dare but think the least thought tending to *rob God* of the least part of his
" honour.

61. " *Envy* followeth Pride; *the* (c) *Daughter* the Mother: a *second* (d) great
" *Impediment* of thankfulness. The fault is, that men, not content only to
" look upon *their own* things and the present; but (e) comparing these
" with the things of *other men*, or *times*: instead of giving *thanks* for what
" *they* have, (f) *repine* that others have *more* or *better*; or for what they
" *now* have, *complain* that it is not with them as it hath been. These thoughts
" are Enemies to *the Tranquillity* of the mind: breeding many *discontents*,
" and much *unthankfulness*; whilst our (g) *eyes are evil, because God is good*
" to others, or hath been so to us. To remove this *impediment*; whoever
" desireth to be truly *thankful*, let him look upon (h) *his own* things, and
" not on the things of *other men*; and therein consider, not so much what
" *he wanteth*, and fain would have, as what *he hath*, and could not well
" want. Let him think, that what God hath *given* him, came from his free
" *bounty*, he owed it not; and what he hath *denied* him, he with-holdeth it
" either in his *Justice* for his former sins, or in his *Mercy* for his farther good:
" that God giveth to no man all the desire of his heart in these *outward*
" *things*, to teach him not to look for absolute contentment in this life; least
" of all, in these things. If he will needs look upon *other mens* things, let
" him compare himself rather (i) with them that *have less*, than those that
" *have more*: and therein withal consider, not so much what (k) *himself*
" *wanteth* which some *others have*, as what *he hath* which many *others want*.
" If a *few*, that enjoy Gods blessings in these outward things in a *greater*
" *measure* than he, be an eye-sore to him: let those *many others*, that have a
" *scanter portion*, make him acknowledge that *God hath dealt* liberally and
" bountifully with him. We should do well to understand that saying of
" *Christ*, not barely as a *Prediction*, but as a kind of *Promise* too, (as I have
" partly intimated (l) before) *The* (m) *poor you shall always have with you*:
" and to think that every *Beggar* that seeketh to us, is sent of God, to be as
" well a *Glass* wherein to *represent Gods* bounty to us, as an *Object* whereon
" for us to *exercise* ours. And as for *former times*: let us not so much *think*
" how much *better* we have been, as how *well* we are; that we are not so
" well now, *impute* it to our former *unthankfulness*; and *fear*, unless we be
" more *thankful* for what we have, it will be yet and every day worse and
" worse with us. Counsel very needful for us in these declining times:
" which are not (God knoweth, and we all know) as the times we have
" seen: the leprous humour of *Popery* secretly stealing in upon us, and as
" a *Leprosie* spreading apace under the skin; and penury, and poverty, as an
" ulcerous *sore*, openly breaking out in the very face of the Land. Should
" we murmur at this; or repiningly complain that it is not with us, as it
" hath been; God forbid: that is the way, to have it yet, and yet, worse.
" Rather let us *humble* our selves for our former *unthankfulness*, whereby
" we have provoked God to withdraw himself in some measure from us:
" and *bless* him for his great *mercy*, who yet continueth his goodness in a
" comfortable and gracious measure unto us, notwithstanding our so great
" *unworthiness*, and *unthankfulness*. Thousands of our brethren in the
" world, as good as our selves, how *glad* would they be, how *thankful*
" to God, how would they rejoyce and sing, if they enjoyed but a small
" part of that *peace* and *prosperity* in outward things, and of that *liberty* of
" treading in *Gods Courts*, and partaking of his *Ordinances*, which we make so
" little

a Gen. 32. 10.
b *Sacrilegus invasor gloriæ tuæ.* Bern. in Cant. Serm. 13.
c *Superbiæ prima soboles inanis gloria--mox invidiam gignet* Greg. 31. Mor. 31.
d *Non potest quisquam & invidere, & gratias agere.* Sen. 3. de benef. 3.
e *Vehemens, & importunum malum, Invidia: quæ nos inquietat. dum comparat. Hoc mihi præstitit: sed illi plus, sed illi maturius.* Sen. 2. de benef. 28.
f *Illis non tam jucundum est, multos post se videre, quàm grave, aliquem ante se.* Sen. Ep. 73.
g Mat. 20. 15.
h Καὶ τοῦ χ τοῦτο μέγα ποιεῖς εὐδυμίαν δεῖ, τὸ μᾶλλον μὴ αὐτὸν ὑπερορᾶν, χ τὰ καθ' ἑαυτόν. Plut. de tranquil. anim.
Nulli, ad aliena respicienti, sua placent. Sen. 3. de Ira. 30.
i *Quòdq; alienus capilla gerat distentius uber, Tabescat, neque se majori pauperiorum Turbæ comparet?* Hor. 1. Ser. Sat. 1.
Εἰ δὲ μὴ, τὰς ὑποδιαίτους διαφέρειν, χ μὴ καθάπερ οἱ πολλοὶ τὰς ἐλαχίστας ἀπαρξάμενοι, Plut. ubi supra.
k *Nec ea invenimur, quæ nos aliis præposuere, sed ea sola quæ fortuna præcedentium ostentat.* Sen. 3. de benef. 3.
l See Sect. 49.
m Mat. 26. 11.

"little account of, becauſe it is not every way as we have known it hereto-
"fore?

"The *third Impediment* of Thankfulneſs, is *Riot*, and *Epicuriſm*: that 62.
"which the Prophet reckoneth in the Catalogue of *Sodom's* ſins, (a) *Ful-* a Ez. k. 16. 49.
"*neſs of bread, and abundance of Idleneſs*. This is both a *Cauſe* and a *Sign*
"of much unthankfulneſs. Πλησμονὴ, and ἀπλησμονὴ, *Fulneſs*, and *Forgetful-*
"*neſs*; they are not more near in the ſound of the words, than they are in
"the ſequel of the things: (b) *When thou haſt eaten, and art full*, Then b Deut. 8. 10,
"*beware leſt thou forget the Lord thy God*, Deut. 8. It much argueth, that we 11.
"make ſmall account of *the good Creatures* of *God*, if we will not ſo much
"as take a little *pains* to get them: but much more, if laviſhly and like
"prodigal fools we make *waſte* and havock of them. He that hath received
"ſome *Token* from a dear Friend, though perhaps of *little value* in it ſelf,
"and of *leſs uſe* to him; yet if he retain any *grateful memory* of his
"friend, he will (c) *value* it the more, and ſet greater ſtore by it, and c *Quod non me*
"be the more careful to preſerve it, for his *Friends* ſake: but if he ſhould *movit æſtimatione: Verùm eſt*
"make it away cauſeleſly, and the rather, becauſe it came ſo eaſily, (as *μνημόσυνον*
"the *Ding-thrift's* Proverb is, *Lightly come, lightly go*;) every man would *mei ſodalis*, Catul.
"interpret it as an evidence of his *unfriendly* and *unthankful* heart. But
"*Riot* is not only a *Sign*; it is alſo a *Cauſe*, of unthankfulneſs: in as much
"as it maketh us value the good things of *God*, at too low a rate. For we
"uſually value *the worth* of things, proportionably to their *uſe*; judging
"them more or leſs good, according to the good they do us, be it more
"or leſs. And how then can *the Prodigal* or *Riotous* Epicure, that conſu-
"meth *the good Creatures* of God in ſo ſhort a ſpace, and to ſo little pur-
"poſe; ſet a *juſt price* upon them, ſeeing he reapeth ſo *little good* from them?
"A pound, that would do a *Poor man*, that taketh pains for his living, a
"great deal of good, maintain him and his Family for ſome weeks toge-
"ther, perhaps put him into freſh trading, ſet him upon his legs, and make
"him a man for ever; what good doth it to a *prodigal Gallant*, that will ſet
"*ſcores* and *hundreds* of them flying at one afternoons ſitting in a Ga-
"ming-houſe? Shall any man make me believe, he *valueth* theſe good
"gifts of God as he ſhould do, and as every truly *thankful* Chriſtian man
"would deſire to do; that in *the powdering* and *perfuming* of an *excrement*
"that never grew from his own ſcalp, in *the furniſhing* of a *Table* for the
"pomp and luxury of a few hours, in making up a *rich Suit* to caſe a
"*rotten Carkaſs* in, in the purſuit of any other luſtful *vanity* or *delight*,
"expendeth beyond the proportion of his *revenue* or *condition*, and the
"exigence of *juſt occaſions*? To remedy this, whoever would be truly thank-
"ful, let him live in ſome honeſt *Vocation*, and therein beſtow himſelf *faith-*
"*fully* and *painfully*, bind himſelf to *Sober*, *diſcreet*, and *moderate* uſe of God's
"Creatures; remember, that Chriſt would not have the very *broken meats*
"loſt; think, that if for every *word idly ſpoken*, then by the ſame proportion
"for every *penny idly ſpent*, we ſhall be accountable to God at the day of Judg-
"ment.

"*Immoderate care*, and Solicitude for outward things is another (a) *im-* 63.
"*pediment* of Thankfulneſs. Under which title I comprehend *Covetouſneſs* a *Non patitur*
"eſpecially, but not only: *Ambition* alſo, and *Voluptuouſneſs*, and every other *aviditas quenquam eſſe gratum*. Senec. 2.
"vice, that conſiſteth in a *deſire* and expectation of ſomething (*b*) for the de benef. 27.

Nullum habet malum cupiditas majus, quàm quod eſt ingrata. Id. Epiſt. 73. b *Novis ſemper cupiditatibus occupati, non quid habeamus, ſed quid petamus, inſpicimus. Quicquid domi eſt, vile eſt. Sequitur autem, ut ubi quid acceperis, leve rerum cupiditas fecerit, author quoque earum non ſit in pretio.* ——— *Ideoque Caduca memoria eſt, ſuturo imminentium,* Id. 3 de benef. 3.

"future. Which *desire* and expectation, if *inordinate*, must needs in the "end determine in *unthankfulness*. For the very true reason, why we desire "things *inordinately*, is, because we promise to our selves more *comfort* and "*content* from them, than they are able to give us; this being ever our "Errour, when we have any thing in *chase*, to sever *the good* which we "hope from it from *the inconveniencies* that go therewith, and, looking only "upon that, never so much as to think of these. But having *obtained* the "thing we desired, we *find* the one as well as the other, and then *the in-*
a *Nihil æquè adepta, & concupiscentibus gratum.* Plin. "*conveniencies* we never thought of before, (*a*) abateth much of *the* "*weight* and *the price* we formerly set thereupon, and taketh off so much "from *the estimation* we had of *the good:* whereby it cometh to pass, that "by how much we *over-valued* it in *the pursuit*, by so much we *undervalue* "it in *the possession*. And so, instead of *giving thanks* to God for *the good* "we have received, we *complain* of *the inconveniences* that adhere there-"unto; and so much *underprize* it, as it falleth *short* of our expectati-"on: and look how far we do *underprize* it, so far are we *unthankful* for "it. To remove this Impediment: whoever would be *thankful*, let him "*moderate* his desires after these outward things; *fore-cast* as well *the inconve-*"*niences* that follow them, as *the commodities* they bring with them; lay the "one against the other, and prepare as well to *digest* the one, as to *enjoy* the "other.

64. "The last *Impediment* of thankfulness, is *Carnal Security* joyned ever "with *Delays* and Procrastinations. When we receive any thing from God, "we know we should give him *thanks* for it, and it may be we think of "doing such a thing: but we think withal, another day will serve the "turn, and so we *put it off* for the present, and so forwards from time "to time; till in the end we have quite *forgotten* both his *benefit*, and "our own *Duty*, and never perform any thing at all. My *Text* doth after "a sort meet with this *corruption:* for here the Apostle saith, the *Creature* "should be *received with Thanksgiving*; as if *the thanks* should go with
b *Qui gratus futurus est, statim dum accipit, de reddendo cogitat.* Sen. 2. de benef. 25. "*the receipt*, the (*b*) receipt and *the thanks* both together. To remove "this *Impediment*: consider, how in every thing *delays* are hurtful and dan-"gerous; how our *Affections* are best and hottest at the first, and do in pro-"cess of time insensibly *deaden*, and at last *die*, if we do not take the oppor-"tunity, and *strike* (as we say) *whilst the Iron is hot*; how that, if *pretensi-*"*ons* of other businesses or occasions may serve the turn to put off *the tender-*"*ing* of our devotions, and *rendering* of our thanks to God, *the Devil* will be "sure to suggest enow of these *pretensions* into our heads, and to prompt us "continually with such *allegations*, that we shall seldom or never be at leisure to "*serve God*, and to give him *thanks*.

65. "Let us remember these *five Impediments*, and beware of them; *Pride*, "*Envy*, *Epicurism*, *Worldly Carefulness*, and *Delay*. All which are best re-"medied by their contraries. Good helps therefore unto thankfulness are, "1. *Humility*, and *Self-denial*; 2. *Contentedness*, and *Self-sufficiency*; "3. *Painfulness*, and *Sobriety*; 4. The *Moderation of our desires* after "earthly things; 5. *Speed* and *Maturity*. And so much for this *third* "*Inference* of Direction. I should also have desired, if the time would have permitted, although my Text speaketh of our *Thanksgiving* unto God precisely as it respecteth *the Creature*; yet to have improved it a little farther by a *fourth Inference*: that if we be thus bound to give God thanks for these *outward blessings*, how much more ought we then to abound in all *thankful-*
a Eph. 1. 3. *ness* unto him for his manifold (*a*) *Spiritual blessings in heavenly things in Christ*; for *Grace* and Election, for *Mercy* and Redemption, for *Faith* and Justification, for *Obedience* and Sanctification, for *Hope* and Glorification. If

we

we ought to *pray* for, and to *give thanks* for our (b) *daily bread*, which nouriſheth but our *bodies*, and then (c) is caſt into *the draught*, and both it and our bodies *periſh*: how much more for that (d) *Bread of life which came down from Heaven*, and feedeth our *Souls* unto eternal life, and neither they nor it can *periſh*? If we muſt ſay for that, *Give us this day our daily bread*: ſhall we not much more ſay for this, (e) *Lord evermore give us this bread*? But I have done. Beſeech we now Almighty God to guide us all with ſuch holy diſcretion and wiſdom, in *the free uſe* of his *good Creatures*; that keeping our ſelves within the due bounds of *Sobriety*, *Charity*, and civil *Duty*, we may in all things *glorifie* God: and above all things, and (f) *for all things give thanks always unto God and the Father in the Name of our Lord Jeſus Chriſt*. To which our Lord Jeſus Chriſt, the bleſſed *Son* of God, together with *the Father*, and *the Holy Spirit*, three Perſons, and one only wiſe, gracious, and everlaſting God, be aſcribed (as is moſt due) by us and his whole Church, all *the Kingdom*, *the Power*, *and the Glory*, both now and for evermore. *Amen*, *Amen*.

b Mat.6.11.
c Mat.15.17.
d Joh.6.51.
e Joh.6.34.
f Ep.5.20.

AD POPULUM.

The Sixth Sermon.

At St. *Pauls* Croſs *London*, *April* 15. 1627.

Gen. 20. 6.

And God ſaid unto him in a dream; Yea, I know that thou didſt this in the integrity of thine heart: For I alſo with-held thee from ſinning againſt me; therefore ſuffered I thee not to touch her.

1. EOr our more profitable underſtanding of which words, it is needful we ſhould have in remembrance *the whole ſtory* of this preſent *Chapter*; of which ſtory theſe words are a part. And thus it was. *Abraham* cometh with *Sarah* his Wife, and their Family, as a Stranger, to ſojourn among *the Philiſtims* in *Gerar*: covenanteth with her beforehand, thinking thereby to provide for his own ſafety, becauſe ſhe was *beautiful*, that they ſhould not be to know that they were any more than *Brother* and *Siſter*. *Abimelech* King of the place heareth of their coming, and of her *beauty*; ſendeth for them both; enquireth whence, and who they were; heareth no more from them, but that ſhe was his *Siſter*; diſmiſſeth him; *taketh her* into his Houſe. Hereupon God *plagueth him* and his Houſe with a ſtrange *Viſitation*; *threatneth* him alſo with *Death*; giveth him to underſtand, that all this was for taking *another mans wife*. He *anſwereth* for himſelf: God *replieth*. *The anſwer* is in the two next former Verſes: *The Reply* in this, and the next following Verſe.

2. His Anſwer is by way of *Apology*: he pleadeth firſt *Ignorance*; and then, and thence, his *Innocence*. [(a) *And he ſaid, Lord wilt thou ſlay alſo a righteous Nation? Said not he unto me, She is my Siſter? And ſhe, even ſhe her ſelf ſaid, He is my Brother: in the integrity of my heart, and innocency of my hands, have I done this.*] That is his *Plea*. Now God replieth: of which *reply*, letting paſs the remainder in the next Verſe, which concerneth *the time to come*, ſo much of it as is contained in this Verſe, hath reference to what was already done and *paſt*; and it meeteth right with *Abimelech*'s Anſwer. Something he *had done*;

(a) Verſ. 4, 5.

and ſomething he *had not done*: he had indeed (b) *taken Sarah* into his Houſe, but he had (c) not yet *come near* her. For that which he *had done*, in *taking her*; he thought he had a *juſt excuſe*, and he pleadeth it: he did not know her to be *another mans Wife*; and therefore, as to any intent of doing wrong to *the Husband*, he was altogether *innocent*. But for that which he *had not done*, in *not touching* her; becauſe he took her into his Houſe with *an unchaſte purpoſe*; he paſſeth that over in ſilence, and not ſo much as mentioneth it. So that his *Anſwer*; ſo far as it reached, was *juſt*: but, becauſe it reached not home, it was not *full*. And now Almighty God fitteth it with a *Reply*, moſt convenient for ſuch an *Anſwer*: *admitting* his Plea, ſo far as he alledged it, for what he *had done*, in taking *Abraham's* Wife, having done it ſimply out of ignorance [*Yea, I know thou didſt this in the integrity of thy heart:*] and withal *ſupplying* that which *Abimelech* had omitted, for what he *had not done*, in not touching her; by aſſigning the true cauſe thereof, *viz.* his powerful reſtraint, [*For I alſo withheld thee from ſinning againſt me, therefore ſuffered I thee not to touch her.*

3. In the whole Verſe we may obſerve, *Firſt*, the *manner of the Revelation*; namely, by what means it pleaſed God to convey to *Abimelech* the knowledge of ſo much of *his will*, as he thought good to acquaint him withal: it was even the ſame, whereby he had given him the firſt information, at *Verſe* 3. it was by a dream, [*And God ſaid unto him in a dream:*] and then after, *the ſubſtance of the Reply*; whereof again *the general parts* are *two*. The former, an *Admiſſion* of *Abimelech's* Plea, or an *Acknowledgement* of the integrity of his heart, ſo far as he alledged it; in that which he had done, [*Yea, I know that thou didſt it in the integrity of thine heart.*] The later, an *Inſtruction* or *Advertiſement* to *Abimelech*, to take knowledge of Gods goodneſs unto, and providence with him, in that which *he had not done*: it was *God* that over-held him from doing it, [*For I alſo with-held thee from ſinning againſt me, therefore ſuffered I thee not to touch her.*]

4. By occaſion of thoſe firſt words of the Text, [*And God ſaid unto him in a dream*]; if we ſhould enter into ſome enquiries, concerning the nature and uſe of *divine Revelations* in general, and in particular of *Dreams*: the Diſcourſe as it would not be wholly impertinent, ſo neither altogether unprofitable. Con-

1. cerning all which theſe ſeveral *Concluſions* might be eaſily made good. *Firſt*, that God *revealed* himſelf and *his will* frequently in old times, eſpecially before the ſealing of *the Scripture-Canon* (a) in ſundry manners: as by *Viſions*, *Prophecies*, *Extaſies*, *Oracles*, and other ſupernatural means; and namely, and among the reſt, by (b) *Dreams*. *Secondly*, that *God* imparted his Will by ſuch kind of *ſupernatural Revelations*, not only to *the godly* and *faithful*, (though to them moſt frequently, and eſpecially:) but ſometimes alſo to *Hypocrites* within the Church, as to (c) *Saul* and others: yea, and ſometimes even to Infidels too out of the Church, as to (d) *Pharaoh*, (e) *Balaam*, (f) *Nebuchadnezzar*, &c. and here to *Abimelech*. *Thirdly*, that ſince the Writings of the Prophets and Apoſtles were made up, *the Scripture-Canon* ſealed, and the Chriſtian Church by the preaching of *the Goſpel* become Oecumenical; *Dreams*, and other *ſupernatural Revelations*, as alſo other things of like nature, as *Miracles*, and whatſoever more immediate and *extraordinary manifeſtations* of the will and power of God, have ceaſed to be of *ordinary* and familiar uſe: ſo as now, we ought rather to *ſuſpect deluſion* in them, than to *expect direction* from them. *Fourthly*, that although God have now (g) tied us to his holy *written Word*, as unto a perpetual infallible *Rule*, *beyond* which we may not *expect*, and *againſt* which we may not *admit*, any other direction, as from God: yet he hath no where *abridged* himſelf of the power and liberty, even ſtill to intimate unto the Sons of men the knowledge of his *will*, and the glory of his *might*, by *Dreams*, *Miracles*, or other like *ſupernatural manifeſtations*; if at any time, either

b Verſ. 2.
c Verſ. 4.

a Πολυμερῶς καὶ πολυτρόπως. Heb. 1. 1.
b Num. 12. 6. Joel 2, 28. Job 33. 14, 16. Καὶ γάρ τ' ὄναρ ἐκ Διός ἐστι, Homer. Iliad. a.
c 1 Sam. 10. 10.
d Gen. 41. 25, 28
e Num. 14. 2, 4, &c.
f Dan. 2. 28, 45.
g Iſa. 8. 20.

either in the want of *the ordinary means* of the Word, Sacraments, and Miniſtry, or for *the preſent neceſſities* of his Church, or of ſome part thereof, or for ſome *other juſt cauſe*, perhaps unknown to us, he ſhall ſee it expedient ſo to do. He hath *preſcribed* us: but he hath not *limited* himſelf. *Fifthly*, that becauſe the Devil and wicked ſpirits may ſuggeſt Dreams, probably *foretel* future events foreſeen in their cauſes, and *work* many ſtrange effects in nature, *applicando activa paſſivis*; which becauſe they are without the ſphere of our comprehenſion, may to our ſeeming have fair appearances of Divine *Revelations* or *Miracles*, when they are nothing leſs: for the avoiding of ſtrong deluſions in this kind, it is not ſafe for us to give eaſie credit to *Dreams*, *Propheſies*, or *Miracles*, as Divine, until upon due trial there ſhall appear, both in the *End* whereto they point us, a direct tendence to the advancement of Gods *Glory*; and in the *Means* alſo they propoſe us, a (*a*) conformity unto the *revealed Will* of God in his written Word. *Sixthly*, that ſo to obſerve our ordinary Dreams, as thereby to (b) *divine* or *foretell* of future contingents, or to *forecaſt* therefrom *good* or *ill-luck* (as we call it) in the ſucceſs of our affairs; is a ſilly and groundleſs, but withal an *unwarranted*, and therefore an *unlawful*, and therefore alſo a *damnable*, Superſtition. *Seventhly*, that there is yet to be made a *lawful*, yea, and a very *profitable* uſe, even of our ordinary Dreams, and of the obſerving thereof: and that both in *Phyſick* and *Divinity*. Not at all by *foretelling* particulars of things to come: but by taking from them, among other things, ſome reaſonable *conjectures* in the general, of the preſent eſtate, both of our *Bodies* and *Souls*. Of our *Bodies* firſt. For ſince the predominancy of (c) *Choler*, *Bloud*, *Flegm*, and *Melancholy*; as alſo the differences of *ſtrength*, and *health*, and (d) *diſeaſes*, and *diſtempers*, either by *diet*, or *paſſion*, or otherwiſe, do cauſe impreſſions of different forms in the *fancy*: our (*e*) ordinary *dreams* may be a good help to lead us into thoſe diſcoveries, both in time of *health*, what our natural *conſtitution*, complexion, and temperature is; and in times of *ſickneſs*, from the rankneſs and tyranny of which of the *humours* the malady ſpringeth. And as of our *Bodies*; ſo of our *Souls* too. For ſince our *Dreams*, for the moſt part (*f*) look the ſame way, which our *freeſt thoughts* encline; as the *Voluptuous* beaſt dreameth moſt of *pleaſures*, the *Covetous* wretch moſt of *profits*, and the proud or *Ambitious* moſt of *praiſes*, *preferments*, or *revenge*: the obſerving of our ordinary *Dreams* may be of good uſe for us unto that diſcovery, which of theſe three is our *Maſter ſin*, (for unto one of the three every other ſin is reduced) (g) *The Luſt of the fleſh*, *The Luſt of the eyes*, *or the Pride of Life*.

5.

6

7.

a See Deut. 13. 1, &c.

b *Contra oniricriticos. See* Aquin. 2. 2. q. 95 6. Joh. Sarisb. 2. Polier. 17. Petr. Bleſ. Epiſt. 65.

c *Secundum morum & humorum varietates, variantur & ſomnia. Alia namque vident ſanguinei, alia cholerici, alia flegmatici, alia melancholici.* Auctor. de ſpir. & anim. cap. 25. apud Auguſt. Tom 3.

d *Juxta etiam infirmitatum diverſitates, diverſa accidunt ſomnia.* Ibid.

e Λέγων γὰρ ἰατρῶν οἱ ζαεῖντες, ὅτι δεῖ σοφὸν περὶ ζαὶν τὸν ἐνυπνίον. Ariſt. cap. 1. de divinat. ex inſom. f A dream cometh though the multitude of buſineſs, Eccleſ. 5 2. *Res, quas in vita uſurpant homines cogitant, curant, vident. Quæque agunt vigilantes, agitantque, ea ſi cui in ſomnis accidant, minus mirum eſt.* Arnobius. *Quæcunque mentis agitat infeſtus vigor, Ea per quietem ſacer & a canus refert Veloxque ſenſus.* Sen. c. in Octav. Act. 4. See Delr. ibid. g 1 Joh. 2. 16.

But concerning *Revelations* and *Dreams*, It ſhall ſuffice to have only propoſed theſe few *Concluſions* without farther enlargement: *the manner* of Gods revealing *his* will here to *Abimelech* by *Dream*, being but an incidental *circumſtance* upon *the bye*, and not belonging to *the main* of the preſent ſtory. We will therefore without more ado proceed to the ſubſtance of *God's reply*, in the reſt of the verſe: and therein begin with the former general part, which is *Gods admiſſion* of *Abimelech's* Plea and Apology for himſelf. "*The Ground* of whoſe "Plea was *Ignorance*, and *the thing* he pleaded, his own *Innocency*, and the "integrity of his heart: and *God* who is the ſearcher of all hearts, *alloweth* the allegation, and *acknowledgeth* that integrity, [*Yea, I know that thou didſt this in the integrity of thy heart.*]

6. The (*b*) Original word here translated *Integrity*, is rendred by some (c) *Truth*, by others (d) *Purity*, and by others (f) *Simplicity*: and it will bear them all, as signifying properly (g) *Perfection* or *Innocency*. You would think by that word, that *Abimelech* had in this whole business walked in the sight of God with a *pure*, and *upright*, and *true*, and *single*, and *perfect* heart. But alas, he was far from that. God (h) *plagued* him and his for that he had done: and *God* doth not use to punish *the Carkase* for that, wherein *the heart* is single. Again, God *with held* him, or else he would have done more and worse: and it is a poor *perfection* of heart; where *the active power* only is restrained, and not *the inward corruption* subdued. Besides, *Sarah* was taken into the house, and there kept for *lewd purposes*: and how can truth and purity of heart consist with a *continued resolution* of sinful uncleanness? *Abimelech* then cannot be defended, as truly and absolutely *innocent*: though he plead *Innocency*, and God himself bear witness to *the Integrity* of his heart. For had his heart been upright in him, and sincere, in this very matter of *Sarah*, he would never have taken her into his house at all, as he did. But that he pleadeth for himself, is; that in this *particular*, wherewith it seemed to him *God* by so threatning him did charge him, in *wronging Abraham* by taking his Wife from him, his conscience could witness *the innocency* of his heart; how free he was from any the least injurious *purpose*, or so much as *thought*, that way. It was told him by them both, that she was his *Sister*; and he knew no other by her than so, when he took her into his house, supposing her to be a *single Woman*: if he had known she had been any mans *Wife*, he would not for any good have done *the man* so foul an injury, nor have sinned against his own *soul*, by defiling anothers bed: *In the integrity of his heart, and innocency of his hands*, he did, what he had done. This is the *substance* of his allegation: and *God* approveth *the integrity of his heart* so far; *viz.* as free in this particular from any intent, either to *injure Abraham*, or to *sin* against the light of his own Conscience, by committing *adultery* with anothers wife.

b בתם בקשיטות Targ. Chald. d ἐν ἁγιωσύνῃ ἁγιότητι. Sept. f *Simplici corde.* Vulgar. g In the perfection of thy heart. *H. A.* h Ver.17.18.

7. The meaning of the words thus cleared: we may observe in them *three* 1. things. *First*, *the fact* for which *Abimelech* pleadeth; and that was, the *taking* 2. of *Sarah*, who was anothers wife, into his house. *Secondly*, *the ground* of his plea; and that was his *Ignorance*: he knew not when he took her, that she was 3. anothers wife. *Thirdly*, *the thing* he pleadeth upon that ground; and that was his *Innocency* and *the Integrity* of his heart. Each of these *three* will afford us some observable *instruction* for our use. And *the first thing* we will insist upon from these words, shall be, *The grievousness of the sin of Adultery*, hateful even in the judgment of those men, who made small or no conscience at all of *Fornication*. See how this is raised from the Text. *Abimelech's heart* never smote him for taking *Sarah* into his house, so long as he supposed her to be but a *single woman*: led with the common *blindness* and *custom* of the Gentiles, he either *knew* not, or *considered* not, that such *Fornication* (though in a King) was a Sin. But the very frame of his *Apology* sheweth, that if he had *known* her to be *another mans Wife*; and yet had *taken* her, he could not then have pretended *the integrity* of his heart, and *the innocency* of his hands, as now he doth, and God alloweth it: but he should have been ἀναγκαίως, *his own heart* would have condemned him for it, and he should therein have sinned grosly against *the light* of his own *Conscience*.

8. It cannot be doubtful to us, who by the good blessing of God upon us, have b Psal.119.105 his *holy Word* to be (b) *A light unto our feet, and a lanthorn unto our paths*, from the evidence whereof we may receive more perfect and certain information, than they could have from *the glimmering light* of depraved *Nature*; I say, it cannot be doubtful to us, but that all *fornication*, how simple soever, is a *sin* 1. foul and odious in the sight of God, and *deadly* to the committer. As *first*, being

being oppoſite directly to that (c) *holineſs*, and *honour*, and *ſanctification*, which God preſcribeth in his will. *Secondly*, cauſing uſually conſumption of (d) *eſtate*, rottenneſs of (f) *bones*, and loſs of (g) *good name*. *Thirdly*, (*h*) ſtealing away *the heart* of thoſe that are once enſnared therewith, and *bewitching* them even unto perdition, in ſuch powerful ſort, that it is ſeldom ſeen, a man once brought under by this ſin, to recover himſelf again, and to get the victory over it. *Fourthly*, putting over the guilty to the ſevere (k) *immediate judgment* of God himſelf; who for this ſin ſlew of the *Iſraelites* in one day (l) 23 or (m) 24 thouſand. And having *fifthly* one ſingular deformity above all other ſins in all other kinds, that it is a direct ſin (n) *againſt a mans own body*; in depriving it (by making it *the inſtrument* of filthineſs, and *the* (p) *members* of an harlot) of that honour whereunto God had ordained it, to be a (b) *member of Chriſt*, and (c) *the Temple of the Holy Ghoſt*.

But yet of this foul ſin *the Gentiles* made no reckoning: So long as they abſtained from (d) *married perſons*, it never troubled their Conſciences to defile themſelves with thoſe that were *ſingle* by fornication; becauſe they eſteemed it either as *no ſin*, or as one of *the leaſt*. It was not only the fond ſpeech of an indulgent and doating old Father in the excuſe of his licentious ſon in the Comedy, (f) *Non eſt flagitium mihi crede adoleſcentulum ſcortari*; (and yet he ſpake but as the generality of them then thought:) but it was the ſerious plea alſo of the grave *Roman Orator*, in the behalf of his *Client*, in open Court, before the ſeverity of the ſage and Reverend bench of Judges, *Quando hoc non factum eſt? Quando reprehenſum? Quando non permiſſum?* And, *Datur omnium conceſſu*, &c. (h) *Nor in the luſt of concupiſcence*, (ſaith St. *Paul*) *as the Gentiles which know not God*. An error, ſo univerſally ſpred, and ſo deeply rooted in *the minds* and in *the lives* of *the Gentiles*; who (k) *having their underſtanding darkned through the ignorance that was in them, becauſe of the blindneſs of their hearts, wrought ſuch uncleanneſs*, not only without remorſe, but even *with greedineſs*: that the *Apoſtles* had much ado with thoſe men, whom by the preaching of *the Goſpel* they had converted from *Gentiliſm* to *Chriſtianity*, before they could reclaim them from an *Error* ſo inveterate both in *the judgment* and *practice*. St. *Paul* therefore, as it both became and concerned him being (l) *the Apoſtle and Doctor of the Gentiles*, often toucheth upon this ſtring in his (m) *Epiſtles* written unto *the Churches* of *the Gentiles*. But no where doth he ſet himſelf more fully and directly, with much evidence of reaſon and *ſtrength* of argument, againſt this *Sin* and *Error*, than in *the* (n) *firſt Epiſtle* he wrote to the *Corinthians*: becauſe among them this ſin was both it ſelf moſt rife in *the practice*, (the (p) *Corinthians* being notedly infamous for *luſt* and *wantonneſs*;) and it was alſo as much (q) *ſlighted* there as any where: many of them thinking that *the* (r) *body* was *made* for fornication, as *the belly* for meats; and that *fornication* was as fit and convenient for the body, as meats for the belly. Out of which conſideration, *the Apoſtles* in that firſt *General Council* holden at *Jeruſalem*, *Acts* 15. thought it needful by *Eccleſiaſtical Canon*, among ſome other *indifferent things* for the Churches peace, to lay this *reſtraint* upon the converted *Gentiles*, that they ſhould (*b*) abſtain from *Fornication*. Not, as if *Fornication* were in it ſelf an *indifferent thing*, as thoſe other things were; nor, as if thoſe other things were in themſelves and ſimply *unlawful*, as *Fornication* was: but the Apoſtles did therefore joyn *Fornication*, and thoſe other *indifferent things*

c 1 Theſ. 4.3.4.
d Prov. 5.10. —6.26. Job 31.12.
f Prov. 5.11.
g Prov. 6.33. Prov. 7.22, 23.
h Hoſ. 4.11.
k Hab. 13.14.
l 1 Cor. 10.8.
m Num. 25.9.
n 1 Cor. 6.18.
p 1 Cor. 6.15.
b 1 Cor. 6.15.
c 1 Cor. 6.19.
d *Vir ſcitè ſe errare credunt, ſi ſolo abſtinent adulterio: meretricios autem uſus tanquam legi naturæ ſuppetere putant.* Ambroſ. 2. de Abrah. 11. *Solo ſtupro atque adulterio condemnato, paſſim per lupanaria & ancillulas libido permittitur.* Hier. Ep. 30 *Ubi cum ſcortorum terrena civitas licitam turpitudinem fecit* Aug. 14. de Civit. 18.
f Mitto apud Terent. in Adelph. 1, 2.
g Cicer. pro Cœlio.
h 1 Theſ. 4.5.
k Eph. 4.18, 19.
l Rom. 11.13. Gal. 2.7. 1 Tim. 2.7. & 2 Tim. 1.11.
m As Rom. 1. 29 & 13.13. 2 Cor. 12.21. Gal. 5.19. Eph. 4.19. & 5.3. &c. Col. 3.5. 1 Theſ. 4.3. &c.
n 1 Cor. 5.19. —11.6.9.

—& 7.1. &c. —10.8. p *Hinc* Κορινθιάζειν *pro ſcortari.* Hadr. Jun. in Adag. & ἐπὶ ἐμοὶ Κορινθίαι habet Ariſtoph. in Plut. Act 1. Scen. 2. *Quas ſupra mille proſtare ad Janum Veneris quod eſt in Corintho ſcribit.* Strab 8 Geograph. *Atque hinc natam paræniam* Οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἐσθ' ὁ πλοῦς.—Καλῶς ἀκούουν [οἱ Κορίνθιοι] καὶ διαβάλλονται ἐπὶ τῇ πορνείᾳ καὶ ἀκρασίᾳ θεᾷ τὰς ἑταίρας ἱδρυσάμενοι. Bourdin. in Comment. ad Ariſtoph. Theſmophor. q—*Libidini, qua univerſum gentium regnabat impunitius, quàm Corinthi.* r Eraſm. Paraphraſ. in 1 Corinth. in Argument. b Acts 15.28, 29.

together

together in the ſame *Canon*; becauſe *the Gentiles* accounted *fornication* a thing as *indifferent*, as what was moſt indifferent. Some remainders of the common error there were, it ſeemeth, among ſome *Chriſtians* in St. *Auguſtines* days: who both (c) relateth the opinion, and confuteth it. And ſome in *the Popiſh Church* have not come far behind herein: ſo many of them I mean as hold that (d) *ſimple fornication* is not *intrinſecally*, and in the proper nature of it, a ſin againſt *the Law of Nature*; but only made ſuch, by divine *poſitive Law*. A ſtrange thing it is, and to my ſeeming not leſs than a (f) *myſtery*, that thoſe men that ſpeak ſo harſhly of *Marriage* which *God* hath *ordained*, ſhould withal ſpeak ſo favourably of *fornication* which God hath *forbidden*: prepoſterouſly preferring *the diſeaſe* which ſpringeth from our corruption, before *the* (g) *remedy* which *God* himſelf hath preſcribed in his Word. But howſoever, if ſome *Chriſtians* have ſpoken, and written, and thought ſo favourably of *fornication*, as (to their ſhame) it appeareth they have done: the leſs may we marvel, to ſee *Abimelech*, a *King* and an *Infidel*, allow himſelf the liberty to continue in the ſin of (h) *Fornication*; and yet notwithſtanding ſuch allowance, ſtand ſo much upon his own *innocency*, and *integrity*, as he doth.

c *Quod aliquando qui committunt, neſcio qua perverſitate contemnunt; & neſcio unde ſibi teſtimonia nulla & vana conquirunt, dicentes, Peccata carnis Deus non curat.* Auguſt. Serm 16. de verb. Dom. c 1. *Iſta punienda & nimium gravia mala, ideo à multis viris ſine ullo timore Domini committuntur, quia ita à pluribus in conſuetudinem miſſa ſunt, & ita vilia vel levia ducuntur, ut nec jam inter gravia crimina putentur.* Serm. de Temp. 143. d Durand. 4 di ſtinct. 33. q. 2. & alii. f *Myſterium iniquitatis.* 2 Theſ. 2. 7. g 1 Cor. 7. 2. h Underſtand, that in this paſſage concerning *Abimelech*, I u e the word *Fornication* as it doth include *Concubinatum* alſo.

10. God forbid, any man that heareth me this day, ſhould be ſo either *ignorant* or *uncharitable*, as to conceive all, or any of that I have yet ſaid, ſpoken to give the leaſt ſhadow of liberty or excuſe to *Fornication*, or any uncleanneſs, which St. *Paul* would not have ſo much as (b) *named* among the Saints; ——not named with *allowance*, not named with any *extenuation*, not named but with ſome *deteſtation*. But the very thing, for which I have ſpoken all this, is to ſhew, how inexcuſable *the Adulterer* is: when even thoſe of *the Gentiles*, who (by reaſon of *the* (c) *darkneſs* of their underſtandings, and the want of *Scripture-light*) could eſpy no obliquity in *Fornication*; could yet through all that darkneſs ſee ſomething in *Adultery*, deſervedly puniſhable (even in their judgments) with death. They could not ſo far quench that (d) *ſpark* of the light of nature which was in them, nor (f) *hold back the truth of God in unrighteouſneſs*: as not by the glimpſe thereof, to diſcern a kind of reverend Majeſty in *Gods* holy Ordinance of *Wedlock*; which they knew might not be (g) *diſhonoured*, nor the bed *defiled* by Adultery, without guilt. They ſaw, *Adultery* was a *mixt crime*, and ſuch as carried with it the face of *Injuſtice* as well as *Uncleanneſs*; nor could be committed by *the two* offending parties, without wrong done to a *third*. And therefore if any thing might be ſaid *colourably* to excuſe *Fornication*, (as there can be nothing ſaid *juſtly*;) yet if any ſuch thing could be ſaid for *Fornication*, it would not reach to excuſe *Adultery*; becauſe of *the injury* that cleaveth thereunto. Againſt *Fornication God* hath ordained (b) *Marriage* as a Remedy: what a *beaſt* then is the *Adulterer*, and what a *Monſter*, whom that *remedy* doth no good upon? In *the marriage-knot*, there is ſome expreſſion and repreſentation of *the Love covenant* betwixt (c) *Chriſt*, and his *Church*: but what good aſſurance can *the Adulterer* have that he is within that *Covenant*, when he breaketh this *Knot*? Every married perſon hath *ipſo facto* ſurrendred up *the right* and intereſt he had in and over (d) *his own body*, and put it out of his own into *the power* of another: what an arrant *Thief* then is *the Adulterer*, that taketh upon him to diſpoſe at his pleaſure that which is none of his? But I ſay too well by him, when I compare him but to a *thief*; *Solomon* maketh him worſe than a Thief. [f *Men do not deſpiſe a thief, if he ſteal to ſatisfie his ſoul, when he is hungry*, &c. *But whoſo committeth adultery with a Woman, lacketh underſtanding: he that doth it, deſtroyeth his own ſoul*, &c.] Where he maketh both

b Eph. 5 3.

c Eph. 4. 18.

b ἐγκαρυμβάνον ἡμῖν απο-δῆναι. Baſil.

f Rom. 1. 18.

g Heb. 13. 4.

b 1 Cor. 7. 2.

c Eph. 5. 23.

d 1 Cor. 7 4.

f Prov. 6 30, &c.

both *the injury* greater, and *the recontilement* harder, in and for *the Adulterer*, than for the *Thief*. Nay, God himſelf maketh him worſe than a *Thief* in his Law: in his *Moral Law*, next after murther placing (g) *Adultery* before *Theft*, as the greater *ſin*; and in his *Judicial Law*, puniſhing (h) *Theft* with a *mulct*, but (k) *Adultery* with *Death*, the greater *Puniſhment*. To conclude this firſt point: *Abimelech*, an *Heathen-man*, who had not the knowledge of *the true God* of Heaven to direct him in the right way; and withal a *King*, who had therefore none upon earth above him, to *controll* him if he ſhould tranſgreſs: would yet have abhorred to have defiled himſelf knowingly by *Adultery* with another mans Wife, although *the man* were but a *ſtranger*, and *the woman* exceeding *beautiful*. Certainly *Abimelech* ſhall one day riſe up in judgment, and condemn thy *filthineſs* and *injuſtice*, whoſoever thou art, that *committeſt*, or *cauſeſt* another to commit Adultery: (l) *Who knowing the judgment of God, that they which do ſuch things are worthy of death*, either *doeſt the ſame things* thy ſelf, or *haſt pleaſure in them that do them*; or being in place and office to puniſh incontinent perſons, by *eaſie commutations* of publick penance for a private pecuniary mulct, doſt at once both *beguilty* thine own conſcience with ſordid *Bribery*, and *emboldeh the Adulterer* to commit that ſin again without *fear*, from which he hath once eſcaped without *ſhame*, or ſo much as valuable *loſs*.

g Exod.20.13, 15.
h Ex.22.1,&c.
k Lev.20.10. Deut.22.22.
l Rom.1.32.

And thus much for that *firſt Obſervation*. The next thing, we ſhall obſerve from *Gods* approving of *Abimelech's* anſwer, and acknowledgment of the integrity of his heart, is, *That ſome Ignorance hath the weight of a juſt excuſe*. For we noted before, that *Ignorance* was the ground of *his Plea*. He had indeed taken *Sarah* into his houſe, who was *another mans Wife*: but he hopeth, that ſhall not be *imputed* to him as a fault, becauſe he knew not ſhe was *a married woman*; the parties themſelves (upon inquiry) having informed him otherwiſe. And therefore he appealeth to *God* himſelf, the trier and judger of mens hearts, whether he were not *innocent* in this matter: and *God* giveth ſentence with him, [*Yea, I know that thou didſt this in the integrity of thy heart.*] Where you ſee his *ignorance* is allowed for a ſufficient *excuſe*. 11.

For our clearer underſtanding of which point (that I may not wade farther into that great *queſtion*, ſo much mooted among Divines, than is pertinent to this ſtory of *Abimelech*, and may be uſeful for us thence, *viz.* Whether or no, or how far, *Ignorance* and *Error* may *excuſe*, or leſſen ſinful Actions proceeding therefrom, in point of Conſcience) let us firſt lay down one general, certain, and *fundamental ground*, whereupon indeed dependeth eſpecially *the reſolution* of almoſt all thoſe difficulties, that may occur in this, and many other like Queſtions. And that is this. It is a condition ſo eſſential to every *ſin* to be *Voluntary*; that all other circumſtances and reſpects laid aſide, every *ſin* is ſimply and abſolutely by ſo much *greater* or *leſſer*, by how much it is *more* or *leſs* voluntary. For whereas there are in the reaſonable ſoul *three* prime Faculties, from whence all humane Actions flow; *the Underſtanding*, *the will*, and *the ſenſual Appetite* or Affections: all of theſe concur indeed to every Action *properly* Humane; yet ſo, as *the will* carrieth the greateſt ſway, and is therefore the juſteſt meaſure of *the Moral goodneſs*, or *badneſs* thereof. In any of *the three* there may be a fault, all of them being depraved in the ſtate of *corrupt nature*; and the very truth is, there is in every ſin (every *compleat ſin*) a fault in every of *the three*. And therefore *all ſins*, by reaſon of *the blindneſs* of the Underſtanding, may be called *Ignorances*; and by reaſon of *the impotency* of the Affections, *Infirmities*; and by reaſon of the *perverſeneſs* of the will, *Rebellions*. But for the moſt part it falleth out ſo, that although all *the three* be faulty, yet *the obliquity* of the ſinful Action ſpringeth moſt immediately and chiefly from *the ſpecial default* of ſome one or other of *the three*. If the main defect be 12.

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in *the Understanding*, not apprehending that good it should, or not aright: the sin arising from such defect we call more properly *a sin of Ignorance*. If the main defect be in *the Affections*, some passion blinding or corrupting the Judgment: the sin arising from such defect we call *a sin of Infirmity*. If the main defect be in *the Will* with perverse resolution bent upon any evil: the sin arising from such wilfulness we call a *Rebellion*, or a *sin of Presumption*. And certainly these sins of *Presumption* are *the* (b) *greatest* of the three; because *the wilfullest*: and those of *Ignorance the least*; because there is in them the least disorder of *the will*, which doth its office in some measure, in *following* the guidance of *the understanding*: the greater fault being rather in *the understanding*, for *misguiding* it. And of sins of *Ignorance*, compared one with another, that is ever *the least*, wherein the defect is greater in *the understanding*, and in *the will* less.

b *Gravius quidem infirmitate, quam ignorantiâ; sed multo gravius studio, quam infirmitate peccatur.* De pœnit. d. 3. ex Gregor.

13. From this *Principle* do issue sundry material *conclusions*: and namely, amongst many other, most pertinently to our purpose these *two*. *The one*; that all *Error* and *Ignorance* doth not *always* and *wholly* excuse from sin. *The other*; that yet some kind of *Ignorance* and *Error* doth excuse from sin, sometimes *wholly*, but very often at least *in part*. The whole truth of *both* these conclusions, we may see in this *one* action of *Abimelech*, in taking *Sarah* into his house. In him there was *a twofold Error*; and thence also *a twofold Ignorance*. *The one* was an Error *in universali*, (*Ignorantia Juris*, as they call it;) concerning the nature of *Fornication*: which being a *hainous sin*, he took to be either *none* at all, or a very *small* one. *The other* was an error *in particulari*, (*Ignorantia Facti*) concerning the personal condition and relation of *Sarah* to *Abraham*: whose *sister* he thought her to be, and not *wife*, though she were *both*.

14. That former Ignorance (*Ignorantia juris*) in *Abimelech*, was in some degree *voluntary*. For *Abimelech* had in him the common Principles of *the Law of Nature*; by the light whereof, if he had been careful to have improved it, but even so far as *right reason* might have led a prudent and dispassionate *natural man*, he might have discerned in the most *simple Fornication* such *incongruity* with those Principles, as might have sufficiently convinced him of *the unlawfulness* thereof. It is presumed, that all *Ignorance* of that, which a man is *bound* to know, and *may* know if he be not wanting to himself, is so far forth *wilful*. Now *Abimelech* was *bound* to know, that all *carnal knowledge* of man and woman out of the state of *Wedlock* was simply *unlawful*; and so much, if he had not been wanting to himself in the use of his *Naturals*, he *might* have known: and therefore it was a kind of *wilful ignorance* in him in some degree, that he did not know it. And therefore further, he cannot be *wholly* excused from sin, in *taking Sarah*, notwithstanding both *that*, and his *other* ignorance: for although he did not know her to be *Abraham's wife*, yet he knew well enough she was not *his own wife*; and being not so to *him*, whatsoever she was to *Abraham* it skilled not, he should certainly not have *taken* her. To plead *Ignorance*, that he knew not *Fornication* to be a *sin*, would little help him in this case. For men must know, they stand answerable unto God for their *Actions*; not meerly according to the *knowledge* which they *ought* and *might* to have had, those *means* considered, which he had afforded them of knowledge. Those *means*, even where they are scantest, being ever *sufficient*, at the least thus far, εἰς τὸ εἶναι ἀναπολογήτους, as the Apostle speaketh, *Rom.* 1. to leave the transgressor without *excuse*, and to make void all pretensions of *Ignorance*.

b Rom. 1. 20.

15. That *Error* then did not *wholly* excuse *Abimelech* from sin; because his *Ignorance* was *partly* wilful: yet we may not deny, but even that *error* did lessen and *extenuate* the sinfulness of the Action something, and so *excuse* him in part: *à tanto*, though not *à toto*. Because it appeareth by many evidences, that his *ignorance* therein was not *grosly affected* and wilful: and look how much *measure* you abate in *the wilfulness*, so much *weight* you take off from *the sin*. *The light*

of

of Nature, though to a man that could have made the beſt of it, it had been *ſufficient* to have diſcovered *the vicious deformity*, and conſequently *the moral unlawfulneſs* of Fornication; yet was it nothing ſo *clear* in this particular, as in many other things that concerned common *equity*, and commutative *Juſtice*. Beſides, common *Opinion*, and *the Cuſtom* of the times, and *Conſent* (though corrupt *Conſent*) of moſt nations, in making but a *light matter* of it, might eaſily carry him with *the ſtream*, & make him adventure to do as moſt did, without any *ſtruple*, or ſo much as *ſuſpicion* of ſuch foul wickedneſs, in a courſe ſo *univerſally* allowed and practiſed. Theſe reſpects make his *wilfulneſs* leſs, his *ignorance* more pardonable, and his *ſin* more excuſable. And I make no queſtion, the premiſſes conſidered, but that *Abrahams ſin* in denying *Sarah* to be his wife (notwithſtanding (*c*) the *equivocating* trick he had to help it) was by many degrees *greater*, than was *Abimelech's* in *taking* her: as being done more *againſt knowledge*, and therefore more *wilfully*. *Abimelech's ſin* in taking her, though with ſome degrees of *wilfulneſs*, being yet a ſin rather of *Ignorance*: whereas *Abraham's ſin* in denying her, was a ſin of *Infirmity* at the leaſt, if not much rather a ſin of *Preſumption*. (*c*) Verſ. 11.

Now although this *former Error* (*Ignorantia Juris*) could not *wholly* excuſe *Abimelech* from in ſin what he had done, but *in part* only; for he ſinned therein, by giving way to *unchaſte* deſires and purpoſes, againſt *the ſeventh* Commandment: yet that other *Error* of his (*Ignorantia facti*, in miſtaking a married woman for a ſingle) doth *wholly* excuſe his fact from the ſins of *injuſtice*, in *coveting* and *taking* another mans Wife, againſt *the eighth* and *the tenth* Commandments. He had not the leaſt *injurious* intent againſt *Abraham*, in that kind and degree: and therefore though he took *his wife* from him indeed, yet not knowing any ſuch matter by her, eſpecially having withal made ordinary and requiſite *enquiry* thereafter, it muſt be granted he did it *unwittingly*, and therefore *unwilfully*: and therefore alſo *unſinfully*, as to that *ſpecies* of ſin. St. *Auguſtine* ſaith truly, *Peccatum ita eſt voluntarium, ut, ſi non ſit voluntarium, non eſt peccatum*: without ſome conſent of the will, no *compleat actual* ſin is committed. Such *ignorance* therefore, as preventeth *à toto*, and cutteth off all conſent of *the will*, muſt needs alſo *excuſe*, and that *à toto*, the Actions that proceed there-from, from being ſins. It is clear from the words of my Text, that *Abimelech's* heart was ſincere in this action of taking *Sarah*, from any injury intended to *Abraham* therein; although *de facto* he took his wife from him: becauſe he did it *ignorantly*. 16.

By what hath been ſpoken, we may ſee in part, what kind of *Ignorance* it is, that will *excuſe* us from ſin, either *in whole*, or *in part*; and what will not. Let us now raiſe ſome profitable *Inferences* from this Obſervation. *Firſt*, our *Romiſh* Catholicks often twit us with our fore-elders. [*What*, ſay they, *were they not all down-right Papiſts? Believed, as we believe? Worſhipped, as we worſhip? You will not ſay, they all lived and died in Idolatry, and ſo are damned. And if they were ſaved in their faith, why may not the ſame faith ſave us? And why will not you alſo be of that Religion that brought them to Heaven?*] A motive more *plauſible, than ſtrong*: the Vanity whereof our *preſent Obſervation* duly conſidered and rightly applied fully diſcovereth. We have much reaſon to conceive good hope of *the ſalvation* of many of our *Fore-fathers*: who, led away with *the common ſuperſtitions* of thoſe blind times, might yet by thoſe *general truths*, which by the mercy of God were *preſerved* amid the fouleſt overſpreadings of *Popery*, agreeable to the Word of God, (though clogged with an *addition* of many ſuperſtitions and *Antichriſtian* inventions withal) be brought to true *Faith* in the Son of God; unfeigned *Repentance* from dead works; and a ſincere deſire and endeavour of new and holy *Obedience*. This was *the Religion*, that brought them to Heaven; even *Faith*, and *Repentance*, and *Obedience*. This is 17.

the true, and *the Old*, and *Catholick* Religion: and this is *our Religion*, in which we hope to find *ſalvation*; and if ever any of you that miſcall your ſelves *Catholicks* come to Heaven, it is *this Religion* muſt carry you thither. If together with this true Religion of *Faith*, *Repentance*, and *Obedience*, they embraced alſo your *additions*, as their blind guides then led them; prayed to our *Lady*, kneeled to an *Image*, crept to a *Croſs*, flocked to a *Maſs*, as you now do: theſe were their *ſpots* and their *blemiſhes*; theſe were their (a) *hay* and their *ſtubble*; theſe were their *Errors* and their *Ignorances*. And I doubt not, but as St. *Paul* for his blaſphemies and perſecutions, ſo they *obtained mercy* for theſe ſins, becauſe they did them *ignorantly* in misbelief. And upon the ſame ground, we have cauſe alſo to hope charitably of many thouſand poor ſouls in *Italy*, *Spain*, and other parts of the Chriſtian World at this day: that by the ſame bleſſed means they may obtain *mercy* and *ſalvation* in the end, although in the mean time through *ignorance* they defile themſelves with much foul *Idolatry*, and many groſs *Superſtitions*.

a 1 Cor.3.12.

18. But *the Ignorance* that excuſeth from ſin, is *Ignorantia Facti*, according to that hath been already declared: whereas theirs was *Ignorantia Juris*, which excuſeth not. And beſides, as they *lived* in the practice of that worſhip which we call *Idolatry*, ſo they *died* in the ſame *without repentance*: and ſo their caſe is not the ſame with St. *Pauls*, who *ſaw* thoſe his ſins, and *ſorrowed* for them, and *forſook* them: But how can *Idolaters*, living and dying ſo *without repentance*, be ſaved? It is anſwered, that *ignorance* in point of *fact*, ſo conditioned as hath been ſhewed, doth ſo excuſe *à toto*; that an *Action* proceeding thence, though it have a *material inconformity* unto the Law of God, is yet not *formally a ſin*. But I do not ſo excuſe *the Idolatry* of our Fore-fathers, as if it were not *in it ſelf* a ſin, and that (without repentance) *damnable*. But yet their *Ignorance* being ſuch as it was: nouriſhed by *Education*, *Cuſtom*, *Tradition*, *the Tyranny* of their Leaders, *the faſhion* of the times, not without ſome ſhew alſo of *Piety* and *Devotion*; and themſelves withal, having ſuch ſlender *means* of better knowledge: though it cannot *wholly excuſe* them from *ſin* without repentance *damnable*, yet it much *leſſeneth* and *qualifieth* the ſinfulneſs of their *Idolatry*; arguing that their continuance therein was more from other *prejudices*, than from a *wilful contempt* of Gods holy Word and Will. And as for their *Repentance*, it is as certain, that as many of them as are *ſaved*, did *repent* of their *Idolatries*; as it is certain no *Idolater*, nor other ſinner, can be ſaved without *Repentance*. But then there is a *double difference* to be obſerved, between Repentance for *Ignorances*, and for *known ſins*. *The one* is, that *known ſins* muſt be confeſſed, and repented of, and pardon asked for them *in particular*, every one ſingly by it ſelf, (I mean for *the kinds*, though not ever for *the individuals*) every *kind* by it ſelf, at leaſt where God alloweth time and leiſure to *the Penitent*, to call himſelf to a *punctual* examination of his life paſt, and doth not by *ſudden death*, or by ſome *diſeaſe* that taketh away the uſe of reaſon deprive him of opportunity to do that: Whereas as for *Ignorances*, it is enough to wrap them up altogether in a *general* and *implicite* Confeſſion, and to crave pardon for them by *the lump*, as *David* doth in Pſalm 19. [a *Who can underſtand all his Errors? Lord, cleanſe thou me from my ſecret ſins.*] *The other* difference is, that *known ſins* are not truly repented of, but where they are (b) *forſaken*; and it is but an hypocritical ſemblance of *penance* without the truth of the thing, where is no care, neither endeavour, of *reformation*. But *ignorances* may be faithfully *repented* of, and yet ſtill *continued* in. The reaſon; becauſe they may be *repented* of in *the general*, and in the lump, without *ſpecial knowledge* that they are ſins: but without ſuch ſpecial knowledge they cannot be *reformed*. Some of our *fore-fathers* then, might not only *live* in Popiſh Idolatry, but even *die* in an Idolatrous act, breathing out their laſt with their lips at a *Crucifix*, and an *Ave-Mary* in their thoughts: and yet have truly *repented*, (though but in *the general*, and in *the*

a Pſal.19.12.

b Prov.28.13.

crowd

crowd of their unknown ſins) even of thoſe very ſins; and have at the ſame inſtant true *Faith* in Jeſus Chriſt, and other *Graces* accompanying ſalvation.

But why then may not I, will ſome *Popeling* ſay, continue as I am, and yet come to heaven, as well as they continued what they were, and yet went to heaven? If I be an *Idolater*, it is out of my *Error* and *Ignorance*: and if that *general Prayer* unto God at the laſt, to forgive me all my *Ignorances*, will ſerve the turn, I may run the ſame courſe I do without danger or fear: God will be *merciful* to me for what I do *ignorantly*. Not to preclude all poſſibility of *mercy* from thee, or from any ſinner: Conſider yet, there is a great *difference* between *their ſtate* and *thine*, between *thine ignorance* and *theirs*. They had but a very ſmall enjoyance of *the light* of Gods Word, (a) *hid* from them under *two buſhels* for ſureneſs: under the buſhel of a *Tyrannous Clergy*, that if any man ſhould be able to underſtand the books, he might not have them; and under the buſhel of an *unknown tongue*, that if any man ſhould chance to get the books, he might not *underſtand* them. Whereas to thee, *the light* is holden forth, and ſet on a Candleſtick; *the books* open; *the language* plain, legible, and familiar. They had *eyes*, but *ſaw* not: becauſe the *light* was kept from, and the land was *dark* about them, as the (*b*) darkneſs of *Egypt*: But thou liveſt as in a *Goſhen*, where *the light* encompaſſeth thee in on all ſides; where there are (c) *burning and ſhining lamps* in every corner of the land. Yet is thy blindneſs *greater*, (for who ſo blind, as he that will not ſee?) and more *inexcuſable*: becauſe thou (d) *ſhutteſt* thine eyes againſt *the light*, leſt thou ſhouldſt *ſee* and be *converted*, and God ſhould *heal* thee. Briefly, they *wanted* the light, thou *ſhunneſt* it: they *lived* in darkneſs; thou *delighteſt* in it: their ignorance was *ſimple*; thine *affected* and wilful. And therefore although we doubt not, but that the times of their ignorance *God* (e) *winked* at; yet thou haſt no warrant to preſume, that God will alſo in theſe times *wink* at thee, who (f) *rejecteſt* the counſel of God againſt thine own ſoul, and for want of (g) *love* and affection to *the truth*, art juſtly given over to *ſtrong deluſions*, to believe *Fables*, and to put thy confidence in things that are *lies*. So much for that matter. 19.

Secondly, here is a needful *admonition* for us all, not to flatter our ſelves for our *ignorance* of thoſe things, that concern us in our *general* or *particular* Callings; as if for that *ignorance* our reckoning ſhould be *eaſier* at the day of judgment. *Ignorance* indeed *excuſeth* ſometimes, ſometimes *leſſeneth* a fault; but yet not *all* ignorance, *all* faults; not wilful and affected ignorance, *any* fault. Nay, it is ſo far from doing that, that on the contrary it maketh *the offence* (*a*) much more grievous, and *the offender* much more *inexcuſable*. A *heedleſs ſervant*, that (*b*) neither knoweth, nor doth his Maſters will, deſerveth *ſome ſtripes*. A *ſtubborn ſervant* that knoweth it, and yet tranſgreſſeth it, deſerveth *more ſtripes*. But worſe than them both is that *ungracious ſervant*, who fearing his Maſter will appoint him ſomething he had rather let alone, *keepeth* himſelf out of the way beforehand, and *micheth* in a corner out of ſight, of purpoſe that he might not know his *Maſters will*; that ſo he may after ſtand upon it when he is chidden, and ſay, *He knew it not*: ſuch an untoward ſervant deſerveth yet *more ſtripes*. Would the Spirit of God, think you, in the Scripture, ſo often *call* upon us to (c) *get* the knowledge of *Gods will*, and to *increaſe* therein; or would he *commence* his (*d*) ſuit againſt a land, and *enter* his action againſt the people thereof, for want of ſuch knowledge, if *ignorance* were better or ſafer? Oh, it is a fearful thing for a man to (e) *ſhun* inſtruction, and to ſay, he *deſireth not* the knowledge of God. (f) *Noluerunt intelligere, ut bene agerent.* When men are once come to that paſs, that they *will not* underſtand nor ſeek after God; when they (g) *hate the light*, becauſe they take pleaſure in *the* (h) *works of darkneſs*; when they (*i*) are afraid to *know* too much, leſt their hearts ſhould *condemn* them for not doing thereafter; when like the (*k*) deaf Adder they *ſtop* 20.

a *Ignorantia directè & per ſe voluntaria auget voluntarium, & per conſequens peccatum.* Aquin. 1. 2. qu. 76. 4.
b Luk. 12. 48.
c Prov. 2. 3. 4. 7. & 23. 23.
d Hoſ. 4. 1.
e See Prov. 1. 24, &c.
f Pſal. 36. 3.
g Joh. 3. 20.
h Eph. 5. 11.
i *Impia mens odit etiam ipſum intellectum: & homo ali quando nimium mente perverſâ timet intelligere, ne cogatur quod intellexerit facere.* Aug. de ver. Apoſt. ſer. 12.
k Pſal. 58. 4, 5

their ears againſt the voice of the charmer, for fear they ſhould be *charmed* by the power of that voice out of their crooked and Serpentine courſes; when they are ſo (1) *reſolved* to take freedom to ſin, that they *chuſe* to be ſtill *Ignorant*, rather than hazard the foregoing of any part of that freedom: what do they, but even run on *blindfold* into hell? And through *inner*, poſt along unto (m) *utter darkneſs*, where ſhall be weeping and gnaſhing of teeth? (n) *Fruſtrà ſibi de ignorantiâ blandiuntur*, ſaith St. *Bernard*, *qui, ut liberiùs peccent, libenter ignorant.* St. *Paul* ſo ſpeaketh of ſuch men, as if their caſe were deſperate; [o *If any man be ignorant, let him be ignorant:*] as who ſay; if he will needs be *wilful*, at his peril be it. But as many as deſire to walk in *the fear of God* with upright and ſincere hearts, let them *thirſt* after *the knowledge* of *God* and his will, as *the* (p) *Hart* after the rivers of waters; let them (q) *cry* after knowledge, and *lift up* their voices for underſtanding; let them *ſeek* it as ſilver, and *dig* for it as for hid treaſures; let their feet *tread* often in Gods Courts, and even *wear* the threſholds of his houſe; let them *delight* in his holy Ordinances, and *rejoyce* in the light of his Word; depending upon *the miniſtry* thereof with *unſatisfied* ears, and *unwearied* attention, and feeding thereon with *uncloyed* appetites: that ſo they may *ſee*, and *hear*, and *learn*, and *underſtand*, and *believe*, and *obey*, and *increaſe*, in wiſdom, and in grace, and in favour with God and *all* good men.

1 *Ex intentione voluntatis ad peccandum provenit, quod aliquis vult ſubire ignorantiæ damnum, propter libertatem peccandi.* Aquin. 1.2.76.4.

m Τὸ σκότος τὸ ἐξώτερον. Mat.25.30.

n Bern. de 12. grad. humil.

o 1 Cor.14.38.

p Pſal 41.2.

q Prov.2.3,4.

21. But then in *the third* place conſider, that if *all ignorance* will not *excuſe* an offender, though ſome do: how canſt thou hope to find any colour of *excuſe* or *extenuation*, that ſinneſt *wilfully* with knowledge, and againſt *the light* of thine own *conſcience*? *The leaſt ſin* thus committed, is in ſome degree a *Preſumptuous ſin*, and carrieth with it a *contempt of God*: and in that regard is (a) greater than any ſin of *Ignorance*. (b) *To him that knoweth to do good, and doth it not, to him it is a ſin*, ſaith St. *James*: *Sin* beyond all plea of *excuſe*. St. *Paul*, though he were a (c) *Perſecutor* of the Truth, a *Blaſphemer* of the Lord, and *injurious* to the Brethren; yet he obtained *Mercy*, becauſe he did all that *ignorantly*. His bare *ignorance* was not enough to *juſtifie* him: but he ſtood in need of *Gods mercy*, or elſe he had periſhed in thoſe ſins for all his *ignorance*. But yet who can tell, whether ever he ſhould have found that *mercy*, if he had done the ſame things, and not *in ignorance*? *Ignorance* then, though it do not *deſerve* pardon, yet it often *findeth* it: becauſe it is not joyned with open *contempt* of him, that is able to pardon. But he that ſinneth againſt knowledge, doth *Ponere obicem*, (if you will allow *the Phraſe*, and it may be allowed in this *ſenſe*:) he doth not only *provoke* the *Juſtice* of God by his *ſin*, (as every other ſinner doth) but he doth alſo *damb* up *the Mercy* of God by his *contempt*, and doth his part to *ſhut* himſelf out for ever from all poſſibility of *pardon*; unleſs the boundleſs *over-flowing* mercy of God come in upon him with a *ſtrong* tide, and with an *unreſiſted current* break it ſelf a paſſage through. Do this then, my beloved Brethren. Labour to *get* knowledge, labour to *increaſe* your knowledge, labour to *abound* in knowledge: but beware you *reſt* not in your knowledge. Rather (d) give all diligence, to add to your knowledge *Temperance*, and *Patience*, and *Godlineſs*, and *Brotherly kindneſs*, and *Charity*, and other good graces. Without theſe, your knowledge is *unprofitable*; nay, damnable. (e) *Qui apponit ſcientiam, apponit dolorem*; is true in this ſenſe alſo. He that increaſeth *knowledge*, unleſs his care of *obedience* riſe in ſome good proportion with it, doth but lay more *rods* in ſteep for his own back, and increaſe the number of his *ſtripes*, and add to the weight and meaſure of his own moſt juſt *condemnation*. Know this, that although *Integrity of heart* may ſtand with ſome *ignorances*, as *Abimelech* here *pleadeth* it, and *God alloweth* it: yet that mans heart is devoid of all ſingleneſs and ſincerity, who *alloweth* himſelf in any courſe he knoweth to be ſinful, or taketh this *liberty* to himſelf, to continue and perſiſt in any known

a *Quò quiſque melius ſapit, eò deteriùs delinquit.* Greg in paſtorali.

b Jam.4.17.

c 1 Tim.1.13.

d 2 Pet.1.5,7.

e Eccleſ.1.18.

known ungodlineſs. And thus much for our *ſecond Obſervation.*

I add but a *Third*: and that taken from the very *thing* which *Abimelech* here pleadeth, *viz. the integrity of his heart*; conſidered together with his preſent *perſonal eſtate* and condition. I dare not ſay, he was a *Caſt-away*: for what knoweth any man, how God might, after this time, and even from theſe beginnings, deal with him in the riches of his mercy? But at the time, when the things ſtoried in this Chapter were done, *Abimelech* doubtleſs was an *unbeliever*, a ſtranger to the Covenant of God made with *Abraham*, and ſo in the ſtate of a *carnal* and meer *natural* man. And yet both he *pleadeth*, and God *approveth*, the innocency and *integrity* of his heart in this buſineſs, [*Yea, I know that thou didſt this in the integrity of thine heart.*] Note hence, That in an *unbeliever* and *natural* man, and therefore alſo in a wicked perſon and a *caſt-away*, (for as to the preſent ſtate, *the unregenerate* and *the Reprobate*, are equally incapable of good things;) there may be *truth* and *ſingleneſs*, and *integrity* of heart in ſome *particular Actions*. 22.

We uſe to teach, and that truly, according to the plain evidence of *Scripture*, and the judgment of the ancient *Fathers* againſt the contrary tenet of the later *Church of Rome*; that all the works of *unbelievers* and *natural* men, are not only ſtained with ſin, (for ſo are the beſt works of *the faithful* too;) but alſo are *really* and *truly* ſins: both in their own *nature*, becauſe they ſpring from a corrupt fountain, for (a) *That which is born of the fleſh is fleſh*, and it is impoſſible that a (b) *corrupt tree* ſhould *bring forth good fruit*; and alſo in *Gods eſtimation*, becauſe he beholdeth them as out of *Chriſt*, (c) *in* and *through* whom alone he is *well pleaſed*. St. *Auguſtines* judgment concerning ſuch mens works is well known, who pronounceth of the beſt of them, that they are but *ſplendida peccata*, glorious ſins: and the beſt of them are indeed no better. We may not ſay therefore, that there was in *Abimelech*'s heart, as nor in the heart of any *man*, a *legal integrity*; as if his perſon, or any of his *actions* were innocent, and free from ſin, in that *perfection* which *the Law* requireth. Neither yet can we ſay, there was in his heart, as nor in the heart of any *unbeliever*, an *Evangelical integrity*; as if his *perſon* were accepted, and for the perſons ſake all or any of his *actions* approved with God, accepting them as perfect, through the ſupply of the abundant perfections of *Chriſt* then to come. That firſt and *legal integrity*, ſuppoſeth the righteouſneſs of *works*, which no *man* hath; this latter and *Evangelical integrity*, the righteouſneſs of *Faith*, which no *unbeliever* hath: no mans heart being, either *legally* perfect, that is in *Adam*; or *Evangelically* perfect, that is *out of Chriſt*. But there is a *third kind* of integrity of heart, inferiour to both theſe, which *God* here acknowledgeth in *Abimelech*; and of which only we affirm, that it may be found in an *Unbeliever*, and a *Reprobate*: and that is, a *Natural* or *Moral integrity*; when the heart of a *meer natural man* is careful to follow the direction and guidance of *right reaſon*, according to that light (of *Nature*, or *Revelation*) which is in him, without hollowneſs, halting, and hypocriſie; *Rectus uſus Naturalium* we might well call it: the term were fit enough to expreſs it; had not the *Papiſts* and ſome other *Sectaries*, by ſowring it with the leaven of their *Pelagianiſm*, rendred it ſuſpicious. *The Philoſophers* and Learned among the Heathen, by that which they call a *good conſcience*, underſtand no other thing, than this very *Integrity* whereof we now ſpeak. Not that an *Unbeliever* can have a *good conſcience*, taken in *ſtrict* propriety of truth, and in a *ſpiritual* ſenſe. For the whole man being corrupted through the fall of *Adam*; *the conſcience* alſo is wrapped in the common pollution: ſo that (d) *to them that are defiled and unbelieving nothing is pure, but even their mind and conſcience is defiled*, as ſpeaketh St. *Paul*, *Tit.* 1. and being ſo defiled, can never be made good, till (e) *their hearts be ſprinkled* from that pollution, (f) *by the bloud of Chriſt, who through the eternal Spirit offered himſelf* 23.

a Joh. 3.6.
b Mat. 7.18.
c Mat. 3.17.
d Tit. 1.15.
e Heb. 10.22.
f Heb. 9.14.

himself without ſpot to God, and till *the Conſcience be purged* by the ſame bloud *from dead works to ſerve the living God*, as ſpeaketh the ſame Apoſtle, *Heb.* 9. and 10.

24. But yet *a good Conſcience* in that ſenſe as they meant it, a Conſcience *morally good*, many of them had; who never had *Faith* in *Chriſt*, nor ſo much as the
a Rom 2.14. leaſt inkling of *the Doctrine* of Salvation. By which, (a) *Not having the Law, they were a Law unto themſelves; doing by nature* many of *the things contained in the Law:* and chooſing rather to undergo the greateſt miſeries, as *ſhame, torment, exile*, yea, *death* it ſelf, or any thing that could befall them, than wilfully to tranſgreſs thoſe *rules*, and *notions*, and *dictates* of piety and equity, which *the God of Nature* had imprinted in their *Conſciences*. Could heathen men and unbelievers have taken ſo much *comfort* in the teſtimony of an *excuſing Conſcience*, as it appeareth many of them did; if ſuch a *Conſcience* were not in the kind (that is *Morally*) *Good*? Or how elſe could St. *Paul* have made that proteſtation he
b Act.23.1. did in the Council, [b *Men and Brethren, I have lived in all good conſcience before God until this day:*] At leaſt, if he meant to include, (as moſt of the learned conceive he did) the *whole* time of his life, as well *before* his converſion, as *after*? *Balaam* was but a curſed *Hypocrite*, and therefore it was but a Copy of
c 2 Pet.2.15. his countenance, and no better, (for his heart even then hankered after (c) *the wages of Unrighteouſneſs*) when he looked aſquint upon *Balaaks* liberal offer,
d Num.22.18. with this anſwer. (d) *If* Balaak *would give me his houſe full of gold and ſilver, I cannot go beyond the word of the Lord my God, to do leſs or more.* But I aſſure my ſelf, many thouſands of *Unbelievers* in the world, free from his *hypocriſie*, would not for ten times as much as he there ſpake of, have gone beyond *the Rules of the Law of Nature* written in their hearts, to have done either leſs or more. *Abimelech* ſeemeth to be ſo affected; at leaſt, in *this particular action* and paſſage with *Abraham:* wherein God thus approveth his integrity, *Yea, I know that thou didſt this in the integrity of thy heart.*

25. *The Reaſon* of which *moral integrity* in men unregenerate and meerly *natural*, is that *Imperium Rationis*, that power of *natural Conſcience* and *Reaſon*, which it hath, and exerciſeth over the whole man: doing the office of a *Law-giver*, and
a Rom.2.14. having the ſtrength of a *Law*; [*They are a law unto themſelves*] ſaith the Apoſtle, *Rom.*2. As a Law, it *preſcribeth* what is to be done: as a Law, it *commandeth*, that what is preſcribed be done: as a Law, it *propoſeth* rewards and puniſhments, accordingly as what it *preſcribeth* and *commandeth*, is done or not done. *Abimelech's* own *Reaſon*, by the light of Nature *informed* him, that to take *another mans wife* from him was injurious; and *enjoyneth* him therefore, as he will avoid the horrors and upbraidings of a condemning heart, by no means to do it. Reſolved accordingly to do, and to obey *the Law of Reaſon* written in his heart, before he durſt take *Sarah* into his houſe, he maketh *inquiry* firſt, whether ſhe were *a ſingle woman*, or a wife: and therefore, although (upon miſ-information) he *took* another mans wife, *unwitting* that ſhe was ſo, he pleadeth here, and that juſtly, *the integrity of his heart.* And from obedience to the ſame *Law* eſpecially, ſpring thoſe many rare examples of *Juſtice*, *Temperance*, *Gratitude*, *Beneficence*, and other *moral vertues*, which we read of in *Heathen* men, not without admiration: which were ſo many ſtrong evidences alſo of this *moral integrity* of their hearts.

26. A *point* that would bear much enlargement, if we intended to amplifie it by *Inſtances*; and did not rather deſire to draw it briefly into uſe, by *Inferences*. A juſt condemnation, it may be *firſt*, to many of us, who call our ſelves *Chriſtians*, and *Believers*, and have many bleſſed means of direction and inſtruction for the due ordering of our hearts and lives which thoſe *Heathens* wanted: yet come ſo many paces, nay, leagues, ſhort of them, both in *the deteſtation* of vicious and groſs enormities, and in the conſcionable *practice* of many offices of vertue,

vertue. Among them, what ſtrictneſs of *Juſtice*? which we either ſlack or pervert. What zeal of *the common good*? which we put off each man to other, as an unconcerning thing. What remiſſion of *private injuries*? which we purſue with implacable revenge. What contempt of *honours*, and *riches*? which we ſo pant after, ſo adore. What *temperance* and *frugality* in their proviſions? wherein no exceſs ſatisfieth us. What *free beneficence* to the poor, and to pious uſes? whereto we contribute penuriouſly and with grudging. What conſcience of *Oaths* and *Promiſes*? which we ſo ſlight. What reverence of their *Prieſts*? whom we count as the ſcum of the people. What loathing of ſwiniſh *drunkenneſs*? wherein ſome of us glory. What deteſtation of *uſury*, as a monſter in nature? whereof ſome of ours make *a trade*. Particularities are infinite, but what ſhould I ſay more? Certainly, unleſs our *righteouſneſſes* exceed theirs, we ſhall never come to *heaven*: but how ſhall we eſcape the nethermoſt *hell*, if our *unrighteouſneſſes* exceed theirs? (a) *Shall not Uncircumciſion which is by nature, if it keep the Law, judge thee, who by the Letter and Circumciſion doeſt tranſgreſs the Law*? ſaid St. *Paul* to the *Jew*: Make application to thy ſelf, thou that art *Chriſtian*. a Rom 2.27.

27. *Secondly*, if even in Unbelievers, and Hypocrites, and Caſtaways there may be in *particular actions*, integrity and ſingleneſs of heart: then it can be but an *uncertain Rule* for us to judge of the true ſtate of our own or other mens hearts, by what they are in ſome few *particular actions*. Men are indeed that, not which they ſhew themſelves in ſome *paſſages*, but what they are in the more general and *conſtant tenor* of their lives. If we ſhould compare *Abimelech* and *David* together, by their different behaviour in the ſame kind of temptation, in *two particulars* of the ſacred Hiſtory, and look no farther: we could not but give ſentence upon them quite contrary to right and truth. We ſhould ſee *Abimelech* on the one ſide, though *allured* with *Sarahs* beauty; yet free from the leaſt *injurious* thought to her husband, or *adulterous* intent in himſelf. We ſhould behold (a) *David* on the other ſide, inflamed with luſt after *Bathſheba*, whom he knew to be another mans Wife: *plotting* firſt, how to *compaſs* his filthy deſires with *the Wife*: and then after, how to *conceal* it from *the Husband*, by many wicked and politick fetches; and, when none of thoſe would take, at laſt to have him *murthered*, being one of his principal (b) *Worthies*, in a moſt baſe and unworthy faſhion, with *the loſs* of the lives of a number of *innocent* perſons more; beſides *the betraying* of Gods cauſe, *the diſ-heartning* of his people, and *the incouragement* of his and their enemies. When we ſhould ſee and conſider all this on both ſides, and lay the one againſt the other: what could we think but that *Abimelech* were the Saint, and *David* the Infidel; *Abimelech* the man after Gods own heart, and *David* a ſtranger to *the Covenant* of God? Yet was *David* all this while within that *Covenant*: and (for any thing we know, or is likely) *Abimelech* not. *Particular actions* then, are not good evidences either way: as wherein both an *unbeliever*, awed ſometimes by *the Law* of natural *Conſcience*, may manifeſt much ſimplicity and *integrity* of heart; and the true *Child of God*, ſwayed ſometimes with (c) *the law* of ſinful *concupiſcence*, may bewray much foul *Hypocriſie*, and infidelity. But look into the more *conſtant courſe* of both their lives: and then may you find the Hypocrite and the unbeliever wholly *diſtinguiſhed* from the godly, by the want of thoſe right *marks of ſincerity* that are in the godly: no *zeal* of Gods glory; no *ſenſe* of original corruption; no *bemoaning* of his privy Hypocriſie and ſecret Atheiſm; no *ſuſpicion* of the deceitfulneſs of his own heart; no *tenderneſs of Conſcience* in ſmaller duties; no faithful *dependence* upon the providence or promiſes of God for *outward things*; no *ſelf-denial*, or poverty of ſpirit; no *thirſt* after the ſalvation of his brethren, and the like: none of theſe, I ſay, to be found in any *conſtant* manner in the *general courſe* of his life; although there may be ſome ſudden a 2 Sam. 11.2, &c. b 2 Sam. 13.39 c Rom. 7.23.

ſudden light *flaſhes* of ſome of them now and then in ſome *particular Actions*. Meaſure no mans heart then, eſpecially not thine own, by thoſe rarer diſcoveries of moral integrity in *particular actions*: but by the powerful manifeſtations of *habitual grace*, in the more *conſtant tenor* of life and practice.

28. We may learn hence *thirdly*, not to flatter our ſelves too much upon every *integrity of heart*; or to think our ſelves *diſcharged* from ſin in the ſight of *God*, upon every *acquital* of our own *Conſciences*: when as all this may befall an *Hypocrite*, *an Unbeliever*, a *Reprobate*. When men *accuſe* us of hypocriſie or unfaithfulneſs, or (a) *lay to our charge things we never did*: it is, I confeſs, a very comfortable and bleſſed thing, if we can find *protection* againſt their *accuſations* in our own hearts, and be able to plead *the integrity* thereof in bar againſt their calumniations. Our *integrity* (though it be but *Moral*, and though but only in thoſe *actions* wherein they charge us wrongfully) and *the teſtimony* of our own conſciences, may be of very ſerviceable uſe to us thus far, to make us *regardleſs* of the accuſations of unjuſt men: that *one* teſtimony *within* ſhall relieve us more, than a *thouſand* falſe witneſſes *without* can injure us. (b) *With me it is a very ſmall thing*, ſaith St. *Paul*, *that I ſhould be judged of you, or of mans judgment*: as if he ſhould have ſaid, I know my ſelf better than you do; and therefore ſo long as *I know nothing by my ſelf* of thoſe things, wherein you *cenſure me*, I little reckon what either *you*, or any *others* ſhall think or ſay by me. We may by his example make *uſe* of this; *the inward teſtimony* of our hearts being ſufficient to *juſtifie* us againſt *the accuſations of men*: but we may not *reſt* upon this; as if *the acquital* of our hearts were ſufficient to *juſtifie* us in the ſight of God. St. *Paul* knew it, who durſt not *reſt* thereupon: but therefore addeth in the very next following words, (c) *Yea, I judge not mine own ſelf; for I know nothing by my ſelf, yet am I not hereby juſtified: but he that judgeth me, is the Lord.* Our hearts are cloſe, and falſe; and nothing ſo (d) *deceitful* as they: and who can know them perfectly, but he that *made* them, and can ſearch into them? *Other men* can know very *little* of them: *our ſelves* ſomething *more*: but *God* alone *all*. If therefore when *other men* condemn us, we find our ſelves aggrieved: we may remove our cauſe into an *Higher Court*; appeal from them to our own *Conſciences*, and be relieved there. But that is not *the Higheſt Court* of all; there lieth yet an *appeal* further and higher than it, even to *the Judgment-ſeat*, or rather to the *Mercy-ſeat* of God: who both can find juſt *matter* in us, to *condemn us*, even in thoſe things wherein our own hearts have *acquitted* us; and yet can withal find a gracious means to *juſtifie* us, even from thoſe things wherein our own hearts *condemn* us. Whether therefore our hearts *condemn* us, or condemn us not: (e) *God is greater than our hearts, and knoweth all things*. "To conclude all this Point, and therewithal the *firſt* "*general part* of my Text; Let no *Excuſations* of our own Conſciences on the "one ſide, or *confidence* of any integrity in our ſelves, make us *preſume* we "ſhall be able to ſtand juſt in the ſight of *God*, if he ſhould enter into judg- "ment with us: but let us rather make ſuit unto him, that ſince we cannot "(f) *underſtand all our* own *errors*, he would be pleaſed to *cleanſe us from our* "*ſecret ſins*. And on the other ſide, let no *accuſations* of our own Conſciences, "or *guiltineſs* of our manifold frailties and ſecret hypocriſies, make us *deſpair* "of obtaining his *favour* and righteouſneſs: if *denying* our ſelves, and re- "nouncing all *integrity* in our ſelves, as our ſelves, we caſt our ſelves wholly "at the footſtool of his *mercy*, and ſeek his favour in the face of his only be- "gotten Son *Jeſus Chriſt* the righteous.

29. Of the *former branch* of Gods reply to *Abimelech*, in thoſe former words of the Text, [*Yea, I know that thou didſt this in the integrity of thy heart*) hitherto. I now proceed to the *latter branch* thereof, in thoſe remaining words [*For I alſo with-held thee from ſinning againſt me: therefore ſuffered I thee not to touch*

a Pſal.35.11.

b 1 Cor.4.3.

c 1 Cor.4.3,4.

d Jer.17.9,10.

e 1 Joh.3.20.

f Pſal.19.13.

touch her.] וַאֲחֹשֵׂךְ The word ſignifieth properly to *hold in*, or to *keep back*; (a) *Retinui*, or (b) *Cohibui*, or as the Latine hath it, (c) *Cuſtodivi te*: implying *Abimelech*'s *forwardneſs* to that ſin; certainly he had been gone, if God had not kept him in, and *held* him back. The Greek word rendreth it, ἐφεισάμην σου, *I ſpared thee*: and ſo the Latine *Parcere*, is ſometimes uſed for *impedire*, or *prohibere*, to hinder, or not to ſuffer; as in that of (e) *Virgil*, *Parcite ovet nimium procedere*. Or taking *parcere* in the moſt uſual ſignification, for *ſparing*; it may very well ſtand with the purpoſe of the place; for indeed God *ſpareth* us no leſs, indeed he *ſpareth* us much more, when he maketh us forbear *ſin*, than when having ſinned he forbeareth to *puniſh*; & as much cauſe have we to acknowledge his *mercy*, and to rejoyce in it, when he holdeth *our hands* that we *ſin* not, as when he holdeth his *own hands* that he *ſtrike* not. *For I alſo with-held thee from ſinning againſt me.* How? Did not *Abimelech* ſin in taking *Sarah*, or was not that as (f) every other ſin is, a ſin *againſt God*? Certainly, had not *Abimelech ſinned* in ſo doing, and that *againſt God*; God would not have ſo *plagued* him as he did, for that deed. The meaning then is; not, that God *with-held* him wholly from *ſinning* at all therein; but that God *with-held* him from ſinning againſt him in that *foul* kind, and in that high degree, as to defile himſelf by *actual filthineſs* with *Sarah*, which but for *Gods reſtraint* he had done: [*therefore ſuffered I thee not*] (g) οὐκ ἐφῆκα (h) *Non dimiſi te*, that is, I did not *let thee go*: I did not *leave thee* to thy ſelf; or moſt agreeably to the letter of the Text in the (i) *Hebrew*, *Non dedi*, or *non tradidi*; I did not deliver, or give. That may be, *non dedi poteſtatem*, I did not give thee (k) *leave* or *power*, and ſo *giving* is ſometimes uſed for *ſuffering*, as *Pſal.* 16. (l) *Non dabis ſanctum tuum*, *Thou wilt not ſuffer*, &c. and (m) elſewhere. Or *non dedi te tibi*, I gave thee not to thy ſelf. A man cannot be put more deſperately into the hands of any *enemy*, than to be left *in manu conſilii ſui*, delivered into his own hands, and given over to the luſt of his own heart. Or as it is here tranſlated, *I ſuffered thee not*. We ſhould not draw in *God* as a *party*, when we commit any *ſin*, as if he *joyned* with us in it, or lent us his helping hand for it: we do it ſo *alone*, without his *help*, that we never do it, but when he letteth us *alone*, and leaveth us deſtitute of his *help*. For the *kind*, and *manner*, and *meaſure*, and *circumſtances*, and *events*, and other the appurtenances of ſin; God *ordereth* them by his Almighty *power* and *providence* ſo, as to become ſerviceable to his moſt *wiſe*, moſt *juſt*, moſt *holy* purpoſes: but as for the very *formality* it ſelf of the ſin, God is (to make the moſt of it) but a *ſufferer*; [Therefore ſuffered I thee not, *To touch her.*] Signifying that God had ſo *far reſtrained Abimelech* from the accompliſhment of his wicked and unclean purpoſes, that *Sarah* was preſerved *free* by his good providence, not only from actual *adultery*, but from all unchaſte and wanton *dalliance* alſo with *Abimelech*.

a Vatablus in Schol. *hic.* b Junius *hic.* c Vulgar. *hic.* d Septuag *hic.* e Virg. Eclog. 3. f Pſal 51.4. g Septuag. *hic.* h Vulg. *hic.* i וַתַּחְתִּיךְ k H. A. *hic.* l Pſal. 16.10. m Gen. 31.37. Exod. 3.19. & 11. 23. Num. 22.13. Judg. 1.24. & 15. 1. Eſter 9.14.

It was Gods great *mercy* to all *the three Parties*, that he did *not ſuffer* this evil to be done: for by this means he graciouſly preſerved *Abimelech* from the ſin, *Abraham* from the wrong, and *Sarah* from both. And it is to be acknowledged *the great mercy* of God, when at any time he doth, (and he doth ever and anon more or leſs) by his gracious and powerful reſtraint *with-hold* any man, from running into thoſe extremities of *ſin* and *miſchief*, whereinto his own corruption would carry him headlong, eſpecially when it is agog by the cunning perſwaſions of *Satan*, and the manifold temptations that are in *the world* through luſt. The *Points* then that ariſe from this part of my Text, are theſe. 1. Men do *not always* commit thoſe evils, their own *deſires*, or outward *temptations* prompt them unto. 2. That they do it not, it is from *Gods reſtraint*. 3. That *God reſtraineth* them, it is of his own gracious goodneſs and *mercy*. The common ſubject *matter* of the whole *three points*, being one, *viz.* *Gods reſtraint of mans ſin*; we will therefore wrap them up all *three* together, and ſo handle them, in this *one* entire *Obſervation*, as the *total* of all three. *God in his mercy* 30.

oftentimes reſtraineth men from committing thoſe evils, which, if that reſtraint were not, they would otherwiſe have committed.

31. This *Reſtraint*, whether we conſider *the Meaſure*, or *the Means* which God uſeth therein; is of great variety. For *the Meaſure*; God ſometimes *reſtraineth* men *à toto*, from *the whole ſin*, whereunto they are tempted; as he withheld *Joſeph* from conſenting to the perſwaſions of his Miſtreſs: ſometimes only *à tanto*, and that more or leſs, as in his infinite wiſdom he ſeeth expedient; *ſuffering* them perhaps but only to *deſire* the evil, perhaps to *reſolve* upon it, perhaps to *prepare* for it, perhaps to begin to *act* it, perhaps to *proceed* far in it, and yet keeping them back from falling into *the extremity* of the ſin, or accompliſhing their whole deſire in the full and final *conſummation* thereof; as here he dealt with *Abimelech*. *Abimelech* ſinned againſt *the eighth* Commandment, in taking *Sarah* injuriouſly from *Abraham*, ſay he had been but her brother; and he ſinned againſt *the ſeventh* Commandment in a foul degree, in harbouring ſuch wanton and *unchaſte thoughts* concerning *Sarah*, and making ſuch way as he did, (by taking her into his houſe) for *the ſatisfying* of his *luſt* therein: but yet God *with-held* him from plunging himſelf into *the extremity* of thoſe ſins, not ſuffering him to fall into *the act* of uncleanneſs. And as for *the Means* whereby God with-holdeth men from ſinning; they are alſo of wonderful *variety*. Sometimes he taketh them off, by *diverting* the courſe of the corruption, and turning *the affections* another way. Sometimes he awaketh *natural Conſcience*; which is a very tender and tickle thing, when it is once ſtirred, and will *boggle* now and then at a very ſmall matter in compariſon, over it will do at ſome other times. Sometimes he *affrighteth* them with apprehenſions of *outward Evils*; as ſhame, infamy, charge, envy, loſs of a friend, danger of humane Laws, and ſundry other ſuch like diſcouragements. Sometimes he *cooleth* their reſolutions, by preſenting unto their thoughts *the terrors of the Law*, the ſtrictneſs of the laſt *Account*, and the endleſs unſufferable torments of *Hell-fire*. Sometimes, when all things are ripe for execution, he denieth them *opportunity*, or caſteth in ſome unexpected *impediment* in the way, that quaſheth all. Sometimes he * *diſableth* them, and weakeneth the arm of fleſh wherein they truſted, ſo as they want *power* to their *will*; as here he dealt with *Abimelech*. And ſundry other ways he hath, more than we are able to ſearch into, whereby he layeth a *reſtraint* upon men, and *keepeth* them *back* from many ſins and miſchiefs, at leaſt from *the extremity* of many ſins and miſchiefs, whereunto otherwiſe *Nature* and *Temptation* would carry them with a ſtrong current. Not to ſpeak yet of that ſweet, and of all other the moſt bleſſed and powerful *reſtraint* which is wrought in us by *the Spirit of Sanctification*, renewing the ſoul, and ſubduing the *corruption* that is in *the fleſh* unto *the obedience* of *the Spirit*: at which I ſhall have fitter occaſion to touch anon.

* *Quoſdam præſciens Deus multa peccare poſſe, flagellat eos infirmitate corporis, ne peccent, ut eis utilius ſit frangi languoribus ad ſalutem, quàm remanere incolumes ad damnationem*, Hug. 2. de Anim.

32. In the mean time, that there is ſomething or other, that *reſtraineth* men from doing ſome *evils*, unto which they have not only a *natural proneneſs*, but perhaps withal an *actual deſire* and purpoſe; might be ſhewn by a world of *inſtances*: but becauſe every mans daily *experience* can abundantly furniſh him with ſome, we will therefore content our ſelves with the fewer. (a) *Laban* meant no good to *Jacob*, when taking his Brethren with him, he *purſued* after him ſeven days journey in an hoſtile manner; and he had *power* to his will, to have done *Jacob* a miſchief, *Jacob* being but *imbellis turba*, no more but himſelf, his wives and his little ones, with his flocks and herds, and a few ſervants to attend them, unable to *defend* themſelves, much more unmeet to *reſiſt* a prepared enemy: yet for all his power, and purpoſe, and preparation, *Laban*, when he had overtaken *Jacob*, durſt have nothing at all to *do* with him, and he had but very little to *ſay* to him neither: The worſt was but this, [*Thus and thus have you dealt with me.* And (b) *It is in the power of mine hand to do you hurt:*

a *See* Gen 31. 23, &c.

b Gen. 31. 29.

but

but the God of your father ſpake unto me yeſternight, ſaying; Take thou heed that thou ſpeak not to Jacob *either good or bad*:] See the ſtory in *Gen.* 31. The ſame *Jacob* had a *Brother*, as unkind as that *Uncle*, nay, much more deſpightfully bent againſt him than he; for he had *vowed* his deſtruction, (c *The days of mourning for my father are at hand, and then I will ſlay my Brother* Jacob;) and although the (*d*) Mother well hoped, that ſome few days *time* and *abſence* would appeaſe the fury of *Eſau*, and all ſhould be forgotten; yet (e) *twenty years* after *the old grudge* remained; and, upon *Jacobs* approach, (f) *Eſau* goeth forth to meet him with 400 men, *armed* (as it ſhould ſeem) for his deſtruction: which caſt (g) *Jacob* into a terrible fear, and much *diſtreſſed* he was, good man, and glad to uſe the beſt wit he had, by *dividing* his Companies, to provide for *the ſafety* at leaſt of ſome part of his charge. And yet behold at *the encounter*, no uſe at all of the 400 men, unleſs to be ſpectators and witneſſes of the joyful (h) *embraces*, and kind loving *complements* that paſſed between the two brothers, in the liberal *offers* and modeſt *refuſals* each of others courteſies; in the 32 and 33 of *Geneſis*. A good *Probatum* of that *Obſervation* of *Solomon*, (i) *when a mans ways pleaſe the Lord, he maketh even his enemies to be at peace with him.* *Balaam* the Conjurer, when the King *Balaac* had caſt *the hook* before him, baited with ample (k) *rewards* in hand, and great *promotions* in reverſion, if he would come over to him and curſe *Iſrael*; had both *Covetouſneſs* and *Ambition* enough in him to make him *bite*: ſo that he was not only (l) *willing*, but even *deſirous*, to ſatisfie *the King*; for he *loved the wages of unrighteouſneſs* with his heart, and therefore made (*m*) trial (till he ſaw it was all in vain) if by any means he could wring a *permiſſion* from God to do it. But when his (n) *eyes* were opened to *behold Iſrael*, and his *mouth* open that he muſt now *pronounce* ſomething upon *Iſrael*: though his eyes were full of *Envy*, and his heart of *Curſing*, yet God put a parable of *Bleſſing* into his mouth, and he was not able to utter a ſyllable of any thing other than good concerning *Iſrael*, in 22. and 24 of *Numbers*.

c Gen.27.41.
d Ibid.v.44,45
e Gen.31.38.
f Gen.32.6.
g Ibid.v.7,8.
h Gen.33.4, &c.
i Prov.16.7.
k Num.22.7, 17.
l 2 Pet.2.15.
m Num.23.13, 14.17,28.
n Num.24.3, &c.

In all which, and ſundry other *inſtances*, wherein when there was *intended* before-hand ſo much *evil* to be done, and there was withal in the parties ſuch a forward *deſire*, and ſuch ſolemn *preparation* to have it done; and yet when all came to all, ſo little or nothing was *done*, of what was *intended*, but rather the contrary: it cannot *firſt* be imagined, that ſuch *a ſtop* ſhould be made, but by *the powerful reſtraint* of ſome ſuperiour, and over-ruling hand; neither may we doubt in *the ſecond* place, that every ſuch *reſtraint*, by what ſecond & ſubordinate *means* ſoever it be furthered, is yet the proper *work of God*, as proceeding from, and guided by his Almighty and irreſiſtible *providence*. And as for that which hapned to *Balaam*, that it was Gods doing, the evidence is clear; we have it from the mouth of *two* or *three* wit-neſſes. The *Wizard* himſelf confeſſeth it, (a) *The Lord will not ſuffer me to go with you*, *Num.*22. The *King* that ſet him on work, upbraideth him with it; (b) *I thought indeed to promote thee to great honour: but lo, the Lord hath kept thee back from honour*: *Num.* 24. And *Moſes* would have *Iſrael* take knowledge of it; (c) *The Lord thy God would not hearken unto* Balaam, *but the Lord thy God turned the curſe into a bleſſing, becauſe the Lord thy God loved thee*, *Deut.*23. It was God then that turned *Balaam*'s curſe into a *bleſſing*, and it was the ſame God, that turned *Laban*'s revengeful thoughts into a friendly *Expoſtulation*; and it was the ſame God, that turned *Eſau*'s inveterate malice into a kind brotherly *congratulation*. He that hath ſet (d) *bounds* to *the Sea*, which, though the waves thereof *rage* horribly, they cannot *paſs*, (*Hitherto ſhalt thou go, and here ſhalt thou ſtay thy proud waves*;) and did command the waters of *the* (e) *Red Sea* to ſtay their courſe, and ſtand up as on *heaps*; and by his power could enforce the waters of *the* (f) *River Jordan*, to run quite againſt the current up the Channel; he hath (g) *in his hands*, and at his command *the hearts* of all the ſons of men, yea, though they be the greateſt

33.

a Num.22.13.
b Num.24.11.
c Deut.23.5.
d Job 38.8,11.
e Exod.15.8.
f Pſal.114.3.
g Prov.21.1.

Kings and Monarchs in the world, *as the Rivers of waters*; and can wind and
h Pſal.76.10. *turn them* at his pleaſure, inclining them *which way ſoever he will.* (h) *The fierceneſs of man ſhall turn to thy praiſe* (ſaith *David* in *Pſal.*76.10.) *and the fierceneſs of them ſhalt thou retain*: the latter clauſe of the verſe is very ſignificant in the *Original*, and cometh home to our purpoſe, as if we ſhould tranſlate it,
שארית חמה תחגר Reſiduum iræ cinges. Vatablus. (i) *Thou ſhalt gird the remainder of their wrath*, or *of their fierceneſs*. The meaning is this. Suppoſe a mans heart be never ſo full fraught with envy, hatred, malice, *wrath*, and revenge, let him be as *fierce* and furious as is poſſible; God may indeed *ſuffer* him, and he will *ſuffer* him to exerciſe ſo much of his corruption, and proceed ſo far in his *fierceneſs*, as he ſeeth expedient and uſeful for the *forwarding* of other his ſecret, and juſt, and holy *appointments*; and ſo order the ſinful *fierceneſs* of man by his wonderful providence, as to make it ſerviceable to his *ends*, and to turn it to his *glory*: but look whatſoever *wrath* and *fierceneſs* there is in *the heart* of a man, over and above ſo much as will ſerve for thoſe his eternal purpoſes, all that ſurpluſage, that overplus and *remainder* whatſoever it be he will *gird*; he will ſo bind, and hamper, and *reſtrain* him, that he ſhall not be able to go an inch beyond his tedder, though he would fret his heart out. *The fierceneſs of man ſhall turn to thy praiſe*, ſo much of it as he doth execute: *and the remainder of their fierceneſs thou ſhalt reſtrain*, that they execute it not. Be he never ſo great a *Prince*; or have he never ſo great a *ſpirit*: all is one; he muſt come under. No difference with God in this, betwixt him
k Pſal.76.12. that *ſitteth* on the Throne, and her that *grindeth* at the Mill: (k) *He ſhall refrain the ſpirit of Princes, and is wonderful among the Kings of the earth*, in the laſt ver. of that *Pſalm*.

34. Now of the truth of all that hath been hitherto ſpoken in both theſe branches of *the Obſervation*, (*viz.* that *firſt* there is a *reſtraint* of evil; and then *ſecondly*, that this reſtraint is *from God*) I know not any thing can give us better aſſurance, taking them both together, than to conſider *the generality* and *ſtrength* of our
1. Natural corruption. General it is *firſt*, in regard of *the Perſons*; over-ſpreading the *whole lump* of our nature: there is not a child of *Adam* free from the com-
a Pſal.14.2. mon infection; (a) *They are all corrupt, they are altogether become abominable,*
2. *there is none that doth good, no not one.* General *ſecondly*, in regard of *the ſubject*, over-running *the whole man*, ſoul and body, with all the parts and powers of
b Iſa.1.6. either, ſo as (*b*) from the ſole of *the foot* to the crown of *the head* there is no
c Joh.3.6. whole part. (c) *Whatſoever is born of the fleſh is fleſh*; and (d) *To them that are*
d Tit.1.15. *defiled and unbelieving, nothing is pure, but even their mind and Conſcience is defiled*; and (e) *All the imaginations of the thoughts of their hearts are only evil continually*. General *thirdly*, in regard of *the object*: averſe from all kind of good,
e Gen.6.5.
3. f Rom.7.18. (f *In me, that is in my fleſh, dwelleth no good thing*;) and prone to all kind of evil,
g Pſal.36.4. (g *He hath ſet himſelf in no good way, neither doth he abhor any thing that is evil.*) Add to this generality, *the ſtrength alſo* of our corruption; how vigorous, and ſtirring, and *active* it is, and how it carrieth us headlongly with full ſpeed into
b Jer.8.6. all manner of evil, (h) *As the horſe ruſheth into the battel*; ſo as we have no *hold* of our ſelves, neither *power* to ſtay our ſelves, till we have *run* as far as we can, and without the mercy of God *plunged* our ſelves into the bottom of the bottomleſs pit. Lay all this together, and there can be no other ſufficient reaſon given, than this *reſtraint* whereof we now ſpeak, why any one man ſhould at any one time *refrain* from any one ſin being *tempted* thereunto; whereinto any other man at any other time hath fallen, being alike *tempted*. Every man
i Gen.4.8. would *kill* his brother, as (i) *Cain* did *Abel*; and every man *defile* his ſiſter, as
k 2 Sam.13.11 (k) *Amnon* did *Thamar*; and every man oppreſs his inferiour, as (l) *Ahab* did
l 1 King.21.16. *Naboth*; and every man *ſupplant* his betters, as (m) *Zibah* did *Mephiboſheth*;
m 2 Sam.16.3. and every man *betray* his Maſter, as (n) *Judas* did Chriſt: every man being as
n Mat.26.15. deep in the loyns of *Adam*, as either *Cain* or *Judas*, or any of the reſt. Their

nature

nature was not *more corrupt* than ours, neither ours *leſs corrupt* than theirs: and therefore *every one* of us ſhould have done thoſe things, as well as *any one* of them, if there had not been (o) ſomething *without* and *above* nature to *withhold* us, and keep us back therefrom, when we were *tempted*, which was not in that meaſure afforded them, when they were *tempted*. And from whom can we think that *reſtraint* to come, but from that *God*, who is the Author and *the Lord* of *nature*, and hath the power and command and rule of *Nature*; by whoſe grace and goodneſs we are whatſoever we are: and to whoſe powerful *aſſiſtance* we owe it, if we do any *good*, (for it is he that *ſetteth us on*;) and to his powerful *reſtraint*, if we eſchew any *evil* (for it is he that *keepeth us off*.) *Therefore I alſo withheld thee from ſinning againſt me.*

o *Nullum peccatum eſt quod unquam fecerit homo, quod non poſſit facere alter homo, ſi Creator deſit à quo factus eſt homo.* Auguſt. ſoliloq. cap. 15.

And as to *the third point* in the Obſervation, it is not much leſs evident than the two former; namely, that this *Reſtraint*, as it is from God, ſo it is from *the Mercy* of God. Hence it is that Divines uſually beſtow upon it the name of *Grace*: diſtinguiſhing between a *twofold* Grace; a *ſpecial renewing* Grace, and a *Common reſtraining* Grace. The *ſpecial* and *renewing* Grace is indeed ſo incomparably more excellent, that in compariſon thereof the other is not worthy to be called by the name of *Grace*, if we would ſpeak properly and exactly: but yet the word [*Grace*] may not unfitly be ſo *extended*, as to reach to every act of Gods providence, whereby at any time he reſtraineth men from doing thoſe evils which otherwiſe they would do; and that in a *threefold* reſpect: of *God*, of *themſelves*, of *others*. *Firſt*, in reſpect of *God*, every *reſtraint* from ſin may be called *Grace*; inaſmuch as it proceedeth *ex mero motu*, from the meer good will and *pleaſure of God*, without any cauſe, motive, or inducement in the man that is ſo reſtrained. For, take a man in the ſtate of *corrupt nature*, and leave him to himſelf; and think, how it is poſſible for him to *forbear* any ſin, whereunto he is tempted. There is no *power* in nature to *work* a reſtraint: nay, there is not ſo much as any *proneneſs* in nature, to *deſire* a reſtraint: much leſs then is there any *worth* in *Nature*, to *deſerve* a reſtraint. Iſſuing therefore, not at all from *the Powers of Nature*, but from *the free pleaſure of God*, as a *beam* of his *merciful providence*, this *Reſtraint* may well be called *Grace*. And ſo it may be *ſecondly*, in reſpect of the *Perſons themſelves*: becauſe, though it be not available to them for their everlaſting ſalvation; yet it is ſome *favour* to them, more than they have deſerved, that by this means their *ſins* (what in *number*, what in *weight*) are ſo much *leſſer*, than otherwiſe they would have been; whereby alſo their *account* ſhall be ſo much the *eaſier*, and their *ſtripes* ſo many *the fewer*: (a) St. *Chryſoſtome* often obſerveth it, as an effect of *the mercy* of God upon them, when he cutteth off great offenders betimes with ſome ſpeedy deſtruction: and he doth it out of this very conſideration, that they are thereby *prevented* from committing many ſins, which if God ſhould have lent them a longer time, they would have committed. If his obſervation be ſound; it may then well paſs for a *double mercy* of *God* to a ſinner, if he both *reſpite* his deſtruction, and withal *reſtrain* him from ſin: for by *the one*, he giveth him ſo much longer time for repentance, which is *one Mercy*; and by *the other*, he preventeth ſo much of the increaſe of his ſin, which is *another mercy*. *Thirdly*, it may be called *Grace*, in reſpect of *other men*. For in *reſtraining* men from doing evil, God intendeth, as principally his own *glory*, ſo withal *the good* of mankind, eſpecially of his *Church*, in the preſervation of *humane ſociety*: which could not ſubſiſt an hour, if every man ſhould be left to *the wildneſs* of his own nature, to do what miſchief, the Devil and his own heart would put him upon, without reſtraint. So that *the reſtraining* of mens corrupt purpoſes and affections, proceedeth from that (b) φιλανθρωπία, (as the Apoſtle ſomewhere calleth it) that *love* of God to *mankind*, whereby he willeth their *preſervation*: and might therefore in that reſpect bear the name of *grace*, though there ſhould be

35.

1.

2.

3.

a *Chryſoſtom* in Gen hom. 25. & alibi ſæpe.

b Tit. 3. 4.

be no good at all intended thereby to *the perſon* ſo reſtrained. Juſt as *thoſe* χαίσματα, thoſe *ſpiritual gifts*, which God hath diſtributed in a wonderful variety for the edifying of his Church, though they oftentimes bring no good to *the receiver*, are yet ſtiled *graces* in the Scriptures, becauſe the diſtribution of them proceedeth from *the gracious love* and favour of *God* to his *Church*, whoſe benefit he intendeth therein. God here reſtrained *Abimelech*; as elſewhere he did *Laban*, and *Eſau*, and *Balaam*, and others: not ſo much for *their own* ſakes, though perhaps ſometimes that alſo; as for *their ſakes*, whom they ſhould have injured by their ſins, if they had acted them. As here *Abimelech* for his choſen *Abrahams* ſake; and *Laban* and *Eſau* for his ſervant *Jacobs* ſake; and *Balaam* for his people *Iſraels* ſake. As it is ſaid in *Pſal.* 105. and that with ſpecial reference (as I conceive it) to this very ſtory of *Abraham*, (c) *He ſuffered no man to do them wrong, but reproved even Kings for their ſakes*; ſaying, *Touch not mine anointed, and do my Prophets no harm*: He reproved *even Kings*, by reſtraining their power, as here *Abimelech*; but it was *for their ſakes* ſtill, that ſo *Sarah his anointed might not be touched*, *nor* his *Prophet Abraham* ſuſtain *any harm*.)

c Pſal.105.14.

36. We ſee now *the Obſervation* proved in all the points of it. 1. Men do not always *commit* thoſe *evils*, they would, and might do. 2. That they do not, it is from *Gods reſtraint*, who *with-holdeth* them. 3. That *reſtraint* is an act of his *merciful providence*, and may therefore bear the name of *Grace*: in reſpect of *God*, who freely giveth it; of *them*, whoſe ſins and ſtripes are the fewer for it; of *others*, who are preſerved from harms the better by it. The *Inferences* we are to raiſe from the Premiſſes for our Chriſtian practice and comfort, are of *two ſorts*: forſomuch as they may ariſe from the conſideration of Gods *Reſtraining Grace*, either as it may lye upon *other men*, or as it may lye upon *our ſelves*.

37. *Firſt*, from the conſideration of Gods *reſtraint* upon *others*; the Church, and children, and ſervants of God may learn, to whom they owe their *preſervation*: even to the power and goodneſs of their God, in *reſtraining* the fury of his and their enemies. We live among (a) *Scorpions*, and (*b*) as ſheep in the midſt of *Wolves*; and they that (c) *hate* us without a cauſe, and are *mad* againſt us, are more in number than *the hairs* of our heads: And yet as *many* and as *malicious* as they are, by the Mercy of God ſtill we *are*, and we *live*, and we *proſper* in ſome meaſure, in deſpite of them all. Is it any thanks to *them*? None at all. The (d) *ſeed of the Serpent* beareth a natural and an immortal *hatred* againſt God, and all good men: and if they had *horns* to their *curſtneſs*, and *power* anſwerable to their *wills*, we ſhould not breath a minute. Is it any thanks to *our ſelves*? Nor that neither: we have neither *number* to match them, nor *policy* to defeat them, nor *ſtrength* to reſiſt them; *weak*, *ſilly*, (e) *little* flock, as we are. But to whom then is it thanks? As if a little flock of *ſheep* eſcape, when a multitude of ravening *Wolves* watch to devour them, it cannot be aſcribed either in whole, or in part, either to *the ſheep* in whom there is no *help*, or to *the Wolf* in whom there is no *mercy*; but it muſt be imputed all and wholly to the good care of *the ſhepherd*, in ſafe-guarding his *ſheep*, in keeping off *the Wolf*: ſo for our ſafety and preſervation in the midſt, and in the ſpight of ſo many Enemies, (f) *Not unto us; O Lord, not unto us*, whoſe greateſt *ſtrength* is but weakneſs; much leſs *unto them*, whoſe tendereſt (g) *mercies* are cruel; *but unto thy Name be the glory*, O thou (h) *Shepherd of Iſrael*, who out of thine abundant love to us, who are *the* (i) *flock* of thy Paſture, and *the ſheep* of thy hands, haſt made thy *power* glorious in curbing and *reſtraining* their malice againſt us. (k) *Oh that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he doth for the children of men.* Wonders we may well call them; indeed they are *Miracles*: if things ſtrange, and *above*, and *againſt* the

a Ezek.2.6.
b Mat.10.16.
c Pſal.69.4.
d Gen.3.15.
e Luke 12.32.
f Pſal.115.1.
g Prov 12.10.
h Pſal.80.1.
i Pſal.95.7.
k Pſal.107.8, 15, &c.

the ordinary course of *Nature* may be called *Miracles*. When we read the stories in the Scriptures, of (l) *Daniel* cast into the den among *the Lions*, and not *touched*; of *the* (m) *three children* walking in the midst of *the fiery furnace*, and not *scorched*; of a (n) *viper* fastning upon *Paul's* hand, and no *harm* following: we are stricken with some amazement, at the consideration of these strange and supernatural accidents; and these we all confess to be *miraculous* escapes. Yet such *Miracles* as these, and such *escapes*, God worketh daily in our *preservation*: notwithstanding we live encompassed with so many *fire-brands of hell*, such *herds* of ravening *Wolves*, and *Lions*, and *Tygers*, and such numerous (o) *generations of vipers*: I mean wicked and ungodly men, the *spawn* of the *old Serpent*, who have it by kind from their father, *to thirst after the destruction of the Saints* and servants of *God*; and to whom it is as *natural* so to do, as for *the fire* to burn, or a *viper* to bite, or a *Lion* to devour. *O that men would therefore praise the Lord for this his goodness*, and daily *declare* these his great *wonders*, which he daily *doth for the children of men*.

l Dan. 6. 23.
m Dan. 3. 27.
n Acts 28. 5.
o Mat. 3. 7.

38. *Secondly*, since this *restraint* of wicked men is so only from *God*, as that *nothing* either they, or we, or any Creature in the world can do, can *with-hold* them from doing us mischief, unless *God* lay his *restraint* upon them: it should teach us so much *wisdom*, as to take heed how we *trust* them. It is best and safest for us, as in all other things, so in this, to keep *the golden mean*, that we be neither too *timorous*, nor too *credulous*. If wicked men then *threaten* and plot against thee, yet *fear* them not: God can *restrain* them if he think good, and then assure thy self they shall not *harm* thee. If, on the other side, they *collogue*, and make shew of much *kindness* to thee, yet *trust* them not: God may *suffer* them to take their own way, and not *restrain* them, and then assure thy self they will not *spare* thee. Thou maist think perhaps of some one or other of these, that sure his own *good nature* will hold him in; or thou hast had trial of him heretofore, and found him faithful as heart could wish; or thou hast some such *tye* upon him by kindred, neighbourhood, acquaintance, covenant, oath, benefits, or other *natural* or *civil* obligation, as will keep him off, at least from falling foul upon thee all at once. Deceive not thy self; these are but slender assurances for thee to abide upon. *Good nature!* alas where is it? Since *Adam* fell, there was never any such thing *in rerum natura*: if there be any *good* thing in any man, it is all from *Grace*; Nature is all naught, even that which seemeth to have the preeminence in nature, (a) τὸ φρόνιμον τῆς σαρκὸς is stark naught. We may talk of this and that, of *good natured men*, and I know not what! But the very truth is, set *grace* aside, (I mean *all* grace, both *renewing* and *restraining* grace) there is no more *good nature* in any man than there was in *Cain* and in *Judas*. That thing, which we use to call *good nature*, is indeed but a subordinate means or instrument, whereby *God restraineth* some men more than others from *their birth*, and special *constitution*, from sundry *outragious* exorbitances, and so is a branch of this *restraining Grace* whereof we now speak. And as for thy past *Experience*, that can give thee little security: thou knowest not what *fetters* God *layed* upon him then, nor how he was *pleased* with those *fetters*. God might full sore against his will, not only *restrain* him from doing thee *hurt*, but also *constrain* him to do thee *good*: as sometimes he commanded (b) *the Ravens* to feed *Eliah*; a bird so (c) *unnatural* to her young ones, that they might famish for her, if God did not otherwise provide for them; and therefore it is noted in the Scripture as a special argument of *God's Providence*, that he feedeth *the* (d) *young Ravens* that call upon him. But as nothing that is *constrained* is *durable*, but every thing when it is *constrained* against its natural inclination, if it be let alone, will at length (e) *return* to his own kind, and primitive disposition, as these *Ravens* which now fed *Eliah*, would have been as ready another time to have *pecked out* his eyes: so a *Natural man* is a natural man still, howsoever *over-ruled* for the present: and if God, as he hath hitherto

a Rom. 8. 7.
b 1 King. 17. 4.
c ᾧ ἀσθενὲς τῆς τροφῆς ὁ νεοττός. Arist. 6. hist. Anim. 6. *Pellunt nidis pullos sicut & corvi*, Plin. 10. Nat. hist. 12.
d Psal. 147. 9. Job 38. 41. Luke 12. 24.
e *Usque recurrit*. Horat. 1. Epist. 10.

by

by his *reſtraint* with-held him, ſhall but another while with-hold his *reſtraint* from him; he will ſoon diſcover the inbred *hatred* of his heart againſt good things and men, and make thee at the laſt beſhrew thy *folly* in truſting him, when he hath done thee a *miſchief* unawares. And therefore if he have done thee *ſeven courteſies*, and promiſe fair for *the eighth*; yet truſt him not; for there
f Prov.26.25. are (f) *ſeven abominations* in his heart. And as for whatſoever other *hanck* thou mayſt think thou haſt over him, be it never ſo ſtrong: unleſs God manacle him with his powerful *reſtraint*, he can as eaſily *unfetter* himſelf from them all, as
g Judg.16.9, 12. (g) *Samſon* from the green Withs and Cords wherewith the *Philiſtines* bound him. All thoſe fore-mentioned *relations* came in but upon *the bye*, and *ſince*:
h Gen.3.15. whereas the (h) *hatred* of the wicked againſt goodneſs, is of an *ancienter date*, and hath his root in (*corrupt*) *nature*: and is therefore of ſuch force, that it maketh *void* all obligations, whether *civil*, *domeſtical*, or other, that have grown
i Mat.10.36. by vertue of any ſucceeding contract. It is a ruled caſe, (i) *Inimici domeſtici*, A mans enemies may be they of his own houſe. Let not any man then, that hath either *Religion* or *Honeſty*, have any thing to *do* with that man; at leaſt, let him not *truſt* him more than needs he muſt, that is an *Enemy* either to *Religion* or *Honeſty*. So far as common *Humanity*, and the neceſſities of our lawful *Occaſions* and *Callings* do require, we may have to do with them, and reſt upon *the good providence* of God for the ſucceſs of our affairs even in their hands, not doubting but that God will both reſtrain them from doing us harm, and *diſpoſe* them to do us *good*, ſo far as he ſhall ſee expedient for us: but then, this is not *to truſt them*, but *to truſt God* with them. But for us to put our ſelves *needleſly* into their hands, and to hazard our ſafety upon their *faithfulneſs* by way of *truſt*; there is neither *wiſdom* in it, nor *warrant* for it. Although *God may* do it, yet we have no reaſon to preſume that *he will reſtrain* them for our ſakes, when we might have *prevented* it our ſelves, and would not: and this we are ſure of, that nothing in the world can *preſerve* us from receiving miſchief from them, unleſs God do *reſtrain* them. Therefore *truſt* them not.

39. *Thirdly*, if at any time we ſee wickedneſs ſet aloft, bad men grow to be *great*, or great men ſhew themſelves *bad*, ſinning with an *high hand*, and an arm ſtretched out, and God ſeemeth to ſtrengthen their hand by adding to their *greatneſs*, and
a Hab.1.13. encreaſing their *power*; if we ſee the (a) wicked *devouring* the man that is more righteous than he, and *God hold his tongue* the whileſt; if we ſee the ungodly *courſe* it up and down at pleaſure which way ſoever the luſt of their corrupt heart carrieth them without controul, like a wild *untamed Colt* in a ſpacious field, *God* (as it were) laying *the reins* in the neck, and letting them run; in a word, when we ſee the whole *world* out of frame and order: we may yet frame our ſelves to *a Godly patience*, and ſuſtain our hearts amid all theſe evils with this *comfort* and conſideration; that ſtill *God* keepeth *the reins* in his own hands, and when he ſeeth his *time*, and ſo far as he ſeeth it *good*, he both *can* and *will*, check, and controul, and *reſtrain* them at his pleaſure; as the cunning *Rider* ſometimes giveth a fiery *horſe* head, and letteth him *fling* and run as if he were
b Pſal.104.26. mad; he knoweth he can give him *the ſtop*, when he liſt. The great (b) *Leviathans*, that take their *paſtime* in the Sea, and with a little ſtirring of themſelves
c Job 41.31, 32. can make (c) *the deep to boyl like a pot*, and cauſe *a path to ſhine after them* as
d Ibid.ver.5. they go; he can (d) *play with them* as children do *with a bird*: he ſuffereth them to ſwallow his *hook*, and to play upon *the line*, and to roll and tumble them in *the waters*; but anon he *ſtriketh the hook* through their noſes, and *fetcheth* them up, and *layeth* them upon the ſhore, there to *beat themſelves* without help or remedy, expoſed to nothing but *ſhame* and *contempt*. What then if God *ſuffer* thoſe that hate him to *proſper* for the time, and in their proſperity to *Lord*
e Pſal.119.23. f Ibid.ver.161. it over his heritage! What if Princes ſhould (e) *ſit and ſpeak againſt us* (f) *with-*

out

out a cauſe, as it was ſometimes *David*'s caſe! Let us not *fret* at *the injuries*, nor *envy* at *the greatneſs* of any: let us rather betake us to *David*'s refuge, to be (g) *occupied* in the ſtatutes, and to *meditate* in the holy Word of God. In that holy Word we are taught, that *the hearts* even of *Kings*, how much more then *of inferiour perſons*, are in his rule and governance, and that he doth *diſpoſe* and turn them, as ſeemeth beſt to his godly wiſdom; that he can (h) *refrain* the ſpirit of Princes, (i) *bind* Kings in Chains, and Nobles in links of Iron; and though they (k) *rage* furiouſly at it, and *lay* their heads together, in conſultation how to break his *bands*, and caſt away his *cords* from them, yet they imagine but a *vain thing*; whilſt they ſtrive againſt him on earth, he *laugheth them to ſcorn* in heaven; and maugre all oppoſition, will eſtabliſh the Kingdom of his Chriſt, and *protect* his people. Say then *the great ones* of the world exerciſe their *power* over us, and lay what *reſtraints* they can upon us: our comfort is, they have not greater *power* over us, than (l) God hath over them; nor can they ſo much *reſtrain the meaneſt* of us, but God can *reſtrain the greateſt* of them much more. Say our enemies *curſe* us with *Bell*, *Book*, and *Candle*: our comfort is, God is able to *return the curſe* upon their own heads, and in deſpight of them too, (m) *turn* it into a bleſſing upon us. Say they make warlike preparations againſt us to *invade* us: our comfort is, God can (n) *break the Ships of Tarſhiſh*, and ſcatter the moſt (o) *invincible Armadoes*. Say they that hate us be more in number than *the hairs* of our head: our comfort is, the very (p) *hairs* of our head are *numbred* with him, and without his ſufferance not the leaſt (q) *hair* of our heads ſhall *periſh*. Say (to imagine the worſt) that our Enemies ſhould *prevail againſt us*, and (r) they that hate us ſhould be *Lords over us* for the time: our comfort is, he that loveth us is *Lord* over them, and can *bring* them under us again, when he ſeeth time. In all our *fears*, in all our *dangers*, in all our *diſtreſſes*, our comfort is, that *God can do* all this for us: our care ſhould be by our holy *obedience* to ſtrengthen our intereſt in his *protection*, and not to make him *a ſtranger* from us, yea, *an enemy* unto us, by our ſins and impenitency; that ſo we may have yet more comfort, in a chearful confidence, that *God will do* all this for us. The *Aſſyrian*, whoſe (ſ) ambition it was to be *the Catholick King*, and *univerſal Monarch* of the World, ſtiling himſelf *the Great King*, (t thus ſaith *the Great King*, the King of *Aſſyria*;) when he had ſent (u) *meſſengers* to revile *Iſrael*, and an *Army* to beſiege and deſtroy *Jeruſalem*: yet for all his *rage* he could do them no harm, the Lord (x) *brought down* the ſtout heart of the King of *Aſſyria*, (y) put a *hook* in his noſe, and a *bridle* in his lips, and made him *return back*, by the way by which he came, without *taking* the City, or ſo much as *caſting* a bank, or ſhooting an arrow againſt it. Nay, he that is indeed (z) *the great King* over all the children of pride, and hath better title to the ſtile of *moſt Catholick King* than any that ever yet bare it, whoſe Territories are large as *the Earth*, and ſpacious as *the Air*, I mean *the Devil*, *the* (a) *Prince* of this world; he is ſo *fettered* with the chain of Gods *power* and *providence*, that he is not able with all his *might* and *malice*, no not though he raiſe his whole *forces*, and muſter up all *the powers* of darkneſs and Hell into one band, to do us any harm in our *ſouls*, in our *bodies*, in our *children*, in our *friends*, in our *goods*, no not ſo much as our very (b) *Pigs*, or any ſmall thing that we have, without the ſpecial *leave* and *ſufferance* of our good God. He muſt have his *Dedimus poteſtatem* from him, or he can do nothing.

g *Ibid.* ver. 23.
h Pſal. 76. 12.
i Pſal. 149. 8.
k Pſal. 2. 6.
l *Regum timendorum in proprios greges, Reges in ipſos imperium eſt Jovis.* Hor. 3. Carm. Od. 1.
m Deut. 23. 5.
n Pſal. 48. 7.
o Pſal. 69. 4.
p Mat. 10. 30.
q Luke 21. 18.
r Pſal. 106. 41.
ſ Iſa. 10. 7.
t Iſa. 36. 4.
u Iſa. 27. 28, 29.
x Iſa. 10. 12.
y Iſa. 37. 33.
z Job. 41. 34.
a Eph. 2. 2.
b Mat. 8. 31, 32.

Fourthly, ſince this *reſtraint* is an act of *Gods mercy*, whom we ſhould ſtrive to *reſemble* in nothing more (a) than *in ſhewing mercy*: let every one of us, in *imitation* of our Heavenly Father, and in *compaſſion* to the ſouls of our brethren, and for our own good, and the good of humane ſociety, endeavour our ſelves faithfully the beſt we can to *reſtrain*, and with-hold, and keep back *others* from ſinning. *The Magiſtrate*, *the Miniſter*, *the Houſholder*, every other man in his 40.
a Luke 6. 36.

place and *calling*, ſhould do their beſt, by rewards, puniſhments, rebukes, incouragements, admonitions, perſwaſions, good example, and other like means to *ſuppreſs* vice, and *reſtrain* diſorders, in thoſe that may any way come within their charge. Our *firſt deſire* ſhould be, and for that we ſhould bend our utmoſt *endeavours*, that if it be poſſible, their *hearts* might be ſeaſoned with *grace* and the true *fear* of God: but as in other things, where we cannot attain to the full of our firſt aims, * *Pulchrum eſt* (as he ſaith) *in ſecundis tertiiſve conſiſtere*; ſo here, we may take ſome contentment in it, as ſome *fruit of our labours*, in our Callings, if we can but wean them from *groſs diſorders*, and reduce them from extremely *debaucht courſes* to ſome good meaſure of *Civility*. It ought not to be, it is not our deſire, to make men *Hypocrites*; and a *meer Civil* man is no better: yet to us, that cannot judge but by the *outward behaviour*, it is leſs grief, when men are *Hypocrites*, than when they are *Prophane*. Our firſt aim is, to make you *good*: yet ſome rejoycing it is to us, if we can but make you *leſs evil*. Our aim is, to make you of *Natural*, holy and *Spiritual* men; but we are glad, if of *diſſolute*, we can but make you good *Moral* men: if inſtead of planting *Grace*, we can but root out *Vice*: if inſtead of *the power of Godlineſs* in the reformation of *the inner man*, we can but bring you to ſome tolerable *ſtayedneſs* in the conformity of *the outward man*. If we can do but this, though we are to ſtrive for that, our labour is not altogether in vain in the Lord. For hereby, *firſt*, mens *ſins* are both *leſs* and *fewer*: and that *ſecondly*, abateth ſomewhat both of *the number* and *weight* of their ſtripes, and maketh their *puniſhment* the eaſier: and *thirdly*, there is leſs *ſcandal* done to *Religion*; which receiveth not ſo much ſoil and diſ-reputation by cloſe *hypocriſie*, as by lewd and open *prophaneneſs*: *Fourthly*, the Kingdom of Satan is *diminiſhed*, though not directly in *the ſtrength*, for he loſeth never a Subject by it; yet ſomewhat in *the glory* thereof, becauſe he hath not ſo full and abſolute command of ſome of his ſubjects, as before he had, or ſeemed to have. *Fifthly*, much of *the hurt* that might come by *evil example*, is hereby prevented. *Sixthly*, the people of God are preſerved from many *injuries* and *contumelies* which they would receive from evil men, if their barbarous manners were not thus civilized; as a fierce *Maſtiff* doth leaſt hurt, when he is *chained* and *muzled*. *Seventhly* and laſtly, and which ſhould be the ſtrongeſt motive of all the reſt, to make us induſtrious to *repreſs* vicious affections in others; it may pleaſe God theſe ſorry *beginnings* may be *the* (b) *fore-runners* of more bleſſed and more ſolid *graces*. My meaning is not, that theſe *Moral reſtraints* of our wild corruption, can either *actually* or but *virtually* prepare, diſpoſe, or qualifie any man for *the grace* of Converſion and Renovation; or have in them *Virtutem ſeminalem*, any natural power which by ordinary help may be cheriſhed and improved ſo far, as *an Egge* may be hatched into a *Bird*, and a *kernel* ſprout and grow into a *tree*; (far be it from us to harbour any ſuch *Pelagian* conceits:) but this I ſay, that God, being a *God* of *Order*, doth not ordinarily work but *in order*, and by degrees, bringing men from the one extreme to the other by *middle* courſes; and therefore ſeldom bringeth a man from the wretchedneſs of *forlorn nature* to the bleſſed eſtate of *ſaving grace*, but where firſt by his *reſtraining grace* in ſome good meaſure he doth *correct* nature, and *moralize* it. Do you then that are *Magiſtrates*, do we that are *Miniſters*, let all *Fathers*, *Maſters*, and others whatſoever, by wholſom *ſeverity* (if fairer courſes will not reclaim them) *deter* audacious perſons from offending, *break* thoſe that are under our charge of their wills and wilfulneſs, *reſtrain* them from lewd and licentious practices and company, (c) *not ſuffer* ſin upon them for want of *reproving* them in due and ſeaſonable ſort, (d) *ſnatch* them out of the fire, and *bring* them as far as we can out of *the ſnare of the Devil* to God-ward; and leave the reſt to him. Poſſibly, when we have *faithfully done* our part, to the utmoſt of our power; he will ſet in *graciouſly*, and begin to do his part, in their *perfect converſion*. If by

1. 2. 3. 4. 5. 6. 7.

* Cicero.

b *In ipſis improbis dum formidato ſupplicii frenatur facultas, invocato Deo ſanatur voluntas.* Aug. Tom. 2.

c Lev. 19. 17.

d Jude ver. 23.

our

our good *care*, they may be made to *forbear* ſwearing, and curſing, and blaſpheming; they may in time by his good *grace* be brought to (e) *fear an Oath*: If we *reſtrain* them from groſs *prophanations* upon his holy day in the mean time; they may come at length to think his Sabbath (f) *a delight*: If we keep them from *ſwilling*, and *gaming*, and *revelling*, and *rioting*, and *roaring*, the while; God may frame them ere long to a *ſober* and *ſanctified uſe* of the Creatures: and ſo it may be ſaid of other *ſins* and *duties*. I could willingly inlarge all theſe points of *Inferences*, but that there are yet behind ſundry other good *Uſes*, to be made of this *reſtraining Grace* of God, conſidered as it may lye upon *our ſelves*; and therefore I now paſs on to them.

e Eccleſ.9.2.

f Iſa.22.13.

Firſt, there is a root of *Pride* in us all, whereby we are apt to think *better* of our ſelves, than there is cauſe: and every *infirmity* in our brother, (which ſhould rather be an *item* to us of our frailty) ſerveth as *fuel* to nouriſh this vanity, and to *ſwell* us up with a *Phariſaical* conceit, that forſooth we are (a) *not like other men*. Now, if at any time, when we ſee any of our brethren *fall* into ſome ſin, from which by the good hand of God upon us we have been hitherto *preſerved*, we then feel this *ſwelling* begin to riſe in us, as ſometimes it will do: the point already delivered may ſtand us in good ſtead, to *prick* the bladder of our *pride*, and to let out ſome of that *windy vanity*; by conſidering, that this our *forbearance* of evil, wherein we ſeem to excel our brother, is not from *nature*, but from *grace*; not from our *ſelves*, but from *God*. And here a little let me cloſe with thee, whoſoever thou art, that pleaſeſt thy ſelf with *odious compariſons*, and ſtandeſt ſo much upon terms of *betterneſs*; Thou art neither *extortioner*, nor *adulterer*, *drunkard*, nor *ſwearer*, *thief*, *ſlanderer*, nor *murtherer*; as ſuch and ſuch are. It may be, thou art none of theſe: but I can tell thee what thou art, and that is as odious in the ſight of God as any of theſe: Thou art a *proud Phariſee*, which perhaps they are not. To let thee ſee thou art a *Phariſee*, do but give me a direct *anſwer*, without ſhifting or mincing, to that *Queſtion* of St. *Paul*, (b) *Quis te diſcrevit? Who hath made thee to differ from another?* Was it *God*, or *thy ſelf*, or *both* together? If thou ſayeſt, It was *God*; thou art a *diſſembler*, and thy *boaſting* hath already confuted thee: for what haſt thou to do to *glory* in that which is not thine? (c) *If thou haſt received it, why doſt thou glory, as if thou hadſt not received it?* If thou ſayſt it was from *thy ſelf*; what *Phariſee* could have aſſumed more? All the ſhift thou haſt, is to ſay, it was *God* indeed that made *the difference*, but he ſaw ſomething *in thee* for which he made thee *to differ*: thou acknowledgeſt his *reſtraint* in part, but thine own *good nature* did ſomething. If this be all, thou art a *very Phariſee* ſtill, without all eſcape. That *Phariſee* never denied *God* a *part*, no nor *the chiefeſt part* neither: he began his *vaunting prayer* with an acknowledgment of Gods work, (d *I thank thee, O God, that I am not like other men.*) It was not the *denial* of all unto *God*, but *the aſſuming* of any thing unto *himſelf*, that made him a right *Phariſee*. Go thy way then, and if thou wilt do *God* and *thy ſelf* right, *deny thy ſelf* altogether, and * *give God* the whole glory of it, if thou haſt been preſerved from any evil. And from thy brothers fall, beſides *compaſſioning* forlorn Nature *in him*, make a quite contrary uſe unto *thy ſelf*; even to *humble* thee thereby, with ſuch like thoughts as theſe, (e) *Conſidering thy ſelf, leſt thou alſo be tempted*, [Am I any *better* than he? Of better *mould* than he? Or better *tempered* than he? Am not I a *child* of the ſame *Adam*, a *veſſel* of the ſame clay, a *chip* of the ſame block, with him? Why then ſhould I be (f) *high-minded*, when I ſee him *fallen* before me? Why ſhould I not rather *fear*, leſt my *foot ſlip*, as well as his hath done? I have much cauſe, with all *thankfulneſs* to bleſs God for his *good Providence* over me, in *not ſuffering* me to fall into this ſin hitherto: and with all *humility* to implore the continuance of his *gracious aſſiſtance* for the future, without which I am not able *to avoid* this, or any other evil.]

a Luk.18.11.

b 1 Cor.4.7.

c Ibid.

d Luk.18.11.

* *Gratia tua deputo, & quæ cunq; non feci mala.* Aug.2. Confeſſ.7.

e Gal.6.1.

f Rom.11.20.

41.

Secondly, ſince all *reſtraints* from ſin, by what ſecond means ſoever they are conveyed unto us, or forwarded, are from *the merciful providence* of God, whenſoever we obſerve that *God* hath *vouchſafed* us, or doth *offer* us, any *means* of ſuch his gracious *reſtraint*; it is our duty joyfully to *embrace* thoſe means, and carefully to *cheriſh* them, and with all due thankfulneſs to *bleſs* the name of God for them. Oh how oft have we plotted, and projected, and contrived a *courſe* for the expediting of our perhaps *ambitious*, perhaps *covetous*, perhaps *malicious*, perhaps *voluptuous* deſigns: and by *the providence* of God ſome unexpected intervening *accident* hath marred the curious frame of all our *projects*, that they have come to nothing; as a *Spiders web* ſpun with much art and induſtry is ſuddenly disfigured, and ſwept away with the light touch of a beſom. How oft have we been *reſolved* to ſin, and *prepared* to ſin, and even at *the pits brink* ready to caſt our ſelves into hell: when he hath *plucked* us away, as he plucked (a) *Lot* out of *Sodom*, by affrightments of *natural Conſcience*, by apprehenſions of *dangers*, by taking away *the opportunities*, by miniſtring *impediments*, by ſhortning our *power*, by ſundry other means! Have we now *bleſſed* the Name of God for affording us theſe gracious *means* of prevention and *reſtraint*? Nay, have we not rather been *enraged* thereat, and taken it with much *impatience*, that we ſhould be ſo *croſſed* in the purſuit of our vain and ſinful deſires and purpoſes? As *wayward children* cry and take pet, when *the Nurſe* ſnatcheth a *knife* from them, wherewith they might perhaps cut their *fingers*, perhaps haggle their *throats*; or putteth them back from *the wells mouth* when they are ready, with catching at *Babies* in the water, to tip over: and as that *merry mad man* in the Poet, was in good earneſt angry with his friends for procuring him to be *cured* of his madneſs, wherein he ſo much pleaſed himſelf, as if they could not have done him a greater diſpleaſure, (b) *—Pol me occidiſtis amici, —Non ſervatis—*: ſuch is our folly. We are *offended* with thoſe that *reprove* us; *teſty* at thoſe that *hinder* us; *impatient* under thoſe croſſes that *diſable* us: yea, we fret and turn again at the powerful application of *the holy Word* of God, when it endeavoureth to *reform* us, or *reſtrain* us from thoſe evils wherein we delight. Let us henceforth mend this fault; cheerfully *ſubmit* our ſelves to *the diſcipline* of the Almighty; and learn of holy *David* with what affections to *entertain* the gracious *means* he vouchſafeth us of *reſtraint* or *prevention*: as appeareth by his ſpeeches unto *Abigail*, when ſhe by her wiſdom had pacified his wrath againſt *Nabal*, whoſe deſtruction he had a little before vowed in his heat, (c) *Bleſſed be the Lord God of Iſrael which ſent thee this day to meet me; and bleſſed be thy advice, and bleſſed be thou which haſt kept me this day from coming to ſhed blood, and from avenging my ſelf with mine own hand.* He bleſſed *God*, as *the Cauſe*; and *her*, as *the Inſtrument*; and her diſcreet behaviour and *advice*, as *the Means*; of ſtaying his *hand* from doing that evil, he had vowed with his *mouth*, and was in his *heart* purpoſed to have done.

a Gen.19.16.

b Horat. 2. Epiſt. 1.

c 1 Sam.25. 32, &c.

43. *Thirdly*, ſince we owe our *ſtanding* to the hand of *God*, who holdeth us up, without whoſe *reſtraint* we ſhould *fall* at every turn, and into every temptation: we cannot but ſee what need we have to *ſeek to him* daily and hourly to *with-hold* us from falling into thoſe ſins, whereinto either our corrupt nature would *lead* us, or outward occaſions *draw* us. We may ſee it by the fearful falls of *David* and *Peter*, men nothing inferiour to the beſt of us, how weak a thing man is to reſiſt *temptation*, if *God* withdraw his *ſupport*, and leave him but a little to *himſelf*. Which made *David* pray to God that he would (a) *keep back his ſervant from preſumptuous ſins.* He well knew, though he were the faithful *ſervant* of God, that yet he had no ſtay of *himſelf*; but, unleſs God *kept him back*, he muſt *on*, and he muſt *in*, and he muſt in *deep*, even as far as to *preſumptuous ſins.* No *man*, though he be never ſo *good*, hath any aſſurance, as upon his own *ſtrength*, though it be never ſo *great*, that he ſhall be able to avoid any *ſin*, though

Pſal.19.13.

though it be never ſo *foul*. When a Heathen man prayed unto *Jupiter*, to ſave him from his *Enemies*; one that over-heard him would needs mend it with a more needful prayer, that *Jupiter* would ſave him from his *Friends*: he thought they might do him more hurt, becauſe he *truſted* them; but as for his *Enemies* he could look to himſelf well enough, for receiving harm from them. We that are *Chriſtians*, had need pray unto the God of Heaven, that he would not *give* us up into the hands of our *profeſſed enemies*; and to pray unto God, that he would not deliver us over into the hands of our *falſe-hearted Friends*: but there is another *prayer* yet more needful, and to be preſſed with greater importunity than either of both, that God would ſave us from *our ſelves*, and not give us up into our *own hands*; for then we are utterly caſt away. There is a way-ward *old-man* that lurketh in every of our boſoms, & we make but too much of him: than whom, we have not a more *ſpightful* enemy, nor a more *falſe* friend. Alas we do not think, what a man is *given over* to, that is given over to *himſelf*: he is given over to (b) *vile affections*; he is given over to a (c) *reprobate ſence*; he is given over to (d) commit all manner of wickedneſs *with greedineſs*. It is the laſt and fearfulleſt of all other *judgments*, and is not uſually brought upon men, but where they have obſtinately refuſed to hear *the voice of God*, in whatſoever other tone he had ſpoken unto them; then to *leave* them to *themſelves*, and to their own counſels: [(e) *My people would not hear my voice, and Iſrael would none of me: ſo I gave them up unto their own hearts luſt, and let them follow their own imaginations.*] As we conceive the ſtate of *the Patient* to be deſperate, when *the Phyſician* giveth him over, and letteth him *eat*, and *drink*, and *have*, and *do*, *what*, and *when*, and *as much* as he will without *preſcribing* him any diet, or *keeping back* any thing from him he hath a mind unto. Let us therefore *pray* faithfully and fervently unto God, as *Chriſt* himſelf hath taught us, that he would not, by leaving us unto our ſelves, (f) *lead us into temptation*, but by his gracious and powerful ſupport *deliver us from* all thoſe *evils*, from which we have no power at all to *deliver* our ſelves.

b Rom.1.16. c Ib.ver.28. d Eph.4.19.

e Pſal 81.11, 12.

f Mat.6.13.

Laſtly, ſince this *Reſtraint* whereof we have ſpoken, may be but a *common Grace*, and can give us no ſound nor *ſolid comfort* if it be but a *bare reſtraint*, and no more: though we ought to be *thankful* for it, becauſe we have *not deſerved* it; yet we ſhould not reſt, nor think our ſelves ſafe enough, till we have a well grounded aſſurance, that we are poſſeſſed of an higher and a better Grace, even *the grace of ſanctification*. For *that* will *hold out* againſt temptations, where *this* may *fail*. We may deceive our ſelves then, (and thouſands in the world do ſo deceive themſelves;) if upon our *abſtaining* from ſins, from which God *withholdeth* us, we preſently conclude our ſelves to be in *the ſtate of Grace*, and to have *the power* of godlineſs, and *the ſpirit* of ſanctification. For, between this *reſtraining Grace*, whereof we have now ſpoken, and that *renewing Grace* whereof we now ſpeak; there are ſundry wide *differences*. They differ *firſt*, in their *fountain*. *Renewing Grace* ſpringeth from *the ſpecial love* of God towards thoſe that are his in Chriſt: *reſtraining Grace* is a fruit of that *general mercy* of *God*, whereof it is ſaid in the Pſalm, that (a) *his mercy is over all his works*. They differ *ſecondly*, in their extent: both of *Perſon*, *Subject*, *Object*, and *Time*. For *the Perſon*; *reſtraining* Grace is *common* to good and bad: *Renewing* Grace *proper* and peculiar to the *Elect*. For *the Subject*; *Reſtraining Grace* may bind *one part* or faculty of a man, as *the hand* or *tongue*, and leave *another* free, as *the heart* or *ear*: *Renewing Grace* worketh upon *all* in ſome meaſure, ſanctifieth the whole man, (b) *Body*, *and ſoul*, *and ſpirit*, with all the parts and faculties of each. For *the Object*; *Reſtraining Grace* may with-hold a man from *one ſin*, and give him ſcope to *another*: *Renewing Grace* carrieth an *equal* and juſt reſpect to all Gods Commandments. For *the Time*; *Reſtraining Grace* may tie us now, and *by and by* unlooſe us: *Renewing Grace* holdeth out unto the end, more or

44.

1.

a Pſal.145.

2.

b 1 Theſ.5.23

leſs,

3. leſs, and never leaveth us *wholly* deſtitute. *Thirdly*, they differ in their *Ends*. *Reſtraining Grace* is ſo intended chiefly for the good of *humane ſociety*, eſpecially of *the Church of God*, and of the members thereof; as that indifferently it may, or may not, do good to *the Receiver*; but *Renewing Grace* is eſpecially intended for the Salvation of *the Receiver*, though *Ex conſequenti* it do good alſo unto
4. others. They differ *fourthly*, and laſtly, in their *Effects*. *Renewing Grace mortifieth* the corruption, and *ſubdueth* it, and *diminiſheth* it; as *water* quencheth fire, by abating the heat: but *Reſtraining Grace* only *inhibiteth* the exerciſe of the corruption, for the time, without any *real diminution* of it either in ſubſtance or
c Dan.3.25. quality; as *the* (c) *fire* wherein *the three Children* walked, had as much heat in it at that very inſtant, as it had before and after, although by the greater power of God, the natural power of it was then *ſuſpended* from working upon *them*. The *Lions* that ſpared *Daniel* were Lions ſtill, and had their ravenous diſpoſition
d Dan.6.22. ſtill; albeit God (d) *ſtopped their mouths* for that time, that they ſhould not hurt *him*: but that there was no change made in their *natural diſpoſition*, appeareth by their entertainment of their next gueſts, whom they devoured with all
e Ibid.ver.24. greedineſs, (e) *breaking their bones* before they came to the ground. By theſe two inſtances and examples, we may in ſome meaſure conceive of the nature and power of *the reſtraining grace of God* in wicked men. It *bridleth the corruption* that is in them for the time, that it cannot break out; and *manacleth* them in ſuch ſort, that they do not ſhew forth the ungodly diſpoſition of their heart: but there is no *real change* wrought in them all the while; their heart ſtill remaining *unſanctified*, and their natural corruption *undiminiſhed*. Whereas the *renewing* and *ſanctifying grace* of *God*, by a real change of a *Lion* maketh a *Lamb*; altereth the natural diſpoſition of the ſoul, by draining out ſome of *the corruption*; begetteth a new *heart*, a new *ſpirit*, new *habits*, new *qualities*, new *diſpoſitions*, new
f Eph.4.24. *thoughts*, new *deſires*; maketh a (f) *new man*, in every part and faculty compleatly *New*. Content not thy ſelf then with a bare *forbearance* of ſin, ſo long as thy *heart* is not changed, nor thy *will* changed, nor thy *affections* changed: but
g Rom.12.2. ſtrive to become *a new man*, to be (g) *transformed by the renewing of thy mind*; to hate *ſin*, to love *God*, to wreſtle againſt thy *ſecret corruptions*, to take delight in *holy duties*, to ſubdue thine underſtanding, and will, and affections, to *the obedience* of Faith and Godlineſs. So ſhalt thou not only be *reſtrained* from ſinning againſt *God*, as *Abimelech* here was; but alſo be *enabled*, as faithful *Abraham* was, to pleaſe God: and conſequently *aſſured* with all the faithful children of
h 1 Pet.1.5. *Abraham*, to be (h) *preſerved by the* almighty *power of God through faith unto ſalvation*. Which Grace, and Faith, and Salvation, the ſame Almighty God,
i 1 Cor.1.2. the God of Power, and of Peace, beſtow upon us all here aſſembled, (i) *With all that in every place call upon the name of* Jeſus Chriſt, *our Lord, both theirs and ours*: even for the ſame our Lord Jeſus Chriſts ſake, his moſt dear Son, and our bleſſed Saviour and Redeemer: To which bleſſed Father, and bleſſed Son, with the bleſſed Spirit, *moſt holy, bleſſed, and glorious Trinity*, be aſcribed by us and the whole Church, all *the Kingdom, the Power, and the Glory*, from this time forth and for ever. *Amen*.

AD

AD POPULUM.

The Seventh Sermon.

At St. *Pauls* Croſs *London*, *May* 6. 1632.

1 Pet. 2. 16.

As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.

THere is not any thing in the world more generally *deſired* than *Liberty*; nor ſcarce any thing more generally *abuſed*. Inſomuch as even that bleſſed *liberty* which the eternal Son of God hath *purchaſed* for his Spouſe the Church, and *endowed* her therewithal, hath in no Age been free from *abuſes*: whilſt ſome have ſinfully *neglected* their Chriſtian liberty, to *their own* prejudice; and otherſome have as ſinfully *ſtood upon it*, to the prejudice *of their brethren*. So hardly, through *pride* and *ignorance*, and other corruptions that abound in us, do we hit upon *the golden mean*, either in this, or almoſt in any thing elſe: but eaſily ſwerve into *the vicious extreams* on both hands, declining ſometimes into *the defect*, and ſometimes into *the exceſs*. The Apoſtles therefore, eſpecially St. *Peter*, and St. *Paul*, the two chiefeſt planters of the Churches, endeavoured early to inſtruct believers in *the true Doctrine*, and to direct them in *the right uſe* of their *Chriſtian liberty*, ſo often in their ſeveral *Epiſtles*, as fit occaſion was offered thereunto. Which, we may obſerve them to have done moſt frequently and fully in thoſe *two caſes*, which being very common, are therefore of the greater conſequence, *viz.* the caſe of *Scandal*, and the caſe of *Obedience*. 1.

And we may further obſerve concerning theſe two Apoſtles, that St. *Paul* uſually toucheth upon this argument of *liberty*, as it is to be exerciſed in the caſe of *Scandal*; but St. *Peter* oftner, as in the Caſe of *Obedience*. Whereof, on St. *Peter*'s part, I conceive the reaſon to be this: That being (a) *the Apoſtle of the Circumciſion*, and ſo having to deal moſt with *the Jews*, who (*b*) could not brook *ſubjection*, but were of all Nations under heaven the moſt impatient of a *forein yoke*; he was therefore the more careful to deliver the doctrine of *Chriſtian Liberty* to them in ſuch a manner, as might frame them withal to yield ſuch reverence and *obedience* to their *Governours*, as became them to do. 2.

a Gal. 2. 7.

b *Seditioſiſſima gens.* Joſ. Scalig. not. in Luc. 22. 52.

do. And therefore St. *Peter* beateth much upon the point of *Obedience.*

3. But he no where preſſeth it more fully than in this Chapter: Wherein after *the general* exhortations of *ſubduing the luſts* that are in their own boſoms, *verſ.* 11. and of *ordering their converſation* ſo as might be for their credit and honeſty in the ſight of others, *ver.* 12. when he deſcendeth to more *particular duties,* he beginneth *firſt* with, and inſiſteth *moſt* upon, this duty of *ſubjection and obedience* to Authority, in the greateſt remaining part of the Chapter. *The firſt Precept* he giveth in this kind, is ſet down with ſundry amplifications and reaſons thereunto belonging, in the next *verſes* before the Text (*Submit your ſelves to every Ordinance of man for the Lords ſake*:) And then he doth by way of *Prolepſis,* take away *an Objection,* which he foreſaw would readily be made againſt that and the following Exhortations, from the pretext of *Chriſtian liberty:* in the words of the Text, (*As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.*)

5. Conceive the words as ſpoken in *anſwer* to what thoſe new converts might have *objected.* We have been taught, that the Son of God hath made us *free,*
a Joh. 8. 36. and then we are (a) *free indeed*: and ſo not bound to ſubject our ſelves to any *Maſters* and *Governours* upon earth, no not to *Kings*; but much rather bound not to do it, that ſo we may *preſerve* that freedom which Chriſt hath purchaſed for us, and *reſerve* our ſelves the more entirely for *Gods ſervice,* by refuſing to be *the ſervants of men.*

6 This *Objection* the Apoſtle clearly taketh off in *the Text,* with much holy wiſdom, and truth. He telleth them, that being indeed ſet *at liberty* by Chriſt, they are not therefore any more to *enthral* themſelves to any living ſoul or other creature; not to *ſubmit* to any ordinance of man *as ſlaves,* that is, as if *the ordinance* it ſelf did by any proper, direct, and immediate vertue, bind *the conſcience.* But yet, all this notwithſtanding, they might and ought to *ſubmit* there-
b 1 Cor. 7. 22. unto as (b) *the Lords freemen,* and in a free manner; that is, by a voluntary and uninforced both *ſubjection* to their *power,* and *obedience* to their lawful *commands.* They muſt therefore take heed they uſe not their *liberty for an occaſion to the fleſh,* nor under ſo fair a title, palliate *an evil licentiouſneſs,* making that a *cloak* for their irreverent and undutiful carriage towards their *Superiours.* For albeit they be not *the ſervants* of *men,* but of *God*; and therefore owe no *obedience* to *men* as upon immediate tie of conſcience, and for their own ſake, but to *God* only: yet for his ſake, and out of the conſcience of that *obedience* which
c Exod. 20. 12. they owe to his command of (c) *honouring father and mother,* and of being
d Rom. 13. 1. (d) *ſubject to the higher powers,* they ought to give unto them ſuch *honour* and *obedience,* as of right belongeth unto them according to the eminency of their high places. (*As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.*)

7. From which words thus paraphraſed, I gather *three Obſervations:* all concerning our *Chriſtian Liberty,* in that branch of it eſpecially which reſpecteth *humane ordinances,* and the uſe of *the creatures,* and of all *indifferent things.* Either 1. in *the exiſtence* of it, [*As free,*] or 2. in *the exerciſe* of it, [*And not uſing your liberty for a cloak of maliciouſneſs*] or 3. in *the end* of it, [*but as the ſervants*
1. *of God.*] The *firſt Obſervation* this; We muſt ſo ſubmit our ſelves to *ſuperiour authority,* as that we do not thereby impeach our *Chriſtian liberty:* [*As free.*]
2. The *ſecond* this; We muſt ſo maintain our *liberty,* as that we do not under that colour either *commit* any ſin, or *omit* any requiſite office either of charity or duty:
3. [*and not uſing your liberty for a cloak of maliciouſneſs.*] The *third* this; In the whole exerciſe both of *the liberty* we have in Chriſt, and of *the reſpects* we owe unto men, we muſt evermore remember our ſelves to be, and accordingly behave our ſelves as thoſe that are *Gods ſervants:* [*but as the ſervants of God.*] The ſum of the whole *three Points* in brief this; We muſt be careful without either

either *infringing* or *abusing* our *liberty*, at all times, and in all things to *serve God*.

Now then to the several points in that order as I have proposed them, and as they lie in *the Text*: [ὡς ἐλεύθεροι, *As free.*] Which words have manifest reference to *the exhortation* delivered three verses before the Text; as declaring *the manner* how *the duty* there exhorted unto ought to be performed: yet so as that the force of them stretcheth to *the exhortations* also contained in the verses next after the Text. *Submit* your selves to *publick Governours* both supreme and subordinate; *be subject* to your own particular Masters; *honour all men* with those proper respects that belong to them in their several stations: But look you do all this (ὡς ἐλεύθεροι) not *as slaves*, but *as free*: do it without impeachment of *the liberty* you have in Christ. Of which *liberty*, it would be a profitable labour (but that I should then be forced to omit sundry other things which I deem needful to be spoken, and more neerly pertinent to the points proposed) to discover at large *the nature*, and *parts*, and *causes*, and *effects*, and *adjuncts*; that we might the better understand the amplitude of that *dower* which *Christ* hath setled upon his *Church*, and thence learn to be the more careful to preserve it. But I may not have time so to do; it shall therefore suffice us to know, that as the other branches of our *liberty*, whether of *glory* or *grace*; whether from *the guilt* of sin in our *justification*, or from *the dominion* of sin in our *sanctification*, with the several appendices and appurtenances to any of them: so this branch of it also which respects the use of *indifferent things*; First is *purchased* for us by *the bloud* of (*a*) Christ, and is therefore usually called by the name of *Christian liberty*. Secondly, is *revealed* unto us outwardly in the preaching of *the Gospel* of God and of Christ, which is therefore called (b) *the Law of liberty*. And thirdly, is *conveighed* unto us inwardly and effectually by the operation of *the Spirit* of God and of Christ, which is therefore called a (c) *free spirit* (O stablish thou me with thy free spirit) because, *where the spirit of the Lord is, there is liberty*, 2 *Cor.* 3. 17. 8. 1. 2. 3.

a Joh. 8. 36. & Gal. 5. 1.
b Jam. 1. 25. & 2. 12.
c Psal. 51. 12.

Now this *liberty*, so dearly *purchased*, so clearly *revealed*, so firmly *conveyed*; it is our duty to *maintain* with our utmost strength in all the parts and branches of it, and (as the Apostle exhorteth) to (a) *stand fast in the liberty wherewith Christ hath made us free, and not* to suffer our selves either by the devices of other men, or by our own sloth and wilful default *to be intangled again with the yoke of bondage*. And namely in this particular branch whereof we now speak, whatsoever *serviceable offices we* do to any of our *brethren*, especially to those that are *in authority*, we must perform our duty therein with all *chearfulness of spirit*, and for Conscience sake: but still with *freedom of spirit*, and with liberty of Conscience; as being *servants to God* alone, and not *to men*. We find therefore in the Scriptures a peremptory charge both ways; that we neither usurp *mastership*, nor undergo *servitude*. A charge given by our Saviour *Christ* to his Disciples in the former behalf, that they should (b) *not be called Rabbi*, neither Masters, *Mat.* 23. and a charge given by the Apostle *Paul* to all believers in the latter behalf, that they should (c) *not be servants of men*, 1 Cor. 7. 9.

a Gal. 5. 1.
b Mat. 23. 8. 10.
c 1 Cor. 7. 23.

God forbid any man of us, possessed with an *Anabaptistical* spirit, or rather frenzy, should understand either of those passages, or any other of like sound, as if *Christ* or his *Apostle* had had any purpose therein to slacken those *sinews* and *ligaments*, and to dissolve those *joynts* and *contignations*, which tie into *one body*, and clasp into *one structure*, those many little members and parts, whereof all *humane Societies* consist: that is to say, to * forbid all those *mutual relations* of superiority and subjection which are in the world, and so to turn all into a vast Chaos of *Anarchy* and *Confusion*. For such a meaning is contrarious to the express determination of (a) *Christ*, and to the constant doctrine of (*b*) St. *Paul* in other places: and we ought so to interpret the Scriptures, as that one place may 10.

* *Non venit Christus conditiones mutare.* Hier. in Ep. 6. a Mat. 22. 21. b Rom. 13. 1. &c. Eph. 6. 5. Col. 3. 22.

may consist with another, without clashing or contradiction. The true and plain meaning is this; that we must not acknowledge any our *supreme Master*, nor yield our selves to be *wholly* and *absolutely* ruled by the will of any, nor enthral our *Judgments* and *Consciences* to *the sentences* or *laws* of any man, or Angel, but only *Christ* our Lord and Master in Heaven.

11. And this interpretation is very consonant to the *Analogy* of Scripture in sundry places. In *Eph.6.* (to omit other places) there are *two distinctions* implied, the one in the 5. the other in the 7. verses, both of right good use for reconciling of sundry Texts that seem to contradict one another, and for the clearing of sundry difficulties in the present argument. (a) *Servants* (saith St. *Paul* there) *be obedient to them that are your Masters according to the flesh.* Which limitation affordeth us the distinction of Masters (b) *according to the flesh* only, and of Masters *after the spirit* also. Intimating that we may have other *Masters of our flesh*, to whom we may (and must) give due reverence, so far as concerneth *the flesh*; that is, so far as appertaineth to *the outward man*, and all *outward things*. But of our *spirits*, and souls, and consciences; as we can have *no fathers*, so we may have *no Masters* upon earth, but only our *Master* and our *Father* which is in heaven. And therefore (in *Mat.23.*) Christ forbiddeth the calling of any man upon earth (c) *Father*, as well as he doth the calling of any man *Master*. And both the prohibitions are to be understood alike, and as hath been now declared.

a Eph.6.5.

b—*secundum carnem: quia est & Dominus secundum spiritum. Ille est verus Dominus*, August. in Psal.124.

c Mat.23.9.

12. Again (saith St. *Paul* there) (a) *with good will doing service, as to the Lord, and not to men*; which opposition importeth a second distinction, and that is of Masters, into *supreme*, and *subordinate*: those are *subordinate Masters*, to whom we do service *in ordine ad alium*, and as under another. Those are *supreme Masters*, in whom our obedience resteth in *the final resolution* of it, without looking farther or higher. Men may be our *Masters*, and we their servants, the first way; with subordination to *God*, and (*b*) for his sake: And we must do them service, and that with *good will*: but with reservation ever of our bounden service to him, as our only *supreme* Soveraign and *Absolute Master*. But the later way, it is *high sacriledge* in any man to *challenge*, and it is *high Treason* against the sacred Majesty of God and of Christ for us to *yield* to any other but them, *the mastership*, that is, the soveraign and *absolute mastership* over us.

a Eph.6.7.

b—*distinguebant Dominum aternum à temporali: tamen subditi erant, propter Dominum aternum, etiam domino temporali*, Aug. in Psal.124.

Briefly, we must not understand those Scriptures that forbid either *Mastership* or *servitude*, as if they intended to discharge us from those mutual obligations, wherein either in *nature* or *civility* we stand tied one to another, in the state *Oeconomical*, *Political*, or *Ecclesiastical*; as anon it shall further appear: but only to beget in us *a just care*, amidst all the offices of *love* and *duty* which we perform to men, to preserve inviolate that *liberty* which we have in Christ; and so to do them *service*, as to maintain withal our own *freedom* ὡς ἐλευθεροι, *as free*.

13. A thing whereof it behoveth us to have a special care, and that for sundry and weighty respects. *First*, in regard of *the trust* reposed in us in this behalf. Every (*a*) honest man taketh himself bound to discharge with faithfulness *the trust* reposed in him, and to preserve what is *committed* unto him by way of *trust*, (though it be *another mans*) (*b*) no less, if not rather much more carefully, than he would do if it were *his own*; that so he may be able to give a good account of his trust. Now these two, *the Christian Faith*, and *the Christian Liberty*, are of all other the choicest Jewels, whereof the Lord Jesus Christ hath made his Church the depository. Every man therefore in the Church ought (c) *earnestly to contend*, as *for the maintenance of the Faith*, (as St. *Jude* speaketh) so also for the maintenance of *the liberty*, *which was once delivered to the Saints*: even *eo nomine*, and for that very reason, because they were both delivered unto them under such a trust. (d) *O Timothee, depositum custodi*: St. *Paul* more

a *Religiosus homo sanctiúsque diligenter & circumspectè solet tueri fidei commissa.* Sen. de tranquil. cap.11.

b *Nisi ad suum modum curam in deposito præstat, fraude non caret.* l.32.ff. de deposito.

c Jude ver.3.

d 1 Tim.6.20.

more than once calleth upon *Timothy* to *keep that which was committed to his trust*. He meaneth it in respect of *the Christian Faith*; which he was bound to keep intire as it was delivered him, at his peril, and as he would answer it another day. And the like obligation lieth upon us, in respect of this other rich *depositum*, this παρρησία of *Christian liberty*: for which we shall be (*e*) answerable to Christ, from whom we received it, how we have both *kept* it, and *used* it. And if by our default, and for want either of care or courage in us (*dolo vel latâ culpâ*, as the Lawyers say) we lose or imbezel it (as she said in the Canticles, (f) *They made me the keeper of the Vineyard, but mine own Vineyard have I not kept:*) No doubt it will lie heavie upon us when we come to give in our accounts. Rather we should put on a resolution (like that of (g) *Moses*, who would not yield to leave so much as *an hoof* behind him) not to part with *a jot* of that *liberty* wherewith Christ hath *entrusted* us, by making our selves *the servants of men*.

2 Tim. 1. 14.

e Παρρησιαζόμενος λαβεῖν δηλονότι παρὰ Θεοῦ. Pittaci dictum apud Stob. Serm. 1.

f Cant. 1. 6.

g Exod. 10. 26.

Especially since we cannot so do, *Secondly*, without manifest wrong to Christ; not *thirdly*, without great dishonour to God. Not without wrong to Christ: St. *Paul* therefore disputeth it as upon a ground of right, 1 *Cor.* 7. *Ye are bought with a price*, saith he, (a) *be ye not the servants of men*: and in the next Chapter before that, (b) *ye are not your own, for you are bought with a price*. As if he had said, Though it were a great weakness in you to put your selves out of your own power into the power of others, by making your selves their *servants*: yet if you were *your own*, there should be no injury done thereby to any *third person*; but unto whosoever should complain as if he were wronged, you might return this reasonable answer, (c *Friend I do thee no wrong; Is it not lawful for me to do as I will with mine own?*) But, saith he, this is not your case: you are *not your own*, but *Christs*. He hath bought you with his most precious bloud; he hath payed a *valuable* (rather an *invaluable*) *price* for you: and having *bought* you, and *payed* for you, you are now *his*; and you cannot dispose your selves in any *other service* without apparent wrong *to him*.

14.

a 1 Cor. 7. 23.

b 1 Cor. 6. 19, 20.

c Mat. 20. 13, 15.

Neither only do we *injure Christ*, by making our selves *the servants of men*; but we *dishonour God* also: which is *a third* reason. For to whom we make our selves *servants*, him we make our *Lord* and *God*. The covetous worldling therefore, by (a) *serving Mammon*, maketh Mammon his *God*: which made St. [illegible] two several times to set the brand of *Idolatry* upon covetousness (b *the covetous man which is an Idolater*, Eph. 5. and (c) *covetousness which is Idolatry*, Col. 3.) And the voluptuous Epicure is therefore said to make his (d) *belly his God*, Phil. 3. because he (e) *serveth his own belly*, as the phrase is, *Rom.* 16. Neither can I imagine upon what other ground *the Devil* should be called (f) *the God of this world*, than this, that (g) ὅλος ὁ κόσμος ἐν τῷ πονηρῷ, the men of this evil world by doing him *service* do so make *a God* of him. For Service is a principal part of that honour that belongeth *to God* alone, and whereof in his jealousie he will not endure that any part should be given away from him to another: (h) *Ipsi soli servies, thou shalt worship the Lord thy God, and him only shalt thou serve*. We cannot *serve* any other, but to *his* great dishonour.

15.

a Mat. 6. 24.

b Eph. 5. 14.

c Col. 3. 5.

d Phil. 3. 19.

e Rom. 16. 18.

f 2 Cor. 4. 4.

g 1 Joh. 5. 19.

Yea, and *our own* too; which may stand for a *fourth* reason. *Ye see your calling brethren*, saith the Apostle, 1 *Cor.* 1. 26. He would have men take notice of their *Christian calling* (it is a holy and a high calling:) that so they might (a) *walk worthy* of it, and carry themselves in every respect answerably thereunto. Now by our calling we are *freemen*: for, (b) *Brethren, you have been called unto liberty*, Gal. 5. or (which is all one) to *the service* of God. And being so, we infinitely abase our selves, and disparage *our calling*; when of *freemen* we become *slaves*; and make our selves of *Gods, mens servants*: incomparably more to our own dishonour, than if one that is *free* of a rich Company, and hath born Office in it, should for base respects bind himself *Apprentice* again with a

16.

a Eph. 4. 1.

b Gal. 5. 13.

Maſter of poor condition in ſome pedling trade. It is (c) *diminutio capitis* (as the Civilians call it) for a man to deſcend from a higher to a lower condition: of *the three degrees* whereof that is eſteemed the greateſt, (*maxima diminutio capitis*) which is with loſs of *liberty*. *Leo* the Emperour therefore by ſpecial and ſevere conſtitution (as you may ſee it in (d) *the Novels*) forbad all *Freemen* within the Empire the ſale of their *liberties*; calling it *facinus* in thoſe that were ſo *preſumptuous* as to *buy* them, and no leſs than folly, yea, madneſs (*dementia* and *veſania*) in thoſe that were ſo *baſe* as to *ſell* them: not without ſome indignation at the former Laws, for ſuffering ſuch an indignity to be ſo long practiſed without either chaſtiſement or reſtraint. And if he juſtly cenſured them as men of (e) *abject minds*, that would for any conſideration in the world willingly forgo their *civil* and *Roman liberty*: what ſtatneſs of ſpirit poſſeſſeth us, if we wilfully betray our *Chriſtian* and *ſpiritual liberty*?

c *V. Pauliſſ de capit. dimiut.*

d *Leo Novell. conſtit. 59.*

e — *quì tam ignavi & abjecti animi eſt* — Ibid.

17. Whereby, beſides *the diſhonour*, we do alſo (which is *the fifth reaſon*, and whereunto I will add no more) with our own hands pull upon our own heads a great deal of unneceſſary *cumber*. For whereas we might draw an (a) *eaſie yoke*, carry a *light burden*, obſerve (b) *commandments* that are *not grievous*, and ſo live at much hearts-eaſe, in *the ſervice of God* and of Chriſt: by putting our ſelves into *the ſervice of men*, we thruſt our necks into a (c) *hard yoke* of bondage, ſuch as neither we nor any of our fathers were ever able to bear; we lay upon our own ſhoulders φορτία βαρέα & δυσβάστακτα, *heavy and importable burdens*; and ſubject our ſelves to *ordinances*, which are both grievous and unprofitable; and ſuch are ſo far from preſerving thoſe that uſe them from periſhing, that themſelves (d) *periſh in the uſing*.

a Mat. 11. 30.
b 1. Joh. 5. 3.
c μετέλα ἢ διὰ λυσία, ἄυτε δὲ ἢ τῆς ἀνθρώπους. Plat. apud Stob. Ser. 46.
d Col. 2. 21.

18. Now againſt this *liberty*, (which if we will anſwer *the truſt* repoſed in us, and neither *wrong* Chriſt, nor *diſhonour God*, nor yet *debaſe* and *encumber* our ſelves, where we ſhould not) we muſt with our utmoſt power maintain: *The offenders* are of two ſorts: to wit, ſuch as either injuriouſly *encroach* upon *the liberty* of others; or elſe unworthily *betray* away their own. The moſt notorious of the former ſort are *the Biſhops of Rome*; whoſe uſurpations upon *the conſciences* of men, ſhew them to be the true Succeſſors of the Scribes and Phariſees, in (a) *laying heavy burdens upon mens ſhoulders* which they ought not, and in (b) *rejecting the Word of God to eſtabliſh their own traditions*; rather than the Succeſſors of St. *Peter*, who forbiddeth (c) *dominatum in Cleris*, in the laſt Chapter of this Epiſtle at verſ. 3. To teach their own *judgments* to be *infallible*; To make their *definitions* an univerſal and unerring *rule of faith*; To ſtile their *decrees* and conſtitutions *Oracles*; To aſſume to themſelves *all power* in heaven and earth; to require *ſubjection* both to their *Laws* and *Perſons*, as of neceſſity unto ſalvation; To ſuffer themſelves to be called by their Paraſites, (d) *Dominus Deus noſter Papa*, and (e) *Optimum, maximum, & ſupremum in terris numen*; all which and much more is done, and taught, and profeſſed by *the Popes*, and in their behalf: if all this will not reach to St. *Pauls* (f) *exaltari ſupra omne quod vocatur Deus*: yet certainly, and no modeſt man can deny it, it will amount to as much as St. *Peters* (g) *dominari in Cleris*, even to the exerciſing of ſuch *a Lordſhip over the Lords heritage*, the Chriſtian *Church*, as will become none but *the Lord* himſelf, whoſe heritage the Church is.

a Mat. 23. 4.
b Mark 7. 9.
c 1 Pet. 5. 3.
d *Gloſſ in extravag. Joh. 22. c. Cum inter.*
e Stapleton de princip fid. in præfat.
f 2 Theſ 2. 4.
g 1 Pet. 5. 3.

19. Beſides theſe, that do it thus by *open Aſſault*, I would there were not others alſo, that did by *ſecret underminings* go about to deprive us of that *liberty* which we have in Chriſt Jeſus, even then when they moſt pretend the maintenance of it. They inveigh againſt *the Church Governours*, as if they Lorded it over *Gods* heritage; and againſt *the Church Orders* and *Conſtitutions*, as if they were contrary to *Chriſtian liberty*. Wherein, beſides that they do manifeſt wrong to the *Church* in both particulars: they conſider not, that thoſe very accuſations, which they thus irreverently *dart* at the face of their *Mother*, (to whom they owe

better

better reſpect) but miſs it, do *recoil* pat upon themſelves, and cannot be avoided. For whereas theſe *Conſtitutions* of the Church are made for *Order, Decency,* and *Uniformity* ſake, and to ſerve unto *Edification*; and not with any intention at all to lay a tie upon *the conſciences* of men, or to work their *judgments* to an opinion, as if there were ſome *neceſſity*, or inherent *holineſs*, in the things required thereby; neither do our *Governours*, neither ought they to preſs them any further: (which is ſufficient to acquit both *the Governours* from that *Lording*, and *the Conſtitutions* from that trenching upon *Chriſtian liberty*, wherewith they are charged:) Alas that *our brethren* who thus accuſe them, ſhould ſuffer themſelves to be ſo far blinded with prejudices and partial affections, as not to ſee, that themſelves in the mean time, do *really* exerciſe a *ſpiritual Lordſhip* over their diſciples, who depend in a manner wholly upon their judgments, by impoſing upon their conſciences ſundry *Magiſterial concluſions*, for which they have no ſound warrant from the written Word of God. Whereby, beſides the great injury done to their brethren in *the impeachment* of their *Chriſtian liberty*, and leading them into *error*: they do withal *exaſperate* againſt them the minds of thoſe that being *in authority* look to be *obeyed*; and *engage* them in ſuch *ſufferings*, as they can have no juſt cauſe of rejoycing in.

For, beloved, this we muſt know, that as it is *injuſtice* to condemn *the innocent*, as well as it is *injuſtice* to clear *the guilty*, and both theſe are equally (a) *abominable* to the Lord: ſo it is *ſuperſtition to forbid* that as *ſinful*, which is in truth *indifferent*, and therefore *lawful*; as well as it is *ſuperſtition to enjoyn* that as *neceſſary*, which is in truth *indifferent*, and therefore *arbitrary*. Doth that heavy *woe* in *Iſa.*5. appertain (think ye) to them only, that out of prophaneneſs (b) *call evil good*: and nothing at all concern them, that out of preciſeneſs *call good evil*? Doth not he *decline* out of the way, that turneth aſide on *the right hand*, as well as he that turneth on *the left*? They that *poſitively* make that to be ſin, which the Law of God never made ſo to be: how can they be excuſed from ſymbolizing with *the Phariſees* and the *Papiſts*, in making the narrow ways of God yet narrower than they are, (c) *teaching for Doctrines mens Precepts*, and ſo (d) *caſting a ſnare* upon the conſciences of their brethren? If our *Church* ſhould preſs things as far, and upon ſuch grounds, the one way, as ſome *forward ſpirits* do the other way; if, as they ſay (it is a *ſin* to kneel at the Communion, and therefore we *charge you* upon your conſciences not to do it;) ſo the Church ſhould ſay (it is a *ſin* not to kneel, and therefore we *require you* upon your conſciences to do it) and ſo in all other *lawful* (yet *arbitrary*) Ceremonies: poſſibly then *the Church* could no more be able to acquit her ſelf from encroaching upon *Chriſtian Liberty*, than they are that accuſe her for it. Which ſince *they* have done, and *ſhe* hath not: *ſhe* is therefore free, and *themſelves* only guilty.

20. a Pro.17.15. b Iſa.5.20. c Mat.15.9. d 1 Cor.7.35.

It is our duty, for the better ſecuring of our ſelves, as well againſt thoſe *open impugners*, as againſt theſe *ſecret underminers*, to look heedfully to our trenches and fortifications, and to (a) *ſtand faſt in that liberty wherewith Chriſt hath made us free*, leſt by ſome device or other we be lifted out of it. To thoſe that ſeek to enthral us, we ſhould (b) *give place by ſubjection, no not for an hour*; leſt we be *enſnared* by our own default, ere we be aware. For indeed we cannot be *enſnared* in this kind, but meerly by *our own default*; and therefore St. *Paul* often admoniſheth us, to take heed that none (c) *deceive, ſpoil, or beguile us*: as if it were *in our power* if we would but uſe requiſite care thereunto, to prevent it; and as if it were *our fault* moſt, if we did not prevent it. And ſo in truth it is, For we oftentimes *betray* away our own *liberty*, when we might *maintain* it; and ſo become *ſervants* unto men, when we both might and ought to keep our ſelves *free*.

21. a Gal.5.1. b Gal.2.5. c Eph.5.6. Col.2.4,8,18. 2 Theſ.2.3.

Which fault we ſhall be the better able to avoid, when we ſhall know *the*

22.

true

true causes, whence it ſpringeth: which are evermore one of theſe two, an *unſound head*, or an *unſound heart*. Sometimes we eſteem too highly of others, ſo far as either to envaſſal our *judgments* to their *opinions*, or to enthrall our *conſciences* to their *precepts*; and that is our *weakneſs*: there the fault is in *the head*. Sometimes we apply our ſelves to *the wills* of others, with an eye to our own benefit or ſatisfaction in ſome other *carnal* or *worldly* reſpect; and that is our *fleſhlineſs*: there the fault is in *the heart*. This latter is the worſt, and therefore in the firſt place to be avoided. The moſt and worſer ſort, unconſcionable men, do often tranſgreſs this way. When for fear of a *frown* or worſe diſpleaſure, or to curry *favour* with thoſe they may have uſe of, or in hope either of raiſing themſelves to ſome *advancement*, or of raiſing to themſelves ſome *advantage*, or for ſome other like reſpects, they become *officious inſtruments* to others for the accompliſhing of their luſts in ſuch *ſervices*, as are evidently (even to their own apprehenſions) ſinful and wicked. So (a) *Doeg* did King *Saul ſervice* in ſhedding the bloud of fourſcore and five innocent Prieſts: and (b) *Abſalom's ſervants* murdered their Maſters brother, upon his bare command: and (c) *Pilate*, partly to gratifie *the Jews*, but eſpecially for fear of (d) *Caſars* diſpleaſure, gave ſentence of death upon *Jeſus*, who in his own conſcience he thought had not deſerved it. In ſuch caſes as theſe are, when we are *commanded* by our ſuperiours, or *required* by our friends, or any other way *ſolicited* to do that which we know we cannot do without ſin; we are to maintain our liberty (if we cannot otherwiſe fairly decline *the ſervice*) by a flat and peremptory denial, though it be to the greateſt power upon earth. As the three young men did to the great *Nebuchadnezzar*, (e) *Be it known unto thee, O King, that we will not ſerve thy gods, nor worſhip the golden Image which thou haſt ſet up.* And the ancient Chriſtians to the heathen Emperours, *Da veniam, Imperator: ſi carcerem, ille gehennam.* And the Apoſtles to the whole Council of the Jews, (f) *Whether it be right in the ſight of God to hearken to you, more than unto God, judge ye*, Acts 4. He that will diſpleaſe God to (g) pleaſe men, he is *the ſervant of men*, and cannot be *the ſervant of God*.

a 1 Sam. 22. 18.
b 2 Sam. 13. 28.
c Mat. 15. 15.
d Joh. 19. 12.
e Dan. 3. 18.
f Acts 2. 19.
g Gal. 1. 10.

23.

But honeſt and conſcionable men, who do not eaſily and often fail this way. (a) Οἱ ἀγαθοὶ (as the word is, *Rom.* 16.) men that are *not evil*, are yet apt ſometimes to be ſo far carried away with *an high eſtimation* of ſome men, as to ſubject themſelves wholly to their *judgments*, or *wills*; without ever queſtioning *the truth* of any thing they *teach*, or *the lawfulneſs* of any thing they *enjoyn*. It is a dangerous thing (b) θαυμάζειν πρόσωπα, as St. *Jude* ſpeaketh, *to have mens perſons in admiration*; though they be of never ſo great learning, wiſdom, or piety: becauſe the beſt and wiſeſt men that are, are (c) ὁμοιοπαθεῖς ἡμῖν, *ſubject to the like infirmities as we are* both of ſin and error, and ſuch as may both (d) *deceive* others, and be themſelves *deceived*. That honour which *Pythagoras* his Scholars gave to their *Maſter*, in reſting upon his bare authority (αὐτὸς ἔφα) as a ſufficient proof, yea, as (e) *a divine Oracle*, many judicious even among the heathen altogether (f) miſliked, as too *ſervile*, and prejudicial to that *libertas Philoſophica*, that freedom of judgment which was behoveful for the ſtudy of Philoſophy. How much more then muſt it needs be prejudicial in the judgment of Chriſtians to that *libertas Evangelica*, that freedom we have in Chriſt, to give ſuch honour to any other man, but *the Man Chriſt Jeſus* only; or to any other Writings than to thoſe which are in truth (g) *the Oracles of God*, the holy Scriptures of the Old and New Teſtament.

a Rom. 16. 18.
b Jude v. 16.
c Act. 14. 15. & Jam. 5. 17.
d *Humana authoritas plerumque fallit.* Aug. 2. de ordin. 9.
e —ὡς χρησμῷ δή τῳ θεσπίσαντος τοῦ λεγομένου τὸν αὐτῶ, Ælian. 4 var. 17.
f *Neq; vero probare ſoleo id, quod de Pythagoricis accepimus*— Cic. 1. de nat. deorum.
g 1 Pet. 4. 11.

24.

There is I confeſs much reverence to be given to the Writings of the godly ancient *Fathers*; more to the Canons and Decrees of general and provincial *Councils*, and not a little to the judgment of learned, ſober, and godly *Divines* of later and preſent times, both in our own and other reformed Churches. But we may not (a) *jurare in verba*, build our faith upon them as upon a ſure foundation,

a Hor. 1. Ep. 1. —*ut iſti qui in verba jurant, nec quid dicatur æſtimant, ſed à quo.* Sen. Epiſt. 12.

foundation, nor pin our belief upon their ſleeves; ſo as to receive for an undoubted *truth* whatſoever they *hold*, and to reject as a groſs *error* whatſoever they *diſallow*, without farther examination. St. *John* biddeth us (b) *try the Spirits*, before we believe them, 1 *Joh.* 4. And the (c) *Beræans* are remembred with praiſe for ſo doing, *Act.* 17. We blame it in *the Schoolmen*, that ſome adhere pertinaciouſly to the opinions of *Thomas*, and others as pertinaciouſly to the opinions of *Scotus*, in every point wherein they differ; inſomuch as it were *grande piaculum*, a heinous thing, and not to be ſuffered, if a *Dominican* ſhould diſſent from *Thomas*, or a *Franciſcan* from *Scotus*, though but in one ſingle controverſed concluſion. And we blame it juſtly: for St. *Paul* blamed the like ſidings and partakings in the Church of *Corinth* (whilſt one profeſſed himſelf to be *of Paul*, another *of Apollo*, another *of Cephas*) as a fruit of (d) *carnality* unbeſeeming Chriſtians. And is it not alſo blame-worthy in us, and a fruit of the ſame *carnality*, if any of us ſhall affect to be accounted rigid *Lutherans*, or perfect *Calviniſts*: or give up our judgments to be wholly guided by the Writings of *Luther* or *Calvin*, or of any other mortal man whatſoever? Worthy *inſtruments* they were both of them of Gods glory, and ſuch as did excellent *ſervice* to the Church in their times, whereof we yet find the benefit; and we are unthankful, if we do not bleſs God for it: and therefore it is an unſavoury thing for any man to gird at their names, whoſe memories ought to be precious. But yet, were they not *men*? Had they received the ſpirit in *the fulneſs* of it, and not *by meaſure*? Knew they otherwiſe than *in part*, or propheſied otherwiſe than *in part*? Might they not in many things, did they not in ſome things *miſtake* and *err*? Howſoever the Apoſtles Interrogatories are unanſwerable: what, ſaith he; (e) *was Paul crucified for you? Or were ye baptized in the name of Paul?* Even ſo, was either *Luther* or *Calvin* crucified for you? Or were ye baptized into the name either of *Luther* or *Calvin*, or any other man? That any one of you ſhould ſay, I am of *Luther*; or any other, I am of *Calvin*; and I of him, and I of him? What is *Calvin* or *Luther*, nay, (f) *what is Paul or Apollo, but Miniſters by whom ye believed?* That is to ſay, *Inſtruments*, but not *Lords* of your belief.

b 1 Joh. 4. 1.
c Act. 17. 11.
d 1 Cor. 3. 4.
e 1 Cor. 1. 13.
f 1 Cor. 3. 5.

To ſum up, and to conclude this *firſt point* then. To do God and our ſelves right, it is neceſſary we ſhould with our utmoſt ſtrength maintain *the doctrine* and *power* of that *liberty* wherewith Chriſt hath endowed his Church, without either *uſurping the maſtery* over others, or *ſubjecting* our ſelves to their *ſervitude*: ſo, as to ſurrender either our *judgments* or *conſciences*, to be wholly diſpoſed according to *the opinions* or *wills* of men, though of never ſo excellent piety or parts. But yet leſt while we ſhun one extreme, we fall into another, as (the Lord be merciful unto us) we are very apt to do; leſt while we ſeek to *preſerve* our liberty that we do not *loſe* it, we *ſtretch* it too far, and ſo *abuſe* it: the Apoſtle therefore in the next clauſe of *the Text* putteth in a caveat for that alſo, (*not uſing your liberty for a cloak of maliciouſneſs.*) Whence ariſeth our *ſecond Obſervation*. We muſt ſo maintain our *liberty*, that we *abuſe* it not: as we ſhall, if under the pretence of *Chriſtian liberty*, we either adventure the doing of ſome *unlawful thing*, or omit the performance of any *requiſite duty*. (*As free and not uſing your liberty for a cloak of maliciouſneſs.*) 25.

The Apoſtles intention in the whole clauſe will the better appear, when we know what is meant by *Cloak*, and what by *Maliciouſneſs*. The Greek word ἐπικάλυμμα, which is no where elſe found in the whole New Teſtament but in this verſe only; ſignifieth properly any *Covering*: as the covering of (a) *badgers skins*, that was ſpread over the Tabernacle, is in the Septuagints Tranſlation called ἐπικάλυμμα. And it is very fitly tranſlated a *cloak*, (though it do not properly ſo ſignifie;) in reſpect of that notion wherein the word in our Engliſh Tongue is commonly and proverbially uſed: to note ſome fair and *colourable pretence*, 26.

a Exod. 16 14. & 36. 16.

pretence, wherewith we diſguiſe and conceal from the conuſance of others, the diſhoneſty and faultineſs of our intentions in ſome things practiſed by us. Our Saviour *Chriſt* ſaith of the obſtinate *Jews*, that had heard his Doctrine, and ſeen
b Joh. 15. 22. his Miracles, that (b) *they had no cloak for their ſin*, *Joh.* 15. he meaneth they had no colour of *plea*, nothing to pretend by way of *excuſe*. And St. *Paul* pro-
c 1 Theſ. 2. 5. feſſeth in the whole courſe of his Miniſtry not to have uſed at any time (c) *a cloak of covetouſneſs*, 1 Theſ. 2. that is, he did not under colour of preaching *the Goſpel*, endeavour to make *a prey* of them, or *a gain* unto himſelf. In both which places, the Greek word is προφασις, which ſignifieth a fair *ſhew*, *pretence*, or *colour*; which we uſe to call a *cloak*.

27. It is a corruption very common among us; whatſoever we are within, yet
a Gal. 6. 12. we deſire (a) ευπροσωπησαι, *to make a fair ſhew* outwardly, and to make bright
b Mat. 23. 25. (b) *the outſide of the platter*, how ſluttiſh ſoever *the inſide* be. We are loth to *forbear* thoſe ſins, which we are aſhamed to *profeſs*: and therefore we *blanch* them, and *colour* them, and *cloak* them; that we may both do *the thing* we deſire, and yet miſs *the ſhame* we deſerve. A fault of an ancient original, and of
c Gen. 3. 7. long continuance: ever ſince (c) *Adam* firſt patcht together *a cloak* of *fig-leaves*, to cover the ſhame of his nakedneſs. Since which time, (unleſs it were ſome
d Iſa. 3. 9. deſperately prophane wretches, that being void of *ſhame* as well as *grace*, (d) *proclaim their ſins as Sodom*, and hide them not, but rather glory in them:) what
e *Nullum vitium eſt ſine patrocinio.* Sen. ep. 116. man ever wanted ſome handſom *cloak* or other to caſt over (e) the fouleſt and uglieſt tranſgreſſions? (f) *Saul* ſpareth *Agag*, and the fatter cattel, flat contrary to the Lords expreſs command: and the offering of *ſacrifice* muſt be *the cloak*.
f 1 Sam. 15. 15
g 1 Kin. 21. 13. (g) *Jeſabel* by moſt unjuſt and cruel oppreſſion murthereth *Naboth* to have his Vineyard: and the due puniſhment of *blaſphemy* muſt be *the cloak*. The covetous
h Mat. 23. 14. (h) *Phariſees* devour Widows houſes, and *devotion* muſt be *the cloak*. So in the Church of *Rome*, *Monkery* is uſed for *a cloak* of idleneſs and Epicuriſm; *The ſeal of confeſſion* for *a cloak* of packing treaſons, and diving into the ſecrets of all Princes and Eſtates: *Purgatory*, *Dirges*, *Indulgences*, and *Jubilees*, for *a cloak* of much rapine, and avarice. *Seneca* ſaid truly of moſt men, that they ſtudied
i Sen. Ep. 116. more (i) *excuſare vitia*, *quàm excutere*, rather ſollicitous how *to cloak* their faults, than deſirous *to forſake* them: and St. *Bernards* complaint is much like
k *Bernard.* it, both for truth and elegancy, that men did not ſet themſelves ſo much (k) *colere virtutes*, to exerciſe *true virtue*, and the power of godlineſs, as *colorare vitia*, to mask *foul vices* under the vizard of vertue and godlineſs. Alas, that our own daily experience did not too abundantly juſtifie the complaint in the various paſſages of common life; not *needful*, being ſo *evident*, and being ſo *many*, not *poſſible* to be now mentioned. We have a clear inſtance in *the Text*, and it ſhould grieve us to ſee it ſo common in the world: that the bleſſed *liberty* we have in Chriſt, ſhould become επικαλυμμα, *a cloak*, and that of *maliciouſneſs*.

28. You ſee what the *Cloak* is: ſee now what is *Maliciouſneſs*. Κακια is the word; which is properly rendred by *malice* or *maliciouſneſs*. And as theſe *Engliſh* words, and the *Latine* word *malitia*, whence theſe are borrowed; ſo likewiſe κακια in Greek, is many times uſed to ſignifie *one ſpecial kind* of ſin, which is directly oppoſite to brotherly love and charity, and the word is uſually ſo taken, whereſoever it is either ſet in oppoſition to ſuch *charity*, or elſe ranked with other ſpe-
a Rom. 1. 29. Col. 3. 8. Tit. 3. 3. cial ſins of the ſame kind, ſuch as are (a) *anger*, *envy*, *hatred*, and the like. And if we ſhould ſo underſtand it here, the ſenſe were good: for it is a very common thing in the world to offend againſt *brotherly charity*, under the colour of *Chriſtian liberty*; and doubtleſs our Apoſtle here intendeth the remedy of that abuſe alſo. Yet I rather conceive that the word *maliciouſneſs* in this place is to be taken in a larger comprehenſion, for all manner of *evil*, and of *naughtineſs*, according to the adequate ſignification of the Greek and Latine Adjectives, κακος

and

and *malus*, from whence the ſubſtantive uſed in the Text is derived. Of which *maliciouſneſs* ſo largely taken, that *ſpecial maliciouſneſs* before ſpoken of, is but a branch. The Apoſtles full purpoſe then in this clauſe of *the Text*, is to reſtrain all that abuſe of *Chriſtian liberty*, whereby it is made a *cloak* for the palliating of any wicked or ſinful practice in any kind whatſoever. And ſo underſtood, St. *Peters* admonition here is parallel'd with St. *Pauls* elſewhere; *Brethren* (ſaith he) *you have been called unto liberty: only uſe not your liberty for an occaſion to the fleſh*, Gal.5.13. To uſe liberty for *an occaſion to the fleſh*, and to uſe liberty for a *cloak of maliciouſneſs*; is the very ſame thing: and it is a very *great ſin*.

For the proof whereof I ſhall need to uſe no other arguments, than the words of *the Text* will afford. Firſt, every act of *maliciouſneſs* is a ſin: and ſecondly, to *cloak* it with a fair pretence, maketh it a greater ſin: but then thirdly, to uſe *Chriſtian liberty* for the cloak, giveth a farther addition to it, and maketh it a greater ſin. Firſt, it is a ſin to do any act of *maliciouſneſs*, Κακία and κακία we know are *conjugata*, and do mutually infer each other. It is a ſuperfluous thing, and ſuch as we might well enough be without: (a) περισσείαν κακίας, *ſuperfluity of maliciouſneſs*, *Jam.*1. Nor ſo only, but it is an *hurtful thing*, and of a noxious and *malignant* quality, as leaven ſowring the whole lump of our ſervices to God; (b) ζύμη κακίας, *the leaven of maliciouſneſs*, 1 *Cor.*5. It is a thing to be repented of; (c) μετανόησον ἀπὸ τῆς κακίας, *repent of this thy* wickedneſs or *maliciouſneſs*, ſaith St. *Peter* to *Simon Magus*, Act.8. It is a thing to be caſt away from us, and *abominated* as a filthy garment or polluted cloth: (d) ἀποθέμενοι πᾶσαν κακίαν, *laying aſide* or caſting away *all maliciouſneſs*, ſaith the ſame Apoſtle again in the firſt verſe of this Chapter.

29. 1. 2. 3. 4.

(a) Jam.1.21. (b) 1 Cor.5.8. (c) Acts 8.22. (d) 1 Pet.2.1.

It is evil then to *do* any act of *maliciouſneſs*: but much worſe when we have ſo done, to *cloak* it with a *fair pretence*. For beſides that all things howſoever *cloaked* and covered from the eyes of men, are (a) *naked and open unto the eyes of him with whom we have to do*; this *cloaking* of our ſins is but a farther evidence of our *hypocriſie* in his ſight: who as he is a God of *pure eyes*, and therefore cannot but hate *all ſin*; ſo is he a God that loveth a *pure heart*, and therefore of all ſins hateth *hypocriſie*. They that by injuſtice and oppreſſion devour widows houſes, ſhall certainly receive *damnation* for that, but if withal they do it under the colour of devotion, and of *long prayers*, (b) προφάσει μακρᾶ, they ſhall receive *the greater damnation* for that alſo.

30. (a) Heb 4.13. (b) Mat.23.13.

But if men will needs be *hypocrites*, and muſt have a *cloak* for their *maliciouſneſs*: they might yet at leaſt bethink themſelves of ſomewhat elſe of lighter price to make *a cloak* of; and not to uſe to ſo baſe a purpoſe ſo rich a ſtuff, as is this bleſſed *liberty* which the Son of God hath purchaſed with his moſt precious bloud. As in nature, *corruptio optimi peſſima*: ſo in morality, by how much better any thing is in *the right uſe* of it, by ſo much is it worſe in *the abuſe*. As the *quickeſt* ſpirited *Wine* hath the ſowreſt lees; and *the beſt wit* miſgoverned is the moſt pernicious; and an *Angel* when he falleth becometh a *Devil*. So to uſe this *liberty* which is a ſpiritual thing, *for an occaſion to the fleſh*, to take this *liberty* which (if I may ſo ſpeak) is the very *livery-cloak* of the ſervant of God, and to make it a *cloak of maliciouſneſs* for the ſervice of ſin: muſt needs be preſumption in an high degree, and an unſufferable abuſe.

31.

Now we ſee how great a ſin it is thus to abuſe our *liberty*, it will be needful in the next place to enquire more particularly, wherein this *abuſe* conſiſteth, that ſo we may be the better able to avoid it. We are therefore to know, that *Chriſtian liberty* may be uſed, or rather abuſed for *a cloak of maliciouſneſs*, theſe four ways following. *Firſt*, we may make it *a cloak of maliciouſneſs*, if we hold our ſelves by vertue thereof diſcharged from our *obedience*, either to the whole *moral Law* of God, or to any part of it. Where, to omit thoſe that out of the

32.

wretched (*a*) prophaneneſs of their own hearts, pervert this branch of *Evangelical doctrine*, as they do all the reſt, to their own deſtruction. *As a Spider* turneth the juyce of the ſweeteſt and moſt medicinable herbs into poyſon: ſo theſe (b) *turn the grace of God into wantonneſs*, and *the liberty* they have in Chriſt into a prophane *licentiouſneſs*. Great offenders this way are *the Libertines* and *Antinomiſts*, who quite cancel the whole *Law of God*, under the pretence of *Chriſtian Liberty*, as if they that were in *Chriſt*, were no longer tied to yield obedience to *the Moral Law*: which is a peſtilent error, and of very dangerous conſequence; Whereas our bleſſed Saviour himſelf, hath not only profeſſed that he came not to *deſtroy the Law*, but expreſly forbidden any man to think ſo of him. (c *Think not that I came to deſtroy the Law, I came not to deſtroy it, but to fulfill it.*) And St. *Paul* rejecteth the conſequence with an *abſit*, as both unreaſonable and impious, if any man ſhould conclude, that by preaching the righteouſneſs of faith, *the Law* were aboliſhed, (d) *Do we then make void the Law through faith? God forbid*: *yea*, (ſaith he, rather) *we eſtabliſh the Law*, Rom. 3.

a *Noli ergo libertate abuti ad liberè peccandum.* Aug. in Joh. tract. 41.

b Jude ver. 4.

c Mat. 5. 17. *V. Auguſtin*, li. 17, 18, &c. *contra Fauſtum Manichæum fuſe*; & *in quæſt. V. & N. T. quæſt* 69.

d Rom. 3. ult.

33.

But they interpret thoſe words of Chriſt in this ſenſe, *He came not to deſtroy the Law, but to fulfill it*: that is, he came not to *deſtroy* it without *fulfilling* it firſt, but by *fulfilling* it in his own perſon, he hath *deſtroyed* it unto the perſon of every believer: and therefore is Chriſt ſaid to be (a) *the end of the Law to every one that believeth*, Rom. 10. Whence it is that the faithful are ſaid to be (b) *freed* from the Law, *delivered* from the Law, (c) *dead* to the Law, and to be (d) *no longer under the Law*, and other like ſpeeches there are many every where in the New Teſtament. I acknowledge both, their Expoſitions to be *juſt*, and all theſe allegations *true*: yet not *ſufficient* to evict their concluſion. Not to wade far into a controverſie, which I had not ſo much as a thought to touch upon, when I fixed my choice upon this Scripture: It ſhall ſuffice us to propound *one diſtinction*, which well heeded, and rightly applied, will clear the whole point concerning *the abrogation* and *obligation* of *the Moral Law* under the New Teſtament, and cut off many needleſs curioſities, which lead men into error. *The Law* then may be conſidered either *as a Rule*, or *as a Covenant*. Chriſt hath freed all believers from *the rigour* and *curſe* of the Law, conſidered *as a Covenant*: but he hath not freed them from *obedience* to the Law, conſidered *as a Rule*. And all thoſe Scriptures that ſpeak of *the Law* as if it were abrogated or annulled, take it conſidered *as a Covenant*; thoſe again that ſpeak of the Law as if it were ſtill in force, take it conſidered *as a Rule*. The Law *as a Covenant*, is *rigorous*; and under that *rigour* we now are not, if we be in Chriſt: but the Law *as a Rule*, is *equal*; and under that *equity* we ſtill are, though we be in Chriſt.

a Rom. 10. 4. *Finis perficiens, non interficiens*, Aug. 2. contr. adverſ. legis 7.

b Rom. 7. 6.

c Rom. 7. 4. Gal. 2. 19.

d Rom. 6. 14. Gal. 5. 18.

34.

The Law *as a Rule* only ſheweth us, what is good and evil, what we are to do, and not to do. (a *He hath ſhewed thee, O man, what is good, and what the Lord requireth of thee*;) without any *condition* annexed either of *reward* if we obſerve it, or of *puniſhment* if we tranſgreſs it. But the Law, *as a Covenant*, exacteth *punctual* and *perſonal performance* of every thing that is contained therein, with a *condition* annexed of Gods *acceptance*, and of *bleſſing*, if we perform it to the full; but of his *wrath* and *curſe* upon us, if we fail in any thing. Now by reaſon of tranſgreſſion, we having all broken that *Covenant*, the Law hath his work upon us, and involveth us all in (b) *the Curſe*: ſo as by (c) *the Covenant of the Law* no fleſh living can be juſtified. Then cometh in *Chriſt*: who ſubjecting himſelf for our ſakes to *the Covenant of the Law*, firſt *fulfilleth* it in his own perſon, but in our behalf, as our ſurety; and then *diſannulleth* it, and inſtead thereof eſtabliſheth (d) *a better Covenant* for us, even *the Covenant of Grace*. So that now as many as believe, are free from *the Covenant* of the Law, and from *the Curſe* of the Law; and ſet under *a Covenant* of Grace, and under *promiſes*

a Mic. 6. 8.

b Gal. 3. 10.

c Ibid. verſ. 11.

d Heb. 8. 6.

promiſes of Grace. There is a tranſlation then of *the Covenant:* but what is all this to *the Rule?* That ſtill is where it was: even as the nature of good and evil is ſtill the ſame it was. And *the Law* conſidered *as a Rule*, can no more be aboliſhed or changed, than can the nature of *good* and *evil* be aboliſhed or changed. It is our ſingular comfort then, and the happieſt fruit of our *Chriſtian liberty*, that we are freed by Chriſt, and through faith in him from *the Covenant* and *Curſe of the Law*: but we muſt know that it is our duty, notwithſtanding *the liberty* that we have in Chriſt, to frame our lives and converſations according to *the Rule of the Law*. Which if we ſhall neglect under the pretence of our *Chriſtian liberty*; we muſt anſwer for both: both for *neglecting* our duty, and for *abuſing* our liberty. And ſo much for the firſt way.

The *ſecond way*, whereby our *liberty* may be uſed *for a cloak of maliciouſneſs*; 35.
is, when we ſtretch it in the uſe of things that are indeed *indifferent* beyond the juſt bounds of *ſobriety*. Many men that would ſeem to make conſcience of their way, will perhaps ask the opinion of ſome Divine, or other learned man, whether ſuch or ſuch a thing be *lawful* or no; and if they be once perſwaded that it is *lawful*, they then think they have *free liberty* to uſe it in what *manner* and *meaſure* they pleaſe: never conſidering what (a) *caution* and *moderation* is required even in *lawful things* to uſe them *lawfully*. St. *Gregories* rule is a good one, (b) *Semper ab illicitis, quandoque & à licitis:* things unlawful we muſt never do; nor ever lawful things, but with due reſpect to our *Calling*, and other concurrent (c) *Circumſtances*. *Wine* and *Muſick*, and gorgeous *Apparel*, and delicate *Fare*, are ſuch things as God in his goodneſs hath created and given to the children of men for their comfort; and they may uſe them lawfully, and take comfort in them as their portion: but he that ſhall uſe any of them *intemperately*, or *unſeaſonably*, or *vainly*, or *waſtefully*, abuſeth both them and himſelf. And therefore we ſhall often find both the things themſelves condemned, and thoſe that uſed them blamed in the Scriptures. The men of *Iſrael* for (d) *ſtretching themſelves upon their Couches, and eating the Lambs out of the flock, and chaunting to the ſound of the Viol, and drinking Wine in bowls*, Amos 6. And the women for their (e) *bracelets, and ear-rings, and wimples, and criſping-pins*, and their other bravery in *Iſa.* 3. And the rich man for (f) *faring deliciouſly, and wearing fine linen* in the Parable, *Luke* 16. Yea, our Saviour himſelf pronounceth a woe againſt (g) them that *laugh*, *Luke* 6. And yet none of all theſe things are or were in *themſelves* unlawful: it was *the exceſs* only, or other *diſorder* in the uſe of them, that made them obnoxious to reproof. Though ſome in their heat have ſaid ſo, yet who can reaſonably ſay, that *horſe-matches*, or playing at *cards* or *dice*, are in themſelves wholly *unlawful*? And yet on the other ſide, what ſober wiſe man, becauſe the things are *lawful*, would therefore approve of that vain and ſinful expence which is oftentimes beſtowed by men of mean eſtates, in *the dieting* of Horſes, and *wagering* upon them, or of that exceſſive abuſe of *gaming*, wherein thouſands of our Gentry ſpend, in a manner, their whole *time*, and conſume away their whole *ſubſtance*, both which ought to be far more precious unto them? I might inſtance in many other things in like manner. In all which, we may eaſily err either in point of *judgment*, or *practice*, or both; if we do not wiſely ſever *the uſe* from *the abuſe*. Many times becauſe *the abuſes* are common and great, we peeviſhly *condemn* in others *the very uſe* of ſome *lawful things*. And many times again, becauſe there is evidently a *lawful uſe* of the things, we impudently *juſtifie* our ſelves in the very *abuſes* alſo. That is fooliſh *preciſeneſs* in us; and this prophane *partiality*: by that we *infringe* our brethrens liberty; by this *pollute* our own. The beſt and ſafeſt way for us in all *indifferent things* is this: to be indulgent to *others*, but ſtrict to *our ſelves*; in allowing them *their liberty* with the moſt, but taking *our own liberty* ever with the leaſt.

a *Becauſe we are free, we may not run wild.* Hall. 15. Contempl 3.
b *Gregor.*
c *Quadam quæ licent, tempore & loco mutato non licent.* Sen. controv. 23.
d Amos 6.4,6.
e Iſa 3.18,23.
f Luk. 16.19.
g Luke 6.25.

36. But is not this to *preach* one thing, and *do* another? Ought not our *Doctrine* and our *Practice* to go together? It is most true, they ought so to do: Neither doth any thing I have said, make to the contrary. What we may *doctrinally* deliver to be *absolutely necessary*, we may not in our own *practice* omit: and what we may *doctrinally* condemn as *simply unlawful*, we are bound in our own *practice* to forbear. But things of a middle and *indifferent nature*, we may not (*doctrinally*) either *impose* them as necessary, neither *forbid* as unlawful; but leave *a liberty* in them both for other men and our selves to use them, or not to use them, as particular *circumstances*, and *occasions*, and other *reasons* of conveniency shall lead us. And in these things both we must *allow* others *a liberty*, which for some particular reasons it may not be so fit for us to *take*; and we may also tie our selves to that *strictness* for some particular reasons, which we dare not to *impose* upon others. It was a foul fault, and blame-worthy in the
a Mat. 23. 4. Scribes and Pharisees, to tie (a) *heavy burdens upon other mens shoulders, which they would not touch with one of their fingers*: but if they should (without superstition, and upon reasonable inducements) have laid such *burdens* upon themselves, and not *imposed* them upon others; for any thing I know, they had been blameless. There are many things which in my conscience are not absolutely and *in Thesi necessary* to be done; which yet in *Hypothesi* for some *personal respects* I think so fit for me to do, that I should resolve to undergo some inconveniency rather than *omit* them; still reserving *to others* their *liberty* to do as they should see cause. There are again many things which in my conscience are not absolutely and *in Thesi unlawful* to be done; which yet *in Hypothesi*, and for the like *personal respects*, I think so *unfit* for me to do, that I should resolve to undergo some inconvenience rather than *do* them: yet still reserving *to others* the like *liberty* as before, to do as they should see cause. It belongeth to every sober Christian advisedly to consider, not only what in it self may *lawfully* be done or left undone; but also what in *godly wisdom* and discretion is *fittest* for him to do, or not to do, upon all occasions, as the exigence of *present circumstances* shall require. He that without such due consideration will do all he may do at all times, under colour of *Christian liberty*, he shall undoubtedly sometimes use his liberty for *a cloak of maliciousness*. And that is the second way, by using it *excessively*.

37. It may be done a *third way*, and that is by using it *uncharitably*, which is the case whereon I told you St. *Paul* beateth so often. When we use our *liberty* so,
a 1 Cor. 8. 9. as to (a) *stumble* the weak consciences of our brethren thereby, and will not remit in any thing the extremity of that *right* and *power*, we have in things of
b Rom. 15. 2. indifferent nature, (b) *to please our neighbour for his good unto edification*, at least
c Rom. 14. 15. so far as we may do it without greater inconvenience; we (c) *walk not charitably*: and if not *charitably*, then not *Christianly*. Indeed the case may stand so, that we cannot *condescend* to his infirmity without great *prejudice* either to our selves, or to the interest of some third person. As for instance; when *the Magistrate* hath positively already determined our *liberty* in the use of it *the one way*; we may not in such case redeem the offence of *a private brother* with our disobedience to *superiour authority* in using our liberty *the other way*: and other like cases there may be. But this I say, that where without great inconvenience
d Rom. 15. 1. we may do it; it is not enough for us to (d) *please our selves*, and to satisfie our
e Gal. 6. 2. own *consciences*, that we do but what we *lawfully* may: but we ought also to (e) *bear one anothers burdens*, and to forbear for one anothers sakes what otherwise we might do, and so to *fulfil the Law of Christ*. St. *Paul*, who hath forbid-
f 1 Cor. 7. 23. den us in one place to make our selves (f) *the servants of any man*, 1 Cor. 7.
g Gal. 5. 13. hath yet bidden us in another place (g) *by love to serve one another*, Gal. 5. 13. And his practice therein consenteth with his doctrine (as it should do in every
h 1 Cor. 9. 19. teacher of truth) for though he were (h) *free from all*, and knew it, and would

not

not (i) *be brought under the power of any*, yet in love he became (k) *ſervant to all, that by all means he might win ſome.* It was an excellent ſaying of *Luther*, (l) *Omnia libera per fidem, omnia ſerva per charitatem.* We ſhould know, and be *fully perſwaded* with the perſwaſion of *faith*, that all things are *lawful*: and yet withal we ſhould purpoſe and be fully reſolved for *charity*'s ſake to *forbear the uſe* of many things, if we find them *inexpedient.* He that will have his own way in every thing he hath *a liberty* unto, whoſoever ſhall take offence at it, maketh his *liberty* but a *cloak of maliciouſneſs*, by uſing it *uncharitably.*

i 1 Cor. 6. 12.
k 1 Cor. 9. 19, 22.
l Luther in Gal. 5.

38. The *fourth* and laſt way, whereby we may uſe our *liberty* for a cloak of maliciouſneſs, is, by uſing it *undutifully*, pretending it unto our *diſobedience* to lawful authority. The *Anabaptiſts* that deny all ſubjection to *Magiſtrates* in indifferent things, do it upon this ground, that they imagine *Chriſtian liberty* to be violated when by *humane Laws* it is determined either the one way or the other. And I cannot but wonder, that many of our brethren in our own Church, who in the queſtion of *Ceremonies* muſt argue from their *ground* (or elſe they talk of *Chriſtian liberty* to no purpoſe) ſhould yet hold off, before they grow to their *concluſion*: which to my apprehenſion ſeemeth by the rules of good diſcourſe to iſſue moſt naturally and neceſſarily from it. It were a happy thing for the peace both of this *Church*, and of their own *conſciences*, if they would in calm bloud review their own dictates in this kind; and ſee whether their own *principle* (which *the cauſe* they are ingaged in, maketh them *doat upon*) can be reaſonably defended; and yet *the Anabaptiſts inference* thence (which the evidence of *truth* maketh them to *abhor*) be fairly avoided. Yet ſomewhat they have to ſay for the proof of that their ground: which if it be ſound, it is good reaſon *we ſhould ſubſcribe* to it; if it be not, it is as good reaſon *they ſhould retract* it. Let us hear therefore what it is, and put it to trial.

39. *Firſt*, ſay they, *Eccleſiaſtical Conſtitutions* (for there is the quarrel) determine us preciſely *ad unum* in the uſe of indifferent things, which God and Chriſt have left free *ad utrumlibet.* 1. *Secondly*, by inducing a *neceſſity* upon the thing they enjoyn, they take upon them as if they could *alter the nature* of things, and make that to become *neceſſary* which is *indifferent*, which is not in the power of any man (but of God only) to do. 2. *Thirdly*, theſe *Conſtitutions* are ſo far preſſed, as if men were bound in conſcience to obey them, which taketh away *the freedom of the conſcience*: for if the conſcience be bound, how is ſhe free? 3. Nor ſo only, but *fourthly*, the things ſo enjoyned are by conſequence impoſed upon us as of *abſolute neceſſity* unto ſalvation, foraſmuch as it is neceſſary unto ſalvation, for every man to do that which he is bound in conſcience to do; by which device, *kneeling* at the Communion, *ſtanding* at the Goſpel, *bowing* at the name of Jeſus, and the like, become to be of *neceſſity* unto ſalvation. 4. *Fifthly*, ſay they, 5. theſe Conſtitutions cannot be defended but by ſuch Arguments as *the Papiſts* uſe for the eſtabliſhing of that their rotten Tenet, that *humane Laws bind the conſcience* as well as Divine. Than all which premiſſes, what can be imagined more contrarious to true *Chriſtian liberty?*

40. In which *Objections* (before I come to their particular anſwer) I cannot but obſerve the unjuſt (I would we might not ſay unconſcionable) *partiality* of the Objectors. 1. *Firſt*, in laying the accuſation againſt *the Eccleſiaſtical Laws* only: whereas their arguments (if they had any ſtrength in them) would as well conclude againſt *the Political Laws* in the Civil State, and againſt *domeſtical orders* in private Families, as againſt *the Laws Eccleſiaſtical*: yet muſt theſe only be guilty, and they innocent, which is not equal. Let them either *damn* them all, or *quit* them all: or elſe let them ſhew wherein they are unlike, which they have not yet done, neither can do. 2. *Secondly*, when they condemn the things enjoyned as *ſimply* and *utterly unlawful* upon quite other grounds; and yet keep a ſtir about *Chriſtian liberty*: for which argument there can be no place without

ſuppoſal

ſuppoſal of *indifferency*, (for Chriſt hath left us no *liberty* to unlawful things)
3. how can they anſwer this their manifeſt partiality? *Thirdly*, if they were put to ſpeak upon their conſciences, whether or no, if *power* were in their own hands, and *Church-affairs* left to their ordering, they would not *forbid* thoſe things they now diſlike, every way as *ſtrictly*, and with as much *impoſition of neceſſity*, as the Church preſently *enjoyneth* them; I doubt not but they would ſay *Yea*: and what equity is there in this dealing, to *condemn* that in *others*,
4. which they would *allow* in *themſelves*? *Fourthly*, in ſome things they are content to ſubmit to *the Eccleſiaſtical Conſtitutions* notwithſtanding their *Chriſtian liberty*, which *liberty* they ſtiffely pretend for their refuſal of other ſome: whereas the caſe ſeemeth to be every way equal in both; all being enjoyned by *the ſame authority*, and for *the ſame end*, and in *the ſame manner*. If their *liberty* be impeached *by theſe*; why not as much *by thoſe*? Or if obedience *to thoſe* may conſiſt with *Chriſtian liberty*; why not as well obedience *to theſe*? In allowing ſome, rejecting others, where there is the ſame reaſon of all: are they not very partial?

41. And now I come to anſwer their *arguments*, or rather *flouriſhes*, for they are in truth no better. That *firſt* allegation, that the determining of any thing *in unam partem* taketh away a mans *liberty* to it, is not true. For *the liberty* of a Chriſtian to any thing indifferent conſiſteth in this; that his *judgment* is throughly perſwaded of *the indifferency* of it: and therefore it is the determination of the judgment, in *the opinion* of the thing, not *the uſe* of it, that taketh away *Chriſtian liberty*. Otherwiſe not only *Laws* Political and Eccleſiaſtical: but alſo all *Vows*, *Promiſes*, *Covenants*, *Contracts*, and what not, that pitcheth upon any certain reſolution *de futuro*, ſhould be prejudicial to *Chriſtian Liberty*: becauſe they do all *determine* ſomething *in unam partem*, which before was free and indifferent *in utramque partem*. For example: If my friend invite me to ſup with him, I may by no means *promiſe* him to come; becauſe *the liberty* I had before to go, or not to go, is now *determined* by making ſuch a *promiſe*: neither may a young man bind himſelf an Apprentice, with any certain *Maſter*, or to any certain *Trade*, becauſe *the liberty* he had before of placing himſelf indifferently with that *Maſter*, or with another, and in that *trade*, or in another, is now *determined* by ſuch a *contract*. And ſo it might be inſtanced in a thouſand other things. For indeed to what purpoſe hath God left indifferent things *determinable* both ways by *Chriſtian liberty*, if they may never be *actually determined* either way, without impeachment of that *liberty*? It is a very vain *power*, that may not be brought into *act*; but God made no *power* in vain. Our Brethren, I hope, will wave this *firſt Argument*, when they ſhall have well examined it: unleſs they will frame to themſelves under the name of *Chriſtian liberty*, a very *Chimæra*, a *non ens*, a meer *notional liberty*, whereof there can be no uſe.

42. That which was alledged *ſecondly*, that they that make ſuch *Laws*, take upon them *to alter the nature of* things, by making *indifferent* things to become *neceſſary*, being ſaid *gratis* without either *truth* or *proof*, is ſufficiently anſwered by the bare denial. For they that make *Laws* concerning *indifferent things*, have no intention at all to meddle with *the nature* of them; they leave that *in medio* as they found it: but only for ſome reaſons of conveniency to order *the uſe* of them; the indifferency of their nature ſtill being where it was. Nay, ſo far is *our Church* from having any intention of taking away *the indifferency* of thoſe things which for order and comlineſs ſhe enjoyneth; that ſhe hath by her publick *declaration* proteſted the contrary: wherewith they ought to be ſatisfied. Eſpecially ſince her ſincerity in that declaration (that none may cavil, as if it
1. were *proteſtatio contraria facto*) appeareth by theſe *two* moſt clear Evidences
2. among many other; in that ſhe both alloweth *different rites* uſed in other Churches,

Churches, and alſo teacheth her own rites to be *mutable*: neither of which ſhe could do, if ſhe conceived *the nature* of the things themſelves to be *changed*, or their *indifferency* to be removed by her *Conſtitutions*.

Neither is that true, which was *thirdly* alledged, that where men are bound in conſcience to obey, there the *conſcience* is not left *free*; or elſe there would be a contradiction. For there is no *contradiction*, where the Affirmative and Negative are not *ad idem*, as it is in this caſe. For *Obedience* is one thing, and *the Thing commanded* another; The *Thing* is commanded by *the Law of man*, and in regard thereof the conſcience is *free*: but *Obedience* to men is commanded by *the Law of God*, and in regard thereof the conſcience is *bound*. So that we are bound in conſcience to *obedience* in indifferent things lawfully commanded; *the conſcience* ſtill remaining no leſs *free* in reſpect of *the things* themſelves ſo commanded, than it was before. And you may know it by this; In Laws *properly humane* (ſuch as are thoſe that are made concerning *indifferent* things) the *Magiſtrate* doth not, nor can ſay; This you are bound in conſcience to do, and therefore I command you to do it: as he might ſay, if *the bond* of obedience did ſpring from *the nature* of the things commanded. But now when *the Magiſtrate* beginneth at the other end, as he muſt do, and ſaith, I command you to do this or that, and therefore you are bound in conſcience to do it: this plainly ſheweth, that *the bond* of obedience ariſeth from that *power* in *the magiſtrate*, and *duty* in *the ſubject*, which is of divine Ordinance. You may obſerve therefore that in *humane Laws* not meerly ſuch (that is, ſuch as are eſtabliſhed concerning things ſimply *neceſſary*; or meerly *unlawful*;) the Magiſtrate may there derive *the bond* of obedience from the nature of *the things* themſelves. As for example, if he ſhould make *a Law* to inhibit *Sacriledge* or *Adultery*; he might then well ſay, You are bound in conſcience to abſtain from theſe things, and therefore I command you ſo to abſtain: which he could not ſo well ſay in *the Laws* made to inhibit the eating of *fleſh*, or the tranſportation of *Grain*. And the reaſon of the difference is evident: becauſe thoſe former Laws are rather *Divine* than *Humane* (*the ſubſtance* of them being *divine*, and but *the ſanction* only *humane*) and ſo bind by their *immediate vertue*, and in reſpect of *the things* themſelves therein commanded: which the latter being meerly humane (both for *ſubſtance* and *ſanction*) do not.

The conſideration of which difference, and the reaſon of it, will abundantly diſcover the vanity of the *fourth* allegation alſo: wherein it was objected, that the things enjoyned by *the Eccleſiaſtical Laws* are impoſed upon men as *of neceſſity* to ſalvation: Which is moſt untrue. Remember once again, that *obedience* is one thing; and the *things commanded* another. *Obedience* to lawful Authority is a duty commanded by God himſelf, and in his Law, and ſo is a part of that (a) *holineſs without which no man ſhall ſee God*: but *the things* themſelves commanded by lawful Authority, are neither in truth *neceſſary* to ſalvation, nor do they that are in Authority *impoſe* them as ſuch. Only they are *the object* (and that but *by accident* neither and *contingently*, not neceſſarily) about which that *obedience* is converſant, and wherein it is to be exerciſed. An example or two will make it plain. We know, every man is bound in conſcience to imploy himſelf in the works of his *particular calling* with faithfulneſs and diligence; and that faithfulneſs and diligence is a branch of that *holineſs* and *righteouſneſs* which is neceſſary unto ſalvation. Were it not now a very fond thing and ridiculous, for a man from hence to conclude, that therefore drawing of *wine*, or making of *ſhooes*, were neceſſary to ſalvation, becauſe theſe are the proper imployment of the *Vintners* and *Shoomakers* Calling, which they in conſcience are bound to follow, nor may without ſin neglect them? Again, if *a Maſter* command his *ſervant* to *go* to the *market*, to *ſell* his corn, and to *buy* in proviſion for his houſe, or to *wear* a livery of ſuch or ſuch a colour and faſhion:

43.

a Heb. 12. 14.

faſhion: in this caſe who can reaſonably deny but that *the ſervant* is bound in conſcience to do the very things *his maſter* biddeth him to do; to *go*, to *ſell*, to *buy*, to *wear*? And yet is there any man ſo forſaken of common ſenſe, as thence to conclude, that *going* to market, *ſelling* of corn, *buying* of meat, *wearing* a blue coat, are *neceſſary to ſalvation*? Or that *the Maſter* impoſeth thoſe things upon the ſervant as of *neceſſity unto ſalvation*? The obligation of *the ſervants conſcience* to do the things commanded, ariſeth from the force of that *divine Law* which bindeth *ſervants* to obey their *maſters* in lawful things. *The maſter* in the things he ſo commandeth, hath no particular *actual reſpect* to *the conſcience* of his ſervant, (which perhaps all that while never came within his thoughts,) but meerly reſpecteth his own occaſions and conveniences. In this example as in a glaſs, let *the Objectors* behold the lineaments and feature of their own Argument. Becauſe *kneeling*, *ſtanding*, *bowing*, are commanded by *the Church*, and the people are bound in conſcience to obey *the Laws* of the Church; therefore *the Church* impoſeth upon the people *kneeling*, *ſtanding*, and *bowing*, as *neceſſary* to ſalvation.

44. If that which they *object*, were indeed true, and that *the Church* did impoſe theſe *Rites* and *Ceremonies* upon the people, as *of neceſſity to ſalvation*, and require to have them ſo accepted: doubtleſs *the impoſition* were ſo prejudicial to *Chriſtian liberty*, as that every faithful man were bound in conſcience for the maintenance of that liberty, to *diſobey* her authority therein, and to *confeſs* againſt the impoſition. But our *Church* hath been ſo far from any intention of doing that her ſelf, that by her foreſaid publick *declaration* ſhe hath manifeſted
a Hor. 1. Sat. 3. her utter diſlike of it in others. What ſhould I ſay more? (a) *Denique teipſum concute.* It would better become *the Patriarchs* of that party that thus deeply (but untruly) charge her; to look unto their own *cloaks*, dive into their own *boſoms*, and ſurvey their own *poſitions* and *practice*: if happily they may be able to clear themſelves of trenching upon *Chriſtian liberty*, and enſnaring *the conſciences* of their brethren, and impoſing upon their *Proſelytes* their own traditions
b Col. 2. 21. of *kneel not*, *ſtand not*, *bow not*, (like thoſe mentioned *Col.* 2. of (b) *touch not*, *taſte not*, *handle not*) requiring to have them accepted of the people even as *of neceſſity unto ſalvation.* If upon due examination they can acquit themſelves in this matter, their accounts will be the eaſier: but if they cannot, they ſhall find, when the burden lighteth upon them, that it will be no light matter to have been themſelves guilty of that very crime, whereof they have unjuſtly accuſed others.

45. As for *conſent with the Papiſts* in their doctrine concerning the power that *mens Laws* have over the conſcience, which is *the laſt* objection: it ought not to move us. We are not aſhamed to conſent with them, or any others, in any *truth.* But in this point we differ from them, ſo far as they differ from the truth: which *difference* I conceive to be, neither ſo *great* as ſome men, nor yet ſo *little* as other ſome men would make it. They teach that *Humane Laws*, eſpecially the *Eccleſiaſtical*, bind the conſciences of men, not only in reſpect of *the obedience*, but alſo in reſpect of *the things themſelves* commanded, and that by their own *direct immediate* and
1. *proper* vertue. In which doctrine of theirs, three things are to be miſliked. *Firſt*, that they give a preheminence to *the Eccleſiaſtical Laws* above *the Secular* in this power of binding. We may ſee it in them, and in theſe *objectors*; how men will run into *extremities* beyond all reaſon, when they give themſelves to be led
a Hor. 1. Ep. 17. by *corrupt reſpects.* As he ſaid of himſelf and his fellow-Philoſophers, (a) *Scurror ego ipſe mihi, populo tu*: ſo it is here. They of *Rome* carried with a wretched deſire to *exalt the Papacy*, and indeed the whole *Clergy*, as much as they may, and to *avile* the *ſecular powers* as much as they dare; they therefore aſcribe this power over the conſcience to *the Eccleſiaſtical Laws* eſpecially, but do not ſhew themſelves all out ſo zealous for *the Secular.* *Ours* at home on the contrary,

out of an appetite they have to bring in a new *platform of Diſcipline* into the Church, and for that purpoſe to preſent *the eſtabliſhed government* unto the eyes and the hearts of the people in as deformed a ſhape as they can; quarrel *the Eccleſiaſtical Laws*, eſpecially for tyrannizing over the conſcience, but do not ſhew themſelves ſo much aggrieved at *the ſecular*. Whereas the very truth is, whatſoever advantages *the ſecular* powers may have above *the Eccleſiaſtical*, or *the Eccleſiaſtical* above *the ſecular* in other reſpects; yet as to the power of *binding the conſcience*, all humane Laws in general are of like reaſon, and ſtand upon equal terms. It is to be miſliked, *ſecondly*, in the Romiſh doctrine, that 2.
they ſubject the conſcience to *the things themſelves* alſo, and not only tie it to *the obedience*; whereby they aſſume unto themſelves (*interpretativè*) the power of altering *the nature* of the things by removing of their *indifferency*, and inducing a *neceſſity*: for ſo long as they remain indifferent, it is certain they cannot bind. And *thirdly* and principally it is to be miſliked in them, that they would 3.
have this *binding power* to flow from the proper and inherent vertue of *the Laws* themſelves *immediately* and *per ſe*; which is in effect to equal them with *the divine Law*: for what can that do more? Whereas *humane Laws* in things not repugnant to *the Law of God*, do bind the conſcience indeed to obedience, but it is by *conſequent*, and by vertue of a former *Divine Law*, commanding us in all lawful things to obey the ſuperiour powers.

But whether *mediately* or *immediately*, may ſome ſay, whether *directly* or *by* 46.
conſequent, whether by its own or by a borrowed vertue; what is it material to be argued, ſo long as the ſame effect will follow, and that as intirely to all intents and purpoſes, the one way as well as the other? As if *a debt* be alike recoverable; it skilleth not much whether it be due upon *the original bond*, or upon an *aſſignment*. If they may be ſure to be *obeyed*, the higher powers are ſatisfied: Let Scholars wrangle about *words* and *diſtinctions*; ſo they have *the thing*, it is all they look after. This *Objection* is in part true, and for that reaſon the differences in this controverſie are not altogether of ſo great conſequence as they have ſeemed to ſome. Yet they that think the difference either to be none at all, or not of conſiderable moment, judge not aright. For albeit it be all one in reſpect of *the governours*, whence *the obligation of Conſcience* ſpringeth, ſo long as they are *conſcionably obeyed*, as was truly alledged: Yet unto *inferiours*, who are bound in conſcience to yield *obedience*, it is not all one; but it much concerneth them to underſtand *whence* that obligation ariſeth, in reſpect of this very point whereof we now ſpeak, of *Chriſtian liberty*, and for two weighty and important conſiderations.

For *firſt*, " If the obligation ſpring as they would have it from *the Conſtitu-* 47.
" *tion* it ſelf, by the *proper* and *immediate* vertue thereof; then the conſcience
" of the ſubject is tied to obey *the Conſtitution* in the rigour of it: whatſoever
" *occaſions* may occur, and whatſoever other *inconveniences* may follow there-
" upon: ſo as he ſinneth mortally, who at any time, in any caſe, (though of
" never ſo great neceſſity) doth otherwiſe than the very letter of *the Conſtitu-*
" *tion* requireth, (yea, though it be *extra caſum ſcandali & contemptûs.*) Which
" were an heavy caſe, and might prove to be of very pernicious conſequence;
" and is indeed repugnant to *Chriſtian liberty*, by enthralling the conſcience
" where it ought to be free. But if, on the other ſide, which is the truth, *the*
" *Conſtitution* of the Magiſtrate bind the conſcience of the ſubject, not *imme-*
" *diately* and by its own vertue, but by *conſequent* only, and by vertue of that
" Law of God which commandeth all men to obey their ſuperiours in lawful
" things: then is there *a liberty* left to the ſubject, in caſes *extraordinary*, and
" of ſome *preſſing neceſſity*, not otherwiſe well to be avoided, to do otherwiſe
" ſometimes than *the Conſtitution* requireth. And he may ſo do with a free con-
" ſcience. So long as he is ſure of theſe *two* things: Firſt, that he be driven

"thereunto by a *true* and *real*, and not by a pretended *neceſſity* only; and *ſe-*
"*condly*, that in *the manner* of doing he uſe ſuch godly diſcretion, as neither
"to ſhew the leaſt *contempt* of the Law in himſelf, nor to give ill *example* to
"others to deſpiſe Government or Governours. And this *firſt* difference is
"material.

48. And ſo is *the ſecond* alſo, if not much more; which is this. "If the Magi-
"ſtrates *Conſtitution* did bind the conſcience *virtute propria*, and *immediately*;
"then ſhould the conſcience of the ſubject be bound to obey *the Conſtitution* of
"the Magiſtrate *ex intuitu præcepti*, upon the bare *knowledge*, and by the bare
"*warrant* thereof, without farther enquiry: and conſequently ſhould be bound
"to obey as well in *unlawful* things, as *lawful*. Which conſequence (though
"they that teach otherwiſe will not admit) yet in truth they cannot avoid:
"for *the proper* and *immediate cauſe* being ſuppoſed, *the effect* muſt needs follow.
"Neither do I yet ſee what ſufficient reaſon they that think otherwiſe can ſhew,
"why *the conſcience of the ſubject* ſhould be bound to obey *the Laws* of the
"Magiſtrate in *lawful* things, and not as well in *unlawful* things. The true
"reaſon of it is well known to be this, even becauſe God hath commanded us
"to obey in *lawful* things, but not in *unlawful*. But for them to aſſign this
"reaſon, were evidently to overthrow their own *Tenent*: becauſe it evidently
"deriveth the bond of conſcience from a *higher power* than that of *the Magi-*
"*ſtrate*, even the Commandment of God. And ſo the Apoſtles indeed do
a Rom. 13. 1, 6. both of them derive it. St. *Paul* in *Rom.* 13. men muſt (*a*) be ſubject to *the*
higher powers: Why? Becauſe *the powers are commanded of God*; And that *for*
conſcience ſake too: Why? Becauſe the Magiſtrates are *the Miniſters of God*.
Neither may they be *reſiſted*: And why? Becauſe to reſiſt them is *to reſiſt the*
Ordinance of God. That is St. *Pauls* doctrine. And St. *Peter* accordeth with
b 1 Pet. 2. 13. him. (b) *Submit your ſelves* (ſaith he) *to every ordinance of man*. What, for
c *Cum Chriſto jubente ſervis homini, non illi ſervis ſed ei qui juſſit.* Aug. in Pſal. 124. the *mans* ſake? Or for the *ordinance* ſake? No: but *propter Dominum*, for the
Lords ſake, *ver.* 13. And all this may very well ſtand with *Chriſtian liberty*: for
the conſcience all this while is (*c*) ſubject to none but God.

49. By theſe Anſwers to their *Objections*, you may ſee what little reaſon ſome
men have to make ſo much noiſe as they do about *Chriſtian liberty*. Whereupon
if I have inſiſted far beyond both your *expectations*, and my own firſt *purpoſe*:
I have now no other thing whereby to excuſe it, but the earneſtneſs of my deſire,
if it be poſſible, to contain within ſome reaſonable bounds of *ſobriety* and *duty*,
thoſe of my brethren, who think they can never run far enough from *ſuperſtition*,
unleſs they run themſelves quite out of their allegiance. There are ſundry other
things, which I am forced to paſs by, very needful to be rightly underſtood,
and very uſeful for the reſolution of many caſes of conſcience which may ariſe
from the joynt conſideration of theſe two points, of *Chriſtian Obedience*, and of
Chriſtian Liberty. For the winding of our ſelves out of which *perplexities*, when
they may concern us, I know not how to commend both to my own practice
and yours, a *ſhorter* and *fuller rule* of direction, than to follow *the clew* of this
Text: Wherein the Apoſtle hath ſet juſt bounds both to our *obedience* and
liberty. Bounds to our *obedience*; that we obey, ſo far as we may without pre-
judice to our *Chriſtian liberty*; in all our acts of *obedience* to our ſuperiours
ſtill keeping our conſciences *free*, by ſubjecting them to none but God. *Sub-*
mit your ſelves, &c. but yet *as free* and *as the ſervants of God*, and of none
beſides. Bounds to our *Liberty*; that (the freedom of our judgments and
conſciences ever reſerved) we muſt yet in the uſe of indifferent things moderate
our *liberty*, by ordering our ſelves according unto *Chriſtian ſobriety*, by con-
deſcending ſometimes to *our brethren* in *Chriſtian charity*, and by ſubmitting
our ſelves to the lawful commands of *our Governours* in *Chriſtian duty*. In any
of which reſpects if we ſhall fail, and that under the pretenſion of *Chriſtian*
liberty:

liberty: we ſhall thereby quite contrary to the expreſs direction of both the Apoſtles, but abuſe the name of liberty, *for an occaſion to the fleſh*, and *for a cloak of maliciouſneſs*.

[*As free, but not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.*]

And ſo I paſs from this *ſecond* to my *third* and laſt *Obſervation*; wherein, if I have been too long or too obſcure in the former, I ſhall now endeavour to recompence it, by being both ſhorter and plainer. *The Obſervation* was this: In the whole exerciſe both of *the liberty* we have in Chriſt, and of thoſe *reſpects* we owe unto men, we muſt evermore remember our ſelves to be, and accordingly behave our ſelves as thoſe that are *Gods ſervants*: in theſe laſt words, (*But as the ſervants of God,*) containing our *condition* and our *carriage*. By our condition, we are θεοῦ, *the ſervants of God*: and our carriage muſt be ὡς θεοῦ, *as the ſervants of God*. I ſhall fit my method to this diviſion; and *firſt* ſhew you ſundry *reaſons*, for which we ſhould deſire to be in this *Condition*, to be θεοῦ, *the ſervants of God*: and then give ſome *directions*, how we may frame our *carriage* anſwerably thereunto, to demean our ſelves ὡς θεοῦ, *as the ſervants of God*. 50.

For *the firſt*: We cannot imagine any conſideration, that may be found in any *ſervice* in the world, to render it *deſirable*; which is not to be found, and that in a far more eminent degree, in this *ſervice of God*. If *Juſtice* may provoke us, or *Neceſſity* enforce us, or *Eaſineſs* hearten us, or *Honour* allure us, or *Profit* draw us, to any ſervice: behold here they all concur; *the ſervice of God* and of Chriſt is excellently all theſe. It is of all other the moſt *juſt*, the moſt *neceſſary*, the moſt *eaſie*, the moſt *honourable*, the moſt *profitable* ſervice. And what would you have more? 51.

Firſt, it is the moſt *juſt* ſervice; whether we look at the title of *Right* on his part, or reaſons of *Equity* on ours. As for him, he is our Lord and Maſter *pleno jure*, he hath right to our beſt ſervices by a *threefold* title, like a treble cord, which Satan and all the powers of darkneſs cannot break or untwine. A right of *Creation*. (a *Remember, O Jacob, thou art my ſervant, I have formed thee; thou art my ſervant, O Iſrael*, Iſa. 44.) Princes and the great ones of the world expect from thoſe that are their *Creatures* (rather that are called ſo, becauſe they *raiſed* them, but in truth are not ſo, for they never *made* them;) yet they expect much *ſervice* from them, that they ſhould be forward *inſtruments* to execute their *pleaſures*, and to advance their *intentions*: how much more may the Lord juſtly expect from us who are every way his *Creatures*, (for he *raiſed* us out of the duſt, nay, he *made* us of nothing) that we ſhould be his *ſervants* to do his will, and *inſtruments* to promote his glory? Beſides this *Jus creationis*; he hath yet two other titles to our ſervices, *Jus redemptionis*, and *Jus liberationis*. He hath *bought* us out of the hands of our enemies, and ſo we are his by *purchaſe*: and he hath *won* us out of the hands of our enemies, and ſo we are his by *conqueſt*. We read often in the Law, of ſervants (b) *bought with money*, δοῦλοι ἀργυρώνητοι: and it is but reaſon, he that hath paid a *valuable conſideration* for a mans *ſervice*, ſhould have it. Now God hath *bought* us and redeemed us, (c) *not with corruptible things, as ſilver and gold, but with his own moſt precious bloud*. And being bought with ſuch a price, we are (d) *not our own*, to *ſerve the luſts* of our own fleſh; nor *any mans* elſe, that we ſhould be *the ſervants of men*; but his only that hath bought us and paid for us, to (e) *glorifie him both in our bodies and ſouls, for they are his*; *jure redemptionis*, by the right of Purchaſe and Redemption. Again, when we were *mancipia peccati & diaboli*, the Devils Captives, and ſlaves to every ungodly luſt: in which condition if we had lived and died, after a hard and toylſom *ſervice* in the mean time, our wages in the end ſhould have been *eternal death*: God by ſending his 52.

1. a Iſa 44. 21.

2. b Exod. 21. 44. & alibi. c 1 Pet. 1. 18, 19. d 1 Cor. 6. 19.

3. e 1 Cor. 6. 20.

Son to *live* and *die* for us, hath conquered *ſin* and *Satan*, and freed us from that wretched thraldom; to this end,

53. *That*, (f) *being delivered out of the hands of our enemies, we might ſerve him in holineſs and righteouſneſs before him all the days of our lives*, (g *I am thy ſervant, I am thy ſervant, and the Son of thine handmaid; thou haſt broken my bonds in ſunder*, Pſal. 116.) That is *jus liberationis*, the right of Conqueſt and deliverance. Having ſo many and ſo ſtrong *titles* thereunto, (*h*) with what Juſtice can we hold back our *ſervices* from him? It is the firſt and moſt proper act of Juſtice, *jus ſuum cuique*, to (i) *render to all their dues*, and to let every one have that which of right appertaineth unto him. And if we may not deny (k) *unto Cæſar the things that are Cæſars*; it is but right we ſhould alſo *give unto God the things that are Gods* by ſo many and juſt titles.

f Luk. 1. 74, 75
g Pſal. 116. 16.

h *An qui ſundum aufert ejus à quo emptus eſt, & tradit ei qui nihil in eo habet juris, injuſtus eſt: & qui ſeipſum aufert dominanti Deo, à quo factus eſt, & maligais ſervit ſpiritibus juſtus eſt?* Aug. 19. de Civit. 21.
i Rom. 13. 7.
k Mat. 22. 21.

"Eſpecially ſince there are reaſons of *Equity* on our part in this behalf, as "well as there is title of *right* on his part. You know the rule of Equity, what "it is; even *To do to others, as we would be done to*. See then *firſt* how we deal "with thoſe that are under our command. We are rigid and importunate ex- "actors of *ſervice* from them: we take on unreaſonably, and lay on unmerci- "fully, and bewray much impatience and diſtemper, if they at any time ſlack "their *ſervices* towards us. How ſhould this our *ſtrictneſs* in exacting *ſervices* "from thoſe that are *under us*, add to our *care* and (a) *conſcience* in performing "our bounden *ſervices* to our Lord and Maſter that is *over us*? But as it is "with ſome unconſcionable dealers in the world, that neither have any *pity* to "forbear their *debtors*, nor any *care* to ſatisfie their *creditors*; and as we uſe to "ſay of our great ones (and that but too truly of too many of them) that they "will neither *do right*, nor *take wrong*: ſuch is our diſpoſition. We are nei- "ther content to *forgo* any part of that *ſervice*, which we *take* to be due to us; "nor willing (*b*) to *perform* any part of that *ſervice*, which we *know* to be "due to *God*. See *ſecondly*, how we have dealt even with God himſelf. It is the "maſters part to *command*, not to *ſerve*: yet have we againſt all reaſon and "good order done our endeavour to make him who is our Maſter become our "ſlave. Himſelf complaineth of it by his Prophet (c *I have not cauſed thee to "ſerve with an offering, and wearied thee with incenſe, but thou haſt made me to "ſerve with thy ſins, and wearied me with thine iniquities*, Iſa. 43.) Now what "can be imagined more prepoſterous and unequal, then for a *ſervant* to make "*his maſter* do him *ſervice*, and himſelf the while reſolve to do *his maſter* none? "See *thirdly*, what *Chriſt* hath done for us: though he were the *Eternal Son* of "the *Eternal God*, no way inferiour to the Father, no way bound to us; yet "out of his free love to us, and for our good, he took upon him (d) *the form "of a ſervant*, and was among us, (e) *as one that miniſtreth*. That love of his "ſhould in all *equity* and *thankfulneſs*, yet further bind us to anſwer his ſo great "love, by making our ſelves *ſervants* unto him, who thus made himſelf *a ſer- "vant* for us. Thus both in point of *right* and *equity*, the ſervice of God is a "*juſt ſervice*.

54. *Vis ut tibi ſerviat, cum quo factus es; & non vis ſervire ei, à quo factus es?* Aug. de 10. Chord. c. 10.

b *Quod laudas in ſervo, non exhibes Domino: & eò ſceleratius, quia vis ut meliorem tu habeas ſervum quam te Deus.* Aug. Ibid.

2. c Iſa. 43. 23, 24

3. d Phil. 2. 7. e Luk. 22. 27.

55. 1. It is *ſecondly*, the moſt *neceſſary ſervice*. Neceſſary *firſt*, becauſe we are *ſervinati*, of a ſervile condition, born to *ſerve*. We have not *the liberty* to chuſe whether we will *ſerve*, or no: all the *liberty* we have, is to chuſe our Maſter; (as *Joſhua* ſaid to the people, (a) *Chuſe you whom you will ſerve.*) Since then there lieth upon us a neceſſity of *ſerving*, it ſhould be our wiſdom to make a vertue of that *neceſſity*, by making choice of a *good maſter*; with his reſolution there, *I and my houſe will ſerve the Lord*. It is neceſſary *ſecondly*, for our ſafety and ſecurity: leſt if we withdraw our *ſervice* from him, we periſh juſtly in our *rebellion*: according to that in the Prophet (b *The nation and kingdom that will not ſerve thee, ſhall periſh.*) It is neceſſary *thirdly*, (c) by our own *voluntary act*: when we bound our ſelves by ſolemn *vow* and *promiſe* in the face of

a Joſh. 24. 15.

2. b Iſa. 60. 12.

3. c *Nihil illi jam liberi eſt: ſpopondit.* Senec. Epiſt. 36.

the

the open Congregation at our Baptiſm, *to continue Chriſts faithful ſouldiers and ſervants unto our lives end.* Now the word is gone out of our lips, we may not alter it; nor after we have made a vow, (d) *enquire* what we have to do. Thus *the ſervice* of God is a *neceſſary ſervice.*

d Prov.20.25.

It is *thirdly*, (which at the firſt hearing may ſeem a *Paradox*, yet will appear upon farther conſideration to be a moſt *certain truth*) of all other the moſt *eaſie ſervice:* in regard both of *the certainty* of the imployment; and of *the help* we have towards the performance of it. He that ſerveth *many Maſters*, or even but one if he be a fickle man, he never knoweth the end of his work: what he doth now, anon he muſt undo: and ſo *Siſyphus*-like he is ever doing, and yet hath never done. (a) *No man can ſerve two maſters:* not ſerve them ſo, as to pleaſe *both*; ſcarce ſo, as to pleaſe *either*. And that is every mans caſe, that is a ſlave to ſin: (b) *Tot Domini, quot Vitia. Every luſt* calleth for his attendance; yea, and many times *contrary luſts* (c) at once, (as when *Ambition* biddeth, *Let flye*; and *Covetouſneſs* crieth as faſt, *Hold*:) whereby the poor man is (d) infinitely diſtracted, between *a lothneſs* to deny either, and *the impoſſibility* of gratifying both. St. *Paul* therefore, ſpeaking of the ſtate of the Saints before converſion, expreſſeth it thus, *Tit.* 3. (e *We our ſelves alſo, were ſometimes fooliſh, diſobedient, deceived, ſerving* divers *luſts and pleaſures*;) and that *diverſity* breedeth diſtraction. But *the ſervant of God* is at a good *certainty*; and knoweth before-hand both what his *work* muſt be, and what his *wages* muſt be. As is *the Maſter* himſelf, ſo are his Commandments, (f) *Yeſterday, and to day the ſame, and for ever*, without variableneſs, or ſo much as (g) *ſhadow of turning.* (h *Brethren I write no new Commandment unto you, but the old Commandment which ye had from the beginning*, 1 Joh.2.)

56.

a Mat.6.24.
b Senec.
c *Nos tàm graves Dominos, interdum alternis vicibus imperantes, interdum patimur.* Sen Ep.37.
d *En quid agis? Duplici in diverſum ſcinderis hamo: Hunccine, an hunc ſequeris? Perſ.* Satyr.5.
e Tit 3. 3.
f Heb.13.8.
g Jam.1.17.

It is ſome *eaſe* to know certainly what we muſt do; but much more to be aſſured of ſufficient *help* for the doing of it. If we were left *to our ſelves* for the doing of his will, ſo as *the yoke* lay all upon our *necks*, and the whole *burden* upon our *ſhoulders*: our *necks*, though their ſinews were of *iron*, would break under *the yoke*; and our *ſhoulders*, though their plates had the ſtrength of *braſs*, would crack under *the burden*. But our comfort is, that (as St. *Auſtin* ſometimes prayed, (a) *Da, Domine, quod jubes, & jube quod vis:*) ſo he that ſetteth us on work, ſtrengtheneth us to do the work, (b *I can do all things through him that ſtrengtheneth me*, Phil.4.) Nay, rather himſelf doth (c) *the work in us*, (d *Yet not I, but the grace of God in me*, 1 Cor. 15.) The Son of God putteth *his neck* in *the yoke* with us, whereby it becometh *his yoke* as well as *ours*; and that maketh it ſo *eaſie* to us; and he putteth *the ſhoulder* under *the burden* with us, whereby it becometh *his burden* as well as *ours*; and that maketh it ſo light to us; (e *Take my yoke upon you: for my yoke is eaſie, and my burden light.*) (f) *Juvat idem, qui jubet.* What he commandeth us to do, he helpeth us to do: and thence it is, that (g) *his Commandments are not grievous.* Thus the ſervice of God is an *eaſie ſervice.*

57.

a *Auguſtin.*
b Phil.4.13.
c Iſa.26.1.
d 1 Cor.15.10.
e Mat.11.30.
f *Auſon in carm. ad Theodoſ.*
g 1 Joh.5.3.

It is *fourthly*, the moſt *honourable ſervice*. *Cæteris paribus*, he goeth for *the better man*, that ſerveth *the better Maſter*. And if men of good rank and birth think it *an honour* for them, and a thing worthy their ambition to be *the Kings ſervants*, becauſe he is *the beſt* and *greateſt Maſter* upon earth: how much more then is it an *honourable* thing, and to be deſired with our utmoſt ambitions, to be *the ſervants of God*, who is *Optimus Maximus*, and that without either *flattery* or *limitation*, *the beſt* and *greateſt Maſter*, and in compariſon of whom *the beſt* and *greateſt Kings* are but as worms and graſhoppers. (a) *It is a great glory to follow the Lord*, ſaith the Son of *Sirac*, *Sirac* 23. And the more truly any man ſerveth him, the more ſtill will it be for his own honour. For (b) *them that honour me I will honour*, ſaith *God*, 1 *Sam.*2. and Chriſt, *Joh.* 12. (c) *If any man ſerve me, him will my Father honour*. Thus the ſervice of God is *an honourable ſervice.*

58.

a Sirac 23.18.
b 1 Sam.2.30.
c Joh.12.26.

It

59. It is *fifthly* and laſtly, the moſt *profitable ſervice*. We are indeed (a) *unprofitable ſervants* to him: but ſure we have a very *profitable ſervice* under him.

a Luk. 17. 10.

b Mal. 3. 13, 14. They that ſpeak againſt the Lord with ſtout words, ſaying, (b) *It is vain to ſerve God, and what profit is it that we have kept his Ordinances?* Mal. 3. or, as it is in *Job* 21. (c) *what is the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?* Speak without all truth and reaſon. For verily never man truly *ſerved* God, who *gained* not incredibly by it. Theſe things among other, *the ſervants* of God may certainly reckon upon, as the certain *vails* and *benefits* of his ſervice, wherein his Maſter will not fail him, if he fail not in his ſervice: *Protection, Maintenance, Reward.* Men that are in danger, caſt to put themſelves into *the ſervice* of ſuch great Perſonages as are able to give them *protection.* Now God both can and will *protect* his ſervants from all their enemies, and from all harms. (d *Of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul, for I am thy ſervant*, Pſal. 143.) Again, God hath all *good things* in ſtore both for neceſſity and comfort, and he is no niggard of either; but that *his ſervants* may be aſſured of a ſufficiency of both, when other ſhall be left deſtitute in want and diſtreſs, (e *Behold my ſervants ſhall eat, but ye ſhall be hungry; behold my ſervants ſhall drink, but ye ſhall be thirſty; behold my ſervants ſhall rejoyce, but ye ſhall be aſhamed; behold my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and howl for vexation of ſpirit*, Iſa. 65.) And whereas *the ſervant of ſin*, (beſides that he hath no *fruit* nor *comfort* of his *ſervice* in the mean time) when he cometh to receive his *wages* at the end of his term, findeth nothing but *ſhame* or *death*; *ſhame*, if he leave the ſervice, and if he leave it not, *death*: (f *What fruit had ye then in thoſe things, whereof ye are now aſhamed? For the end of thoſe things is death.*) *The ſervant of God* on the contrary, beſides that he reapeth much *comfort* and content in the very *ſervice* he doth in the mean time, he receiveth a bleſſed *reward* alſo at the laſt, even *eternal life.* He hath (g) *his fruit in holineſs*, (there is his *comfort* onward) and *the end everlaſting life*, there is his full and final *reward.* *A reward* far beyond the merit of his *ſervice.* And ſo the ſervice of God is a *profitable ſervice.*

d Pſal. 143. 12. (*I am thine, O ſave me.* Pſal. 119. 94.)

1.

e Iſa. 65. 13, 14.

2.

3.

f Rom. 6. 21.

g Rom. 6. 21.

60. And now I pray you, What can any man alledge or pretend for himſelf if he ſhall hang back, and not with all ſpeed and chearfulneſs tender himſelf to ſo *juſt*, ſo *neceſſary*, ſo *eaſie*, ſo *honourable*, ſo *profitable* a ſervice? Me thinks, I hear every man anſwer, as the Iſraelites ſometimes ſaid to *Joſhua* with one common voice, (a) *God forbid, that we ſhould forſake the Lord, to ſerve any other: Nay, but we will ſerve the Lord, for he is our God*, Joſh. 24. But beloved, let us take heed we do not gloze with him, as we do one with another: we are deceived, if we think God will be (b) *mocked* with hollow and empty proteſtations. We live in a wondrous complemental age, wherein ſcarce any other word is ſo ready in every mouth, as *your ſervant*, and *at your ſervice*, when all is but meer form, without any purpoſe, or many times but ſo much as ſingle thought, of doing any *ſerviceable office* to thoſe men, to whom we profeſs ſo much *ſervice.* However we are one towards another, yet with the Lord there is no dallying: it behoveth us there to be *real.* If we profeſs our ſelves to be, or deſire to be called δοῦλοι, *the ſervants of God*; we muſt have a care to demean our ſelves ὡς δοῦλοι, in all reſpects *as becometh the ſervants of God.* To which purpoſe, when I ſhall have given you thoſe few *directions* I ſpake of, I ſhall have done. *Servants* owe many duties to their earthly *Maſters* in the particulars; but three *generals* comprehend them all, *Reverence, Obedience, Faithfulneſs.* Whereof the firſt reſpecteth the Maſters *perſon*, the ſecond his *pleaſure*, the third his *buſineſs.* And he that will be *Gods ſervant* in truth, and not only in title, muſt perform all theſe to his *heavenly Maſter.*

a Joſh. 24. 16.

b Gal. 6. 7.

61. *Reverence* is *the firſt*; which ever ariſeth from a deliberate apprehenſion of ſome

ſome *worthineſs* in another more than in a mans ſelf; and is ever accompanied with a *fear to offend*, and a *care to pleaſe*, the perſon reverenced: and ſo it hath *three branches*. Whereof the firſt is *Humility*. It is not poſſible, that that ſervant who (*a*) thinketh himſelf *the wiſer*, or any way *the better* man of the two, ſhould truly *reverence his Maſter* in his heart. St. *Paul* therefore would have ſervants to (b) *count their own Maſters worthy of all honour*, 1 *Tim.*6.1. he knew well they could not elſe *reverence* them, as they ought. (c) *Non decet ſuperbum eſſe hominem ſervum*, could he ſay in the Comedy; A man that thinketh goodly of himſelf, cannot make *a good ſervant* either to God or man. Then are we meetly prepared for this *ſervice*, and not before, when truly apprehending our own *vileneſs* and *unworthineſs*, both in our *nature*, and by reaſon of ſin; and duly acknowledging the infinite *greatneſs* and *goodneſs* of our Maſter; we unfainedly account our ſelves altogether *unworthy* to be called his *ſervants*.

a Λυπεῖ με νοῦς οἰκέτης μείζον φρονῶν. Menand.
b 1 Tim. 6.1.
c Plaut.

Another branch of the ſervants *reverence* is, *fear to offend* his Maſter. This *fear* is a diſpoſition well becoming *a ſervant*, and therefore God as our *Maſter*, and by that name of Maſter challengeth it, *Mal.*1. (a *If I be a Father, where is my honour? And if I be a Maſter, where is my fear? ſaith the Lord of Hoſts.*) Fear and reverence are often joyned together, and ſo joyntly required of the Lords ſervants. (b *Serve the Lord with fear, and rejoyce to him with reverence*, *Pſal.* 2.) and the Apoſtle would have us furniſhed with grace, (c) *whereby to ſerve God acceptably with reverence and godly fear*, Heb.12. 62.

a Mal.1.6.
b Pſal.2.11.
c Heb.12.28.

From which *fear* of offending, a *care* and *deſire* of pleaſing cannot be ſevered: which is *the third branch* of the ſervants *Reverence* to his Maſter. St. *Paul* biddeth *Titus* exhort ſervants to (a) *pleaſe their Maſters well in all things*. So muſt *Gods ſervants* do; he muſt ſtudy to (b) *walk worthy of him unto all pleaſing*: not much regarding how *others* interpret his doings, or what offence they take at him, ſo long as *his Maſter* accepteth his ſervices, and taketh his endeavours in good part. Whoſo is not thus reſolved *to pleaſe his Maſter*, although he ſhould thereby incur *the diſpleaſure* of the whole world beſides, is not worthy to be called *the ſervant* of ſuch a Maſter. (c) *If I yet ſought to pleaſe men, I ſhould not be the ſervant of Chriſt*, *Gal.* 1.) And all this belongeth to *Reverence*. 63.

a Tit.2.9.
b Col.1.10.
c Gal.1.10.

Obedience is the next general duty (a *Servants be obedient to your Maſters*, Eph.6. (b) *Know you not, whom you yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey*? Rom.6.) As if there could be no better proof of *ſervice* than *obedience*: And that is twofold: *Active*, and *Paſſive*. For *Obedience* conſiſteth in *the ſubjecting* of a mans own will to the will of another: which *ſubjection*, if it be in ſomething to be done, maketh an *Active*; if in ſomething to be ſuffered, *a Paſſive Obedience*. Our *Active Obedience* to God, is the keeping his Commandments, and the doing of his will: as the people ſaid, *Joſh.* 24. (c) *The Lord our God will we ſerve, and his voice will we obey*. And this muſt be done (d) *in auditu auris*, upon the bare ſignification of his pleaſure without diſputing or debating the matter: as (e) the Centurions *ſervant*; if his Maſter did but ſay, *Do this*, without any more ado, did it. So *Abraham* the ſervant of the Lord, (f) *when he was called to go out into a place which he ſhould receive for an inheritance, obeyed, and went out, though he knew not whither*. Nor only ſo, but in (g) the greateſt trial of *Obedience* that ever we read any man (any *meer man*) to have been put unto, being commanded to ſacrifice (h) *his only begotten Son*, of whom it was ſaid, *That in* Iſaac *ſhall thy Seed be called*: he never (i) *ſtumbled* (as not at the promiſe *through unbelief*, ſo neither) at the command *through diſobedience*, but ſpeedily went about it; and had not failed to have done all that was commanded him, had not the Lord himſelf, when he was come even to the laſt act, *inhibited* him by his *countermand*. If mortal and wicked men look to be *obeyed* by their *ſervants* upon the warrant of their *bare command*, in evil and unrighteous 64.

a Eph.6.5.
b Rom.6.16.
c Joſh.24.24.
d Pſal.18.44.
e Mat.8.9.
f Heb.11.8.
g Gen.22.
h Heb.11.17, 18.
i Rom.4.20.

k 2 Sam. 13. 28 unrighteous acts; (k *When I ſay unto you, Smite* Amnon, *then kill him, fear not: have not I commanded you?* ſaith *Abſalom* to his ſervants, 2 *Sam.* 13.) Ought not the expreſs *command of God* much more to be a ſufficient warrant for us to do as we are bidden, none of whoſe commands can be other than holy and juſt?

65. That is our *Active obedience.* We muſt give proof of our *Paſſive obedience* alſo, both in *contenting* our ſelves with his *allowances*, and in *ſubmitting* our ſelves to his *corrections.* He that is but a *ſervant* in the houſe, may not think to command whatſoever the houſe affordeth at his own pleaſure; (that is *the Maſters prerogative* alone:) but he muſt *content* himſelf with what his Maſter is *content to allow* him; and take his portion of *meat, drink, livery, lodging*, and every other thing, at the diſcretion and appointment of *his Maſter.* Neither may *the ſervant of God* look to be his own carver in any thing; neither ought

a Mat. 25. 24. he to *mutter* againſt his Maſter (with that (a) *ungracious ſervant* in the Parable) complaining of his hardneſs, and auſterity, if his allowances in ſome

b 1 Tim. 6. 8. things fall ſhort of his deſire: but (b) *having food and rayment*, be it never ſo little, never ſo coarſe, he ſhould be *content with it*; nay, though he ſhould want either or both, he ſhould be *content without it.* We ſhould all learn of an old experienced *ſervant* of God, St. *Paul*, what grace and long expe-

c Phil. 4. 11. rience had taught him, (c) *In whatſoever ſtate we are, to be therewith content.*

66. We are to ſhew our *Obedience* to our heavenly Maſter yet further, by ſubmitting to his wholſom *Diſcipline*, when at any time he ſhall ſee cauſe to give us *correction.* Our Apoſtle, a little after the Text, would have ſervants to be

a 1 Pet. 2. 18. ſubject even to their (a) *froward Maſters*, and to *take it patiently* when they are *buffetted* undeſervedly, and without fault. How much more ought we

b Lev. 6. 21, 23. (b) *to accept the puniſhment of our iniquity* (as we have the phraſe, *Lev.* 26.) and with patience to yield our backs to the whip; when God, who hath been ſo *gracious a Maſter* to us, ſhall think fit to exerciſe ſome little *ſeverity* towards us, and to lay ſtripes upon us? Eſpecially, ſince he never ſtriketh us: *Firſt*, but for *our fault*, (ſuch is his juſtice:) nor *Secondly*, (ſuch is his mercy) but for *our good.* And all this belongeth to that *Obedience*, which *the ſervant of God* ought to manifeſt, both by *doing* and *ſuffering* according to *the will* of his Maſter.

67. The *third* and laſt general duty is *Fidelity*, (a *Who is a faithful and wiſe ſervant?* (b) *Well done thou good and faithful ſervant.*) As if both *the wiſdom*

a Mat. 24. 45. b Mat. 25. 21. and *goodneſs* of a ſervant conſiſted in *his faithfulneſs.* Now the faithfulneſs of a ſervant may be tried eſpecially by theſe three things: by the *heartineſs* of his ſervice, by being *tender* of his Maſters honour and profit, and by his quickneſs and *diligence* in doing his buſineſs. A notable example whereof we have in

1. *Abraham's* ſervant, *Gen.* 24. in all the three particulars. For *firſt*, being many miles diſtant from his Maſter, he was no leſs *ſolicitous* of the buſineſs he was *put in truſt* withal, then he could have been, if he had been all that while *in the*

2. *eye* of his Maſter. *Secondly*, he framed himſelf in his ſpeeches and actions, and in his whole behaviour to ſuch a diſcreet carriage, as might beſt ſet forth *the*

3. *credit* and honour of his Maſter. *Thirdly*, he uſed all poſſible *diligence* and *expedition*; loſing not any time, either at firſt for *the delivery* of his meſſage, or at laſt for *his return* home after he had brought things to a good concluſion. Such *faithfulneſs* would well become us in *the ſervice of God* in all the aforeſaid reſpects.

68. The *firſt* whereof is *Heartineſs* in his ſervice. There are many *ſervants* in the world, that will work hard, and buſtle at it luſtily for a fit, and ſo long as their *Maſters eye* is upon them; but when his back is turned, can be content to go on

a Eph. 6. 5, 7. fair and ſoftly, and fellow-like. Such (a) ὀφθαλμοδουλία the Apoſtle condemneth,

Col. 3.

Col. 3. and elſewhere, admoniſhing ſervants whatſoever they do to *do it heartily*, and to obey their Maſters *not with eye-ſervice, but in ſingleneſs of heart*. Towards our heavenly Maſter, true it is, if we had but this *eye-ſervice*, it were enough; becauſe we are never *out of his eye*: his eyes are in all corners of the earth, (b) *beholding the evil and the good*; (c) *and his eye-lids try the children of men*; (d) *he is about our beds, and about our paths, and ſpieth out all our goings*. And therefore if we ſhould but ſtudy to approve our ſelves and our actions before his ſight; it could not be, but our *ſervices* ſhould be *hearty*, as well as *handy*; becauſe our *hearts* are no leſs in his ſight than our *hands* are. We cannot content our Maſter, nor ſhould we content our ſelves, with a bare and barren *profeſſion* in the ſervice of God; neither with the addition of ſome *outward performances* of the work done: but ſince our Maſter calleth for *the* (e) *heart*, as well as *the hand* and *tongue*; and requireth (f) *truth in the inward parts* no leſs, rather much more, than *ſhew in the outward*: let us but joyn that *inward* truth of the heart, unto the *outward* profeſſion and performance; and doubtleſs we ſhall be accepted. (g *Only fear the Lord, and ſerve him in truth with all your heart*, 1 Sam.12.)

Col.3.22,23. b Prov.15.5. c Pſal.11.4. d Pſal.139.3. e Prov.23.26. f Pſal.51.6. g 1 Sam.12.14.

69. *Secondly*, We muſt ſhew our *faithfulneſs* to our Maſter by our *zeal* in his behalf. A *faithful ſervant* will not endure an evil word ſpoken of his Maſter behind his back, but he will be ready upon every occaſion to vindicate his *credit*, and to magnifie him unto *the opinion* of others: He will make much of thoſe that love his Maſter, and ſet the leſs by thoſe that care not for him. And as to his *credit* principally, ſo he hath an eye alſo in the ſecond place to *the profit* of his Maſter. He will have a care to ſave *his goods* the beſt he can; it (a) will grieve his very heart to ſee any of them vainly waſted or imbezeled by his *fellow-ſervants*; yea, and it will be ſome grief to him, if any thing under his hand do but chance to miſcarry, though it be without his fault. See we, how far every of us can apply all this to our own ſelves in *the ſervice of God*. If we have no heart to ſtand up in our rank and place for the maintenance of Gods *truth* and *worſhip*, when it is diſcountenanced or over-born either by *might* or *multitudes*: If our bloud will not appear a little, when curſed miſcreants blaſt the honour of God with their unhallowed breath, by blaſpheming *oaths*, fearful *imprecations*, ſcurrile *prophanations* of Scripture, licentious and bitter *ſarcaſms* againſt the holy Ordinances of God: If a profound *drunkard*, and obſcene *rimer*, an habituated *ſwearer*, a compleat *roarer*, every looſe companion and profeſſed *ſcorner* of all goodneſs, that doth but peep out with a head, be as *welcome* into our company, and find as full and free entertainment with us, as he that carrieth *the face*, and for any thing we know hath *the heart* of an honeſt and ſober Chriſtian, without either *prophaneneſs* or *preciſeneſs*: If we *grieve not* for the miſcarriages of thoſe poor ſouls that live near us, eſpecially thoſe that fall any way under our charge: what *faithfulneſs* is there in us, or what *zeal* for God, to anſwer the title we uſurp, ſo often as we call our ſelves the *ſervants of God*?

a Χρὴ δὲ ὅταν δοῦλοις συμφορὰ τὸ δεσπότου κακῶς πράσσῃ, καὶ φρονεῖν ὡς ἴδια πάσχοντας. Eurip. in Med. act.1.

70. *Thirdly*, if we be his *faithful ſervants*, we ſhould let it appear by our *diligence* in doing his buſineſſes. No man would willingly entertain an *idle* ſervant, that is (a) good at *bit*, and nothing elſe; one of thoſe the old riming verſe deſcribeth (*Studant quando vorant, frigeſcunt quando laborant*) ſuch as *eat* till they *ſweat*, and *work* till they *freeze*. (b *O thou wicked and ſlothful ſervant*, ſaith the Maſter in the Parable, to him that napkined up his Talent, *Mat.*25.) they are rightly joyned, *wicked and ſlothful*, for it is impoſſible *a ſlothful ſervant* ſhould be good. The Poets therefore give unto *Mercury*, who is *Interpres divûm*, the Meſſenger (as they faign) of *Jupiter*, and the other gods, *wings* both at his hands and feet: to intimate thereby what great *ſpeed* and *diligence* was requiſite to be uſed by thoſe that ſhould be imployed in *the ſervice* of Princes, for

a ὅτι δὲ κακὸν δοῦλον γὲ ὄντα ἀργὸν ἄπαντα. ap.Stob.ſer.60. b Mat.25.26.

the managing of their weighty affairs of State. Surely, no leſs *diligence* is needful in *the ſervice of God*, but rather much more: by how much both *the Maſter* is of greater Majeſty, and *the ſervice* of greater importance, (c *Not ſlothful in buſineſs, fervent in ſpirit, ſerving the Lord*, ſaith St. *Paul.*) Let all thoſe that trifle away their precious time in *unconcerning* things, or poaſt off *the repentance* of their ſins, and *the reformation* of their lives till another age; or any other way *ſlack* their bounden *ſervice* unto God, either in *the common duties* of their *general*, or in *the proper works* of their *particular calling*: tremble to thing what ſhall become of them, when all they ſhall be (d) *curſed, that have done the Lords work* (in what kind ſoever) *negligently.*

c Rom. 12. 11.

d Jer. 48. 10.

71. We ſee now what we are to do; if we will approve *our ſelves* and our *ſervices* unto the Lord our heavenly Maſter. What remaineth, but that we be willing to do it: and for that end pray to the ſame our Maſter, who alone can (a) *work in us both the will and the deed*, that he would be pleaſed of his great goodneſs to give to every one of us *courage* to maintain our Chriſtian *liberty* inviolate as thoſe that are *free*; *wiſdom* to uſe it right, and not for a *cloak of maliciouſneſs*; and *grace* at all times, and in all places, to behave our ſelves *as the ſervants of God*; with ſuch holy *reverence* of his Majeſty, *obedience* to his will, *faithfulneſs* in his imployments, as may both procure to us, and our ſervices, in the mean time *gracious acceptance* in his ſight, and in the end *a glorious reward* in his preſence: even for Jeſus Chriſt his ſake, his only Son, and our alone Saviour.

a Phil. 2. 12.

FINIS.

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FINIS.

XXI
SERMONS.

Viz.

XVII. *AD AULAM.*
III. *AD MAGISTRATUM.*
I. *AD POPULUM.*

BY

The Right Reverend FATHER in GOD,
Robert Sanderſon,
Lord Biſhop of *LINCOLN*,
Sometimes Fellow of *Lincoln-Colledge* in *Oxford*,
and *Regius Profeſſor* in the ſaid Univerſity.

Jerem. vi. 16.

——*Ask for the old Paths, where is the good way, and walk therein.*

Ἢ μ' ἐλέγχειν, ἢν τι μὴ καλῶς λέγω.
Ἢ κεῖνον ἓν λεχθῆσι συγχωρεῖν λόγοις. Eurip.

LONDON,
Printed by *A. Clark* for *A. Seile*, 1671.

THE PREFACE.

1 I Had thought to have given ſomewhat *a larger account* in this *Preface*, than now I do: as well concerning *the publiſhing* of theſe *Sermons*. [1. *Why at all?* 2. *Why now?* ſo late? 3 *Why theſe? ſo many? ſo few?*] as concerning the *Sermons* themſelves [1. *The Truth*, and 2. *The Choice* of the *Matters* therein handled. 3. *The Manner* of handling] and ſuch other things, as ſome *Readers* out of curioſity expect to be ſatisfied in. But conſidering with my ſelf, that there may be *times*, wherein it may be a point of the greateſt (a) *Prudence to keep ſilence*; and wherein, as it was wiſely ſaid of old, *Qui benè latuit, benè vixit*, He *liveth beſt*, that *appeareth leaſt*; ſo it may be as truly ſaid, *Qui benè tacuit, benè dixit*, He ſpeaketh beſt that *ſaith leaſt*. I thought it ſafer to ſave that labour, than to adventure the *poßibility* of having *offence taken*, upon no *better ſecurity* than the not having meant to *give any*.

a Amos 5.13.

2. Therefore in ſhort; thus. After *theſe Sermons* were preached; ſo far was I from any *forwardneſs* to publiſh them, that for ſome years they were thrown aſide without any *thought* at all of printing them, but rather *a reſolution* to the contrary. I could not obſerve any ſuch ſcarcity of *printed Sermons* abroad, as that there ſhould be any great *need* of ſending out more: and *the copying out* of moſt of them again (which was to be done, ere *the work* could be fitted for *the Preſs*, and could not well be done by any other *hand* than *my own*) could not be any ſuch *pleaſing task* to me (eſpecially at theſe years, 69. *current*) as to tempt me to a willingneſs to undergo *a drudgery* of ſo much *toyl* and *irkſomneſs*. Wherefore, though I was often and earneſtly *ſollicited* thereunto, both by the *entreaties* and *letters* of friends, and ſome conſiderable *offers* alſo from ſuch as trade in Books, to quicken me on: yet my *conſent* came on very *heavily*, and my *reſolutions* remained *uncertain*: Until I underſtood that one, who having by ſome means or other light on *a Copy* of one ſingle *Sermon* of mine, preached at *Newport in the Iſle of Wight* during the Treaty there, upon *Gal* 5.22. had (a) *ſurreptitiouſly* without my *conſent*, or ſo much as *knowledge* (and that (b) *negligently* and *imperfectly* enough) printed it. Which, not knowing how to help for what was *paſt*, nor for the *future* how far it might become a *leading example* for others to follow, (as (c) *ill Precedents* ſeldom want *ſeconds*;) but well knowing withal, that there were in ſeveral mens hands, *Copies* alſo of moſt of *the Sermons* here printed: I had no other way left to ſecure the reſt from running *the ſame Fate* their fellow

a *Vide Epiſtolam meam divulgatam — Hoc ne oportuit me inconſulto?* Lij ſ. Cent. 2. Epiſt. 100.

b — *Et an ſic oportuit? ſolam? imò & corruptam?* Ibid.

c *Exempli improbi res eſt; nec pudus aliquis urget.* Ibid. — *malè exempli eſt, arbitrium hoc ſibi ſumere in ſcripta aliena.* Id. ad lectorem prefix. 2 Centur. Miſcell.

fellow had done, than by yielding my *abſolute conſent* to the publiſhing of them, and *preparing* them (as my leiſure would ſerve) for *the Preſs*. For I had learned by this *late*, and ſome *former experiences*, that there are men, of thoſe that (d) *make haſte to be rich*, who bear ſo little *reverence to the Laws* of common *Equity* and *Ingenuity*, that they will tranſgreſs them all, for the gain of (e) *three-half-pence*, or *a piece of bread*. (f) φεῦ, ἢ βόλοῦ ὡς μία δύναδον πατταχῆ!

d—*nam quæ reverentia legum, Quis pudor, aut metus eſt unquam properantis avari?* Juven. Sat. 14.
e Prov. 28. 1.
f Ariſtoph. in Plut.

3. But when thus reſolved, I came to ſeek up my *ſcattered Copies*, which lay *neglected* (ſo little did I value them) ſome in one corner, ſome in another: of the *Two and Twenty*, which I intended to publiſh (viz. *Nineteen Ad Aulam*, preached at *the Court* in my *Attendance*, *Ordinary* and *Occaſional* there; and *Three Ad Magiſtratum*, preached before ſome of *the Reverend Judges* in their *Circuits*:) after the beſt ſearch I could make, I fell ſhort *Five* of my whole number: Thoſe *Ad Magiſtratum* were all *found*; and being all now *publiſhed*, there need no farther *account* to be given of them.

The *Nineteen Ad Aulam* were theſe, *viz.*

I.	on *Eccl.* vii. 1.	*Whitehall.*	1631.
II.	on *Prov.* xvi. 7.	*Whitehall.*	1632.
III.	on 1 *Pet.* ii. 17.	*Newark.*	1633.
IV.	1 on *Luk.* xvi. 8.	*Otelands.*	1636.
V.	on *Pſal.* xix. 13.	*Belvoyr.*	
VI.	1 on *Phil.* iv. 11.	*Greenwich.*	1637.
VII.	2 on *Phil.* iv. 11.	*Otelands.*	
VIII.	on *Iſa.* lii. 3.	*Greenwich.*	1638.
IX.	on *Rom.* xv. 5.	*Theobalds.*	
X.	on *Pſal.* xxxvii. 11.	*Berwick,*	1639.
XI.	on 1 *Tim.* iii. 16.	*Berwick.*	
XII.	1 on 1 *Cor.* x. 23.	*Whitehall.*	1640.
XIII.	on *Pſal.* cxix. 75.	*Whitehall.*	
XIV.	2 on 1 *Cor.* x. 23.	*Hampton.*	
XV.	on *Rom.* xv. 6.	*Whitehall.*	1641.
XVI.	on *Pſal.* xxvii. 10.	*Woburne.*	1647.
XVII.	2 on *Luk.* xvi. 8.	*Stoke Pogeys.*	
XVIII.	on *Gal.* v. 22.	*Newport.*	1648.
XIX.	on *Heb.* xii. 3.	*Newport.*	

Of theſe the I. II. III. IV. and X. were all miſſing; and the XVIII. was before fallen into the hands of another; who would not be perſwaded to *part* with his *Copy*, (as he calleth it,) either to *me* upon entreaty, (perhaps to chaſtiſe me for my *Ignorance*, who was ſo ſilly before as to think I had had *ſome right to my own*;) or to his *fellow-Stationer* upon any *reaſonable* (or rather as I am informed, *unreaſonable*) terms: which is done, though not all out ſo agreeably to *the old Rule*, *Quod tibi fieri non vis*; yet very conformly to *the old Proverb*, Καὶ κλεμμὺς κλεμμῦ.------

4. Of theſe *Six*, thus in hazard to be all left out in *the Impreſſion*;

Three

Three are recovered, and here preſented to *publick view*, and *Three* are not. *The firſt* (*viz.* that on *Eccleſ.* VII. 1.) I made a ſhift by the help of my *memory* to make up (as near, as it would ſerve me, to what I had ſo *long ſince* ſpoken) out of an old *Copy of a Sermon* formerly preached upon *the ſame Text* elſewhere. For I am not aſhamed to profeſs that moſt of thoſe *Ad Aulam* were framed upon ſuch *Texts*, and out of ſuch *Materials*, as I had formerly made uſe of in other places: but always caſt (as it were) into *new moulds*. For both, fit it was the difference of *the Auditories* in the one place, and in the other ſhould be ſomewhat conſidered: and beſides my *firſt crude meditations* being always *haſtily* put together, could never pleaſe me ſo well at (a) *a ſecond* and more leiſurable *review*, as to paſs without ſome *additions*, *defalcations*, and other *alterations*, more or leſs. The *Second* and *Third* alſo (*viz.* that on *Prov.* XVI. 7. and that on 1 *Pet.* II. 17.) it was my good hap, ſearching purpoſely among *the Papers* of my late worthy friend and neighbour (whoſe memory muſt ever be precious with me) *Thomas Harrington* Eſq; deceaſed, there to find; together with *the Copies* of divers others which I wanted not, *tranſcribed* with his own hand. But *the Fourth* and *Fifth* are here ſtill *wanting*, becauſe I could not *find them out*: and ſo is *the Eighteenth* alſo, becauſe I could not *get it in*. *The want* of which *laſt*, though hapning not through *my default*, yet I have made a kind of *compenſation* for, by adding one other *Sermon* of thoſe *Ad Populum*, in lieu of that which is ſo wanting, to make up the number *an even ſcore notwithſtanding*.

a *refrigerato inventionis ardore.* Quintil. Epiſt. ad Tryph.

5. As for *the Sermons* themſelves, *the matter* therein contained, *the manner* of handling, &c. I muſt permit all to *the Readers* doom. Who if he be *homo quadratus*, perfectly even, and unbyaſſed both in his *Judgment*, and *Affection*, (that is to ſay, neither *prepoſſeſſed* with ſome *falſe principle* to *foreſtall* the one; nor carried aſide with *partiality* for, or *prejudice* againſt, any *perſon* or *party*, to *corrupt* the other) will be the better able to diſcern, whether I have any where in theſe *Papers* exceeded the bounds of *Truth* and *Soberneſs*, or layed my ſelf open to *the juſt imputation* either of *Flattery* or *Falſhood*. There hath been a generation of men (ὡς τὸν γοητὰ ἀυτῶν, and for their own purpoſes, but *Malignants* ſure enough) that laboured very much (when time was) to poſſeſs the world with an opinion, that all *Court Chaplains* were *Paraſites*, and *their Preaching* little other than *daubing*. I hope theſe *Papers* will appear ſo *innocent* in that behalf, as to contribute ſomewhat towards *the ſhame and confutation* of that *ſlander*.

Luk. 6. 8.

6. The greater fear is, that (as *the times* are) all men will not be well pleaſed with *ſome paſſages* herein, eſpecially where I had occaſion to ſpeak ſomething of our *Church Ceremonies*; then under *com-*

mand,

mand, but ſince grown into *diſuſe*. But neither ought *the diſpleaſure* of men, nor *the change* of times, to caſt any prejudice upon *the Truth*: which in all *variations* and *turnings* of affairs remaineth *the ſame* it was from the beginning; and hath been *accuſtomed*, and therefore can think it *no new thing*, to find *unkind entertainment* abroad, eſpecially from them whoſe *intereſt* it is *to be* (or at leaſtwiſe *to ſeem to be*) of *a different perſwaſion*. For, that *the Truth* is rather on *my* ſide in this point than on *theirs* that diſſent from me, there is (beſides other) this *ſtrong preſumption* onwards; That I continue of *the ſame judgment* I was of, *twenty*, *thirty*, *forty* years ago; and *profeſs* ſo to do, with no great hopes of bettering my *temporal condition* by ſo profeſſing: whereas hundreds of thoſe, who now decry *the Ceremonies* (as they do alſo ſome other things of greater importance) as *Popiſh* and *Antichriſtian*, did (not many years ſince) both *uſe* them themſelves, and by their *ſubſcriptions* approve *the enjoyning* of them; but having ſince in compliance with *the Times* profeſſed their *diſlike* of them, their *portion* is viſibly grown *fatter* thereby. If *the face of affairs* be not now *the ſame* it was, when *the Sermons* wherein this Point is moſt inſiſted on were *preached*; what was *then* done, is not ſure in any juſtice *now* chargeable upon me as *a crime*: who never pretended to be *a Prophet*; nor could *then* either foreſee that *the times* would ſo ſoon have *changed*, or have believed that ſo (a) *many men* would ſo ſoon have *changed* with the times.

a Πάντες πλὴν ὀλίγων τῷ χρόνῳ ἐγκαθηδῶ. Naz.

7. Of *the preſumption* aforeſaid I have here made uſe; not that the buſineſs ſtandeth in need of ſuch *a Reſerve*, for want of *competent proof* otherwiſe, which is the caſe wherein (b) *the Lawyers* chiefly allow it: but to ſave the labour of doing that over again in *the Preface*, which I conceive to be already done in *the work* it ſelf. With what *ſucceſs* I know not: that lieth in the breſt of *the Reader*. But that *I ſpake* no otherwiſe than *I thought*, and what my *intentions* were therein; that lieth in *my own breſt*, and can not be known to *the Reader*; who is therefore in *charity* bound to believe *the beſt*, where there appeareth no *pregnant probability* to the contrary. The diſcourſes themſelves, for much of *the matter*, directly tend to *the peace* both of *Church* and *State*, by endeavouring to perſwade to *Unity* and *Obedience*: and for *the manner* of handling, have much in them of *Plainneſs*, little (I think nothing at all) of *Bitterneſs*, and ſo are of a temper fitter to *inſtruct*, than to *provoke*. And theſe I am ſure are no *Symptomes* of very bad *Intentions*. If there be no worſe *Conſtruction* made of them than *I meant*, nor worſe *Uſe*; I truſt they neither will deſerve *much blame*, nor can do *much hurt*. Howſoever, having now adventured them abroad, though having little elſe to commend them but *Truth* and *Perſpicuity*, two things which I have always had in my care (for whereto elſe ſerveth that δύναμις ἑρμηνευτικὴ wherewith God hath

b *ubi deficit plena probatio, præſumptionibus agendum eſt.*

hath endued man, but to *ſpeak reaſon*, and to *be underſtood?*) if by the good bleſſing of Almighty God, *whom I deſire to ſerve in the ſpirit of my mind*, they may become (in any little degree) inſtrumental to *his Glory*, *the edification* of his *Church*, and the promoting of any *one ſoul* in *Faith* and *Holineſs* towards the attainment of everlaſting ſalvation: I ſhall have great cauſe of *rejoycing* in it, as a ſingular *evidence* of his *undeſerved mercy* towards me, and an incomparably *rich reward* of ſo *poor* and unworthy *labours*. Yet dare I not promiſe to my ſelf any *great hopes*, that any thing that can be ſpoken in *an argument* of this nature, though with never ſo much ſtrength of *reaſon*, and evidence of *truth*, ſhould work any kindly effect upon the men of this generation: when *the times* are nothing *favourable*, and *themſelves* altogether *undiſpoſed* to receive it: No more than the choiſeſt *Muſick* can affect *the ear* that is *ſtopt up*; or the moſt proper *Phyſick* operate upon him, that either *cannot*, or *will not* take it. But as *the Sun*, when it ſhineth cleareſt in a bright day, if *the beams* thereof be intercepted by *a beam* too, (but of another kind) lying upon *the eye*, is to the party ſo *blinded*, as if *the light* were not at all: ſo I fear it is in this caſe. Not through any incapacity in *the Organ* ſo much, eſpecially in *the learneder* part among them; as from the interpoſition of *an unſound Principle*, which they have received with ſo much *affection*, that for the great *complacency* they have in it, they are loth to have it *removed*. And as they of *the Roman* party, having once throughly imbibed this *grand Principle*, that *the Catholick Church* (and that muſt needs be it of *Rome*) *is infallible*, are thereby rendred incapable to receive any *impreſſions* from the moſt *regular* and *concluding diſcourſes* that can be tendred to them, if they diſcern any thing therein diſagreeing from *the dictates of Rome*; and ſo are perpetually ſhut up into a neceſſity of *erring* (if that *Church* can err) unleſs they can be wrought off from the belief of that *Principle*: which is not very eaſily to be done, after they have once *ſwallowed* it, and *digeſted* it, without the great *mercy of God*, and a huge meaſure of *ſelf-denial*: Even ſo have theſe our *Anti-ceremonian brethren* framed to themſelves *a falſe Principle* likewiſe, which holdeth them in *Errour*, and hardeneth them againſt all *impreſſions* or but *Offers of reaſon* to the contrary.

8. All *Errors*, *Sects*, and *Hereſies*, as they are mixed with ſome *inferiour Truths*, to make them the more *paſſable to others*; ſo do they uſually owe their original to ſome *eminent Truths* (either *miſ-underſtood*, or *miſ-applied*) whereby they become the leſs *diſcernable* to their own *Teachers*: whence it is that ſuch *Teachers* (a) *both deceive, and are deceived*. To apply this then to the buſineſs in hand. There is a moſt ſound and *eminent Truth*, juſtly maintained in our own and other *Reformed Churches*, concerning *the Perfection* and *Sufficiency* of

(a) 2 Tim. 3. 13.

the

the holy *Scriptures*. Which is to be understood of the revelation of *supernatural truths*, and *the substantials* of Gods Worship; and the advancing of *Moral* and *Civil* duties to a more *sublime* and *spiritual* height, by directing them to a more *noble end*, and exacting performance of them in *a holy manner*: But without any purpose thereby to exclude *the belief* of what is otherwise *reasonable*, or *the practice* of what is *prudential*. This *Orthodox Truth* hath by an unhappy *mis-understanding* proved that *great stone of offence*, whereat all our late *Sectaries* have stumbled. Upon this *foundation* (as they had laid it) began our *Anti-ceremonians* first to raise their so often renewed *Models of Reformation*: but they had first *transformed* it into quite *another* thing; by them perhaps mistaken for *the same*, but really as distant from it, as *Falshood* from *Truth*; to wit this, That *Nothing might lawfully be done or used in the Churches of Christ, unless there were either Command or Example for it in the Scriptures*. Whence they inferred, that whatsoever had been *otherwise done* or *used*, was to be cast out as *Popish*, *Anti christian*, and *Superstitious*. This is that unsound corrupt *Principle* whereof I spake: that *root of bitterness*, whose *stem* in process of time hath brought forth all these numerous *branches* of *Sects* and *Heresies*, wherewith this *sinful Nation* is now so much pestered.

9. It is not my purpose, nor is this a place for it, to make any large discovery of *the cause* of *the mistake*; the unsoundness of *the Tenent it self*, and how pernicious it is in *the Consequents*. Yet I cannot but humbly and earnestly intreat them, for the love of *God*, and the comfort of their *own souls*; as they tender the peace of *the Church*, and the honour of *our Religion*; and in compassion to thousands *of their Christian Brethren*, who are otherwise in great danger to be either *misled* or *scandalized*: that they would think it possible for *themselves* to be mistaken in their *Principle*, as wel as *others*; and possible also for those *Principles* they rest upon to have some *frailties* and *infirmities* in them, though not hitherto by them *adverted*, because never *suspected*; That therefore they would not hasten to *their conclusion*, before they are well assured of *the Premisses*, nor so freely bestow the name of *Popish* and *Superstitious* upon *the opinions* or *actions of their Brethren*, as they have used to do, before they have first and *throughly examined* the solidity of *their own grounds*: finally, and in order thereunto, That they would not therefore *despise the offer* of these few things ensuing to their consideration, because *tendered* by one that standeth better affected to their *Persons* than *Opinions*.

10. And *first* I beseech them to *consider*, how *unluckily* they have at once both *straitned* too much, and yet too much *widened*, that which they would have to be *the adequate Rule* of warrantable actions; by leaving out *Prudence*, and taking in *Example*. Nor doth it

sound

ſound well, that *the examples of men*, though never ſo *godly*, ſhould as to the effect of *warranting* our actions, ſtand in ſo near *equipage* with the *commands of God*, as they are here placed *joyntly* together without any *character of difference* ſo much as in *degree*. But the ſuperadding of *Examples* to *Commands* in ſuch manner as in this *Aſſertion* is done, either *ſignifieth nothing*, or *overthroweth* all the reſt: which is ſo evident, that I wonder how it could eſcape their own obſervation. For that *Example* which is by them ſuppoſed *ſufficient* for our warranty, was it ſelf either *warranted* by ſome *command* or former *Example*, or it was not. If it were; then the adding of it clearly *ſignifieth nothing*: for then that *warrant* we have *by it*, proceedeth not *from it*, but from that precedent *Command* or *Example* which *warranted* it. If it were *not*; then was it done meerly upon the dictates of *Prudence* and *Reaſon*: and then if we be ſufficiently *warranted by that Example* (as is ſtill by them ſuppoſed) to *act after* it, we are alſo ſufficiently *thereby warranted* to act upon the meer dictates of *Prudence* and *Reaſon*, without the neceſſity of any other either *Command* or former *Example* for ſo doing. What is *the proper uſe* that ought to be made of *Examples*, is touched upon a little in *the* 8th. *Serm. Ad Aulam*, towards the latter end; but is very needful to be better underſtood than it is, conſidering *the ill uſe* that hath been made of *Scripture examples* both in *former*, &(much more) in theſe our *later times*.

11. *Secondly*, I beſeech them to *conſider* (whereof alſo I have given ſome touch *more than once* in the enſuing *Sermons*) what *ſcandal* is given, and what *advantage* to *the Anabaptiſts*, *Familiſts*, *Quakers*, and the whole crue of our modern *Sectaries*, by what other *name* or *title* ſoever they are called or diſtinguiſhed. When this *gap* was once opened [*What command* have you in *Scripture*, or *what Example* for this or that?] *Vnâ Eurusque Notusque*: it was like the opening of *Pandora*'s Box, or the *Trojan* Horſe. As if all had been let looſe; ſwarms of *Sectaries* of all ſorts broke in, and (as *the Frogs* and *Locuſts* in *Egypt*) overſpread *the face of the Land*. Nor ſo only; but (as often it hapneth) theſe *young Striplings* ſoon outſtript their *Leaders*, and that upon their own *ground*: leaving thoſe *many Paraſangs* behind them, who had firſt ſhewed them *the way*, and made entrance for them. For as thoſe ſaid to others; *What Commands or Example* have you for *kneeling* at the *Communion*? For wearing *a Surplice*, &c? For *Lord Biſhops*? For a penned *Liturgie*? For keeping *Holy-days*? &c. and there ſtopt: So theſe to them; Where are your *Lay-Presbyters*, your *Claſſes*, &c. to be found in Scripture? Where your *Steeple-houſes*, your *National Church*? Your *Tithes* and *Mortuaries*? Your *Infant-ſprinklings*? Nay, where your *Meeter-Pſalms*? Your *two Sacraments*? Your obſerving *a weekly Sabbath*? (for ſo far I find they are gone, and how much farther, I know not, *already*: and how much farther

they will *hereafter*, for *Erranti nullus terminus*, God only knoweth) shew us say they, *a Command* or *Example* for them in *Scripture*.

Juven. Sat. 2. *Fugerunt trepidi vera & manifesta loquentem*
Stoïcidæ------

Thus do these *pay* them home in *their own metal*: and how *the pay* can be honestly *refused*, till they order their *Mintage* better, I yet understand not. If any of them shall say, with him in the Satyrist,

Id. Sat. 14. ----- *hæc ego nunquam*
Mandavi (dices olim) nec talia suasi;

the reply is ready in the next verse there,

Mentis causa malæ tamen est, & origo, penes te.

I doubt not but many of those that *made a stand* sooner, are highly displeased with those that *rush on* headlong and adventured *farther*; yea, and it may be, *declaim* against them with some *vehemency* both in *the Pulpit* and *Press*. But truly no great reason, if they lent them their *premisses*, to fall out with them about *the Conclusion*. *The Master* in the Fable did not well to beat his *Maid* for serving him with *thin Milk*, when it was his *own Cow* that gave it. For why should he that *giveth* another *Scandal*, be angry with him for *taking* it? Or he that helpeth to set it *on tumbling* down the hill, blame *the stone* if it *tumble* on still *Ex virtute impressâ*, and do *not stop* just where he would have it? So mischievous a thing is it, as *Aristotle* often observeth,

Arist. 3. de cœlo 7. *See also* 1. de cœlo 5. de incessu animal. lect. 7. de generat. animal. cap. 7. Τὸ μὴ καλῶς λαβεῖν τὰς ἀρχὰς: not to lay the *foundation* upon *a firm bottom* at the first. It had been *best*, if this had been looked to *sooner*, and from *the beginning*: but *better* than not at all, if it would be well *considered yet*, and some *remedy* thought on to help it as much as may be, before it grow *past all hope* of recovery.

Basil. 12. But *thirdly*, and above all I beseech them to *consider*, whether that ἀμετρία τῆς ἀβουλίας, which many times *marreth* a good business, hath carried them; and how mightily (though *unwittingly*, and I verily believe most of them *unwillingly*) they promote *the interest of Rome*, whilst they do with very great *violence* (but not with equal *prudence*) oppose against it: so verifying that of the *Historian Poet*, spoken in another case,

Lucan. ——*Omnia dat qui justa negat.*

I mean, in casting out not *Ceremonies* only, but *Episcopacy* also, and *Liturgy*, and *Festivals* out of the Church, as *Popish* and *Antichristian*,

——*Hoc Ithacus velit.* If any of these things be otherwise *guilty*, and deserve such *a relegation* upon any *other account*, (which yet is more than I know) *farewel they*: But to be sent away packing barely upon *this score*, that they are *Popish* and *Antichristian*; this bringeth in such a plentiful harvest of *Proselites* to *the Jesuite*, that he doth not now, as formerly, *gaudere intus & in sinu* (laugh in his sleeve, as we say) but γυμνῇ τῇ κεφαλῇ, openly and in the face of the Sun *triumph* gloriously

glorioufly and in every *Pamphlet proclaim* his victories to the World. If you ſhall ſay, that *the Scandal* is *taken* by them, not *given* by you: it is (to all but your ſelves) as much as *nothing*: whilſt the contrary is *demonſtrable*, and that there is in theſe very *pretenſions*, a proper (and as I may ſay *a natural*) *tendency* to produce ſuch *effects*, as we ſee to have *enſued* thereupon. The truth whereof will evidently appear by ſtating *the Caſe* thus A man otherwiſe *rational* and *conſcientious*, but ſomewhat wavering in point of *Religion*, yet deſiring in ſincerity of heart to be of *the truer Church*, if he knew which were it, hath ſome *temptations* offered him by his *education*, *friends*, *books*, *the confuſions* among us, or otherwiſe, to incline him towards *the Church* of *Rome*. Which *temptations*, being not able of himſelf to *conquer*, he repaireth to *a Presbyterian* (ſuppoſe) or *Independent*; he acquainteth him with his *doubts*, and deſireth *ſatisfaction* therein: telleth him among other things, that he had a good opinion of *the Church of England* heretofore, whilſt ſhe had *Epiſcopal Government*, and a *well-formed Liturgie*, and did obſerve *Chriſtian Feſtivals*, and ſome kind of *outward decency* in the worſhip of God, as all *the Churches of Chriſt* had and did in *the pureſt* and *primitive* times; but now that all theſe things are *laid aſide*, he muſt needs be of *another mind*, unleſs they can fully *ſatisfie* him concerning the premiſſes. In this *Caſe*, I would fain know what poſſible *ſatisfaction* ſuch a man could receive from either of theſe, holding to their *Principles*. To tell him theſe things were *Popiſh*, and therefore to be caſt out of *the Church*, were the next way to put him *quite off*: he would preſently *conclude* (and it is impoſſible he ſhould do otherwiſe, being already ſo *prepared* as in *the Caſe* is ſuppoſed) that certainly then that which we call *Popery* is *the old Religion*, which in *the pureſt* and *primitive* times was profeſſed in all *Chriſtian Churches* throughout the world. That only σφὸν φάρμακον, which is uſually *the laſt Reſerve* in theſe diſputes, That *the myſtery of iniquity* began to work betimes; will ſeem (to him) but a ridiculous *begging of the Queſtion*; and he will tell them, that every *Sectary* may ſay the ſame to them. VVhereas *the ſober Engliſh Proteſtant*, is able by the grace of God, with much *evidence of truth*, and without forſaking his *old principles*, to juſtifie *the Church of England*, from all imputations of *Hereſie* or *Schiſm*, and *the Religion* thereof as it ſtood *by Law eſtabliſhed* from the like imputation of *Novelty*; and to apply *proper* and *pertinent anſwers* to all *the Objections* of thoſe (whether *Papiſts*, or *others*) that are contrary-minded, to the full *ſatisfaction* of all ſuch, as have not by ſome *partial affection* or other rendred themſelves *uncapable* to receive them.

12. I confeſs I had no purpoſe (as may appear by the beginning of my *Preface*) when I ſet pen to paper, to have ſaid *much*, if any

thing at all, of *these matters*: But I had so very much more to say for the pressing of each of these *three Considerations*, and the business withal seemed to me of so much *importance*, that after I had once begun, I had much ado to repress my self from drawing *this Preface* into a yet far greater length. But since I have thus adventured to *unbowel* my self, and to lay open the very *inmost thoughts* of my heart in this *sad business* before God and the world: I shall hope to find so much *charity* from all my *Christian Brethren*, as to shew me my *Error*, if in any thing I have now said I be *mistaken*, that I may *retract* it; and to pardon those *excesses in modo loquendi*, if they can observe any such, which might possibly (whilst I was passionately intent upon *the matter*) unawares drop from my Pen. *Civilities* which we mutually owe one to another, -----*damus hanc veniam, petimúsq; vicissim*. Considering how hard a thing it is, amidst so many *passions* and *infirmities*, as our corrupt nature is subject to, to *do* or *say* all that is *needful* in a weighty business, and not in something or other to *over-say*, or *over-do*: Yet this I can say in *sincerity* of my heart, and with *Comfort*, that my desire was (the nature of the business considered) both to *speak as plain*, and to *offend as little* as might be. If I can approve my *carriage* herein to the *judgment* and *consciences* of *sober* and *charitable* men; it will be some *rejoycing* to me: but I am not hereby *justified*. I must finally *stand or fall to my own Master*, who is the only infallible *Judge* of all mens *hearts* and *ways*. Humbly I beseech him to look well if there be *any way of wickedness* or *hypocrisie* in me; timely to *cover* it himself, and *discover* it to me, that it may be by his *grace* repented of, and pardoned by his *mercy*; by the same *mercy* and *grace* to *guide my feet* into the ways of *Peace* and *Truth*, and to lead *me in the way everlasting*.

Decemb. 31. 1655.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem; Repair the breaches thereof; and make no long tarrying, O Lord our helper and our Redeemer.

ETIAM VENI DOMINE JESU.

The Reader is desired to take notice, That the Eighteenth Sermon (one of those mentioned by the Author in his Preface to have been formerly omitted) is in this Impression added.

The

THE
Contents, or Summary,
Of the ſeveral enſuing
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33 II. *That a man be content* VVITH HIS PRESENT ESTATE.
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7 —*But from* God: *who teacheth it us,*
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26 I. EFFECTUALLY. *Wherein are considered,*
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28 2 The Love, } *of the Redeemer.*
29 3 The Right,
30 *And thence inferred* a threefold Duty: *viz.*
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31 2 *of* Thankfulness } relatively to his { *Love.*
32 3 *of* Service } relatively to his { *Right.*
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24—26 —Opened;
27 —*and* Pressed, *upon these* Considerations.
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30 3 *That it forwardeth the building up of* Gods Church.
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10—13 —2 *had it not been* revealed, *and*
14—15 —3 *being revealed, cannot be perfectly* comprehended.
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28 3 *and the means of conſerving it.*
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AD

AD

AULAM.

The first Sermon.

WHITE-HALL, November 1631.

Eccles. 7. 1.

A good Name is better than precious Oyntment: and ——

1. WHere *the Author* professeth himself *a Preacher*, it cannot be improper to stile the Treatise *a Sermon*. This *Book* is such; *a Sermon*: and, the Preacher being a King, *a Royal Sermon*. He took a very *large*, but withal a very *barren Text*. His Text *the whole World*, with (*a*) all the pleasures, and profits, and honours, and endeavours, and businesses, and events, that are to be found *under the Sun*. From which so *large a Text*, after as exact a survey thereof taken, as unwearied *diligence* in *searching*, joyned with incomparable *wisdom* in *judging* could make, he could not yet with all his skill raise any more than this one bare and short *Conclusion*; proposed in the very entrance of *his Sermon*, as the only *Doctrinal Point* to be insisted upon throughout: *Vanity* (b) *of Vanities, saith the Preacher, Vanity of Vanities, all is vanity.* This he *proveth* all along by sundry *Instances, many* in number, and *various* for the kind, to make the *Induction* perfect: that so having fully established *the main Doctrine*, (which he therefore often inculcateth in his passage along,) that *all things in the World are but Vanity*; he might the more effectually enforce *the main Use* which he intended to *infer* from it, and reserveth (as *good Orators* use to do) for the close and *Epilogue* of the whole *Sermon*; namely, that quitting *the World* and *the Vanities* thereof, men should betake themselves to that which alone is free from *vanity*, to wit, *the fear and service of God*, (c) *Hear the conclusion of the whole matter: fear God, and keep his Commandments: for this is the whole duty of man.*

a *Quicquid agunt homines; votum, timor, ira, voluptas, Gaudia, discursus.* — Juvenal. Satyr. 1.

b Eccles. 1. 2.

c Eccl. 12. 13.

2. To the *men of the world*, whose affections are set upon *the World*, and who propose and promise to themselves much *contentment* and *happiness* from the things of this *World*: as *the main Doctrine* it self is, so are most of *the Proofs* and passages of the whole *Sermon*, very *Paradoxes*. We may (not unfitly) therefore call this Book *Solomons Paradoxes*. Look no further than a few of the next following verses of this very Chapter. To prefer (a) *the house of mourning* before the house of *feasting*; (b) *sorrow* before *laughter*; (c) *rebukes* before *Praises*; (d) *the end of a thing* when it shall be no more, before *the beginning* of it, when it is grow-

a Ver. 2.
b — 3.
c — 5.
d — 6.

ing and coming on; a ſoft *patient* ſuffering *ſpirit* before a ſtout and *haughty mind*; and (e) *learning* before *riches*, as the *Preacher* here doth: what are all theſe, and other like many, if we reſpect the (f) *common judgment* of the World, but ſo many *Paradoxes*? "The Writings of *Zeno* and *Chryſippus* (if we had them "extant) with the whole School of *Stoicks*, would not afford us *Paradoxes* more "or greater, than this little Book of *Solomon* doth. There are no leſs *than two* in this ſhort verſe. Wherein, quite oppoſitely to what value *the World* uſually ſetteth upon them, *Solomon* out of the depth of that *wiſdom*, wherewith God had filled his heart, preferreth a *good Name* before *precious Ointment*; and *the day of death* before the day of ones *birth*. *Paradoxes* both! Beſides the *common opinion*; but (g) moſt agreeable to *truth* and *reaſon* both: as to him that ſhall duly examine them *both*, will clearly appear. It will find us work enough at this time, to examine but *the former* only, in thoſe words. *A good Name is better than a precious Oyntment.*

e—11.

f πλάσματα δεινὰ λέγειν, καὶ ἃ πᾶς ἄνθρωπος ἐν τοῖς ἀνθρωπίνοις φύσιν. Chryſip. apud Plutarch. de contrar. Stoic.

g παράδοξα μὲν, ἀλλὰ μὴν παράλογα. Cleanthes apud eund.

3. Wherein before I come to the pith of *the matter*; I cannot but take notice of an *Elegancy* obſervable in the very bark and rind of *the Letters* in the Hebrew Text, טוב שם משמן טוב The Figure *Paranomaſia*, as Rhetoricians call it; a near affinity both in *the Letters* and *Sound*, between the words, whereby the *two oppoſite Terms* of the Compariſon are expreſſed, שם *the Name*, and שמן *the Oyntment*. Such *alluſions* and *agnominations* are no ſtrangers in either of the *holy Tongues*: but of frequent uſe both in *the Old* and *New* Teſtaments. "Examples "might be alledged many: As out of *the Old Teſtament*: Jer.1.11, 12. Oſe.9.15. "Amos 5.5. & 8.2. Ezek.7.6. And out of *the New* many more: ἄιμι and ᾄδω, "Joh. 15.2. ἀγαζίμνει, and περιεργαζόμενοι, 2 Theſ.3.11. ἐτείλατο ἐπειράσθησαν, Heb.11. "37. πειράσθη, ἐπρίσθη· ἐφονεύθησαν· ἀπέθανον, ἀπεθάνετο, three together, as it were with a "breath, Rom.1.29, 31. But omitting the reſt, I ſhall commend unto you but "*two*, but thoſe very remarkable ones: out of either *Teſtament*, *one*. The one in "*Iſa.* 24. where the Prophet expreſſing the variety of Gods inevitable judgments "under *three* ſeveral appellations, (a) *The Fear*, *the Pit*, and *the Snare*; uſeth "*three* ſeveral words, but agreeing much with one another in letters and ſound: "פחד *Pachadh*, *the Fear*; פחת *Pachath*, *the Pit*: פח *Pach*, *the Snare*. The other "in *Rom.* 12. where the Apoſtle exhorting men not to think of themſelves *too* "*highly*, but according to *ſobriety*, ſetteth it off with exquiſite *elegancy* thus, "(b) μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.

a Iſa.24 18. See alſo Iſa.5.7.

b Rom.12 3.

4. The more *inconſiderate*, (that I ſay not, *uncharitable* and *unjuſt*) they, that paſs their *cenſures* very freely (as I have ſometimes heard ſome do, fondly and raſhly enough) upon *Preachers*: When now and then in their *popular Sermons* they let fall the like *Elegancies*, ſcattering here and there ſome *flowers of Elocution* among. As if all uſe of *Rhetorical ornaments* did ſavour of an *unſanctified ſpirit*; or were the rank ſuperfluities of *a carnal Wit*; or did adulterate, corrupt, and flatten (a) *the ſincere milk* of the Word. Or as if they that made uſe of ſuch *exornations*, did (b *preach themſelves* and their own *wit*, rather than *Chriſt Jeſus* and his *Croſs*; or elſe ſought to make (c) *the Faith of their hearers to ſtand* rather in *the wiſdom of men*, then in *the power of God.*

a 1 Pet.2.2.
b 2 Cor.4.5.
c 1 Cor 2.5.

a ὀνοστέλλοντα καὶ —ταλεράς; *hujuſmodi ſcitamenta, quæ iſti immerbidati— immodicè faciunt & rancidè.* A.Gell.18. noct.8.

b *Tranſlucida illa & verſicolor quorundam elocutio, res ipſas effeminat, quæ illo verborum habitu veſtiuntur.* Quint. 8.in proem. —*nimiúmque depicta.* Cic.in Oratore.

5. Theſe are the common *Objections*, but they are ſoon *anſwered*. "I confeſs "there may be a fault this way, and (in *young men* eſpecially, before their *judg-* "*ments* are grown to the juſt *ripeneſs*) many times there is: And ſo far *the exceptions* made here againſt, may be (in ſome degree) admitted. (a) *Affectation* in this, as in every other thing, is both *tedious* and *ridiculous*: And in *this* by ſo much more than in *other things*, by how much more the condition of *the perſon*, and the nature of *the buſineſs*, require a ſober, ſerious, and grave deportment. Thoſe *Preachers* therefore, by a little vanity in this kind, take the readieſt way to bring, both their own *diſcretions* into *queſtion*, and *the Sacred Word* they handle into *contempt*, that play with *words* as children do with *a feather*. A too-too (b) *light-coloured* habit, certainly ſuteth not well with the *gravity* of a Sermon. But, as it will not ill-become a ſober *grave Matron* (though ſhe will never be light and gariſh,

garish, yet) to be alwaies *decent* in her attire; yea, and sometimes also (upon fit occasions) to put on her *Jewels*, and other *costlier ornaments*: So neither is it blame-worthy, but rather a commendable thing in *Preachers* of the Gospel, (though they ought to avoid by all means all fruitless *ostentation* of a frothy *Wit*, yet) to endeavour at all times, so far as their *gifts* and *leisure* will permit, to express themselves in *pertinent* and *proper forms* of speech; yea, and sometimes also (as occasion may require, and especially (c) *the disposition* and temper of *the hearers*) to put their matter into a more accurate and *elaborate dress*, and to adorn their discourses with the choicer habiliments of *Art*.

c *Dandum tamen nihil temporibus atque auribus, nitidius aliquid atque affectatius postulantibus.* Quintil. 12. 10.

6. Provided, *First* that it be done *seasonably*, discreetly, and with judgment: *Sparingly*, and as it were (a) *offering* it self fairly, and without *enforcement*. And *secondly*, that it be directed to *the right end*: Which is, not to gain *glory or applause* to the speaker (that is a base and *unworthy end*:) much less to *poyson the Judgments*, or *pervert the Consciences* of their Hearers, by drawing them the more easily thereby into *Error* or *Sin* (that is a cursed and *pernicious end*.) But either thereby the better to inform *the Understanding*, or (b) to work upon *the affections*, or to quicken *the attention*, or to succour *the memories*, or some other way to (c) *please their Neighbour for his good unto edification*. I may not dwell on a *by-note*: therefore in brief thus. If *Preachers* seek with wisdom *to find out pleasant words*: besides the practice of the holy *Prophets* and *Apostles* to warrant them therein, they have our *Preachers* warrant also for it. Who, as he *professeth* (d) elsewhere the doing of it, so here he hath *actually done it*. Look but at the very *outside*, the shell of *the Letter*, and you must grant, that *the Preacher hath found out pleasant words*.

a *Quod est in dicendo pulcherrimum, sed quam sequitur, non cum affectatur.* Quint. 8. in procm. *Sententia sine pigmentis, sucoque puerili.* Cic. 2. de Orat.

b *Excitatoria lamina.* Quint. 12. 10.

c Rom 15. 2. — *hoc ipso proderat, quod placebat.* de Cicerone Quintil. Ibid.

7. But where he professeth that, he professeth another thing withal; "without which, *pleasant words* would be either to *none*, or to *bad* purpose; and that "is, that the things that should be *written, should be upright, even words of Truth*. Search we therefore a little into the pith and kernel of *the matter*; and see if he have performed *that part* also, as well as the other. *A good name is better than precious Oyntment*. The *Terms* of the comparison are שֵׁם and שֶׁמֶן; *a Name, an Oyntment*. The common *Attribute* wherein they both agree, is *Goodness*: The name *good*, the Oyntment *good*. The difference is in the inequality of degree: *Name* and *Oyntment* both good; yet so, that of the *two Goods*, the *good Name* is better than the *good Oyntment*. A *good Name* I understand then to be, when (a) *the common voice* of men, (either *all*, or *most*, or *best*) doth from the approved evidence of a mans worthy carriage in the constant tenour of his life and conversation, give (b) *a frequent and commendable testimony* thereunto.

d Eccl. 12. 10.

a *Consentiens laus bonorum.* Cic. 2. Tuscul.

b *Gloria est frequens de aliquo fama cum laude.* Cic. 2. de invent.

a טוֹב שֵׁם מִשֶּׁמֶן. Sept.

b See Luk. 7. 46

8. Then for the other *Term* in the comparison; whereas we read it *Ointment*, the Greek calleth it (a) *Oil*. "Between which two though there be some (b) *dif-* "*ference*, and accordingly as well in the *Greek* and *Latine* Tongues as in the *Eng-* "*lish*, that difference is acknowledged by allowing them distinct names (c μύρον "and ἔλαιον in the Greek, *Unguentum* and *Oleum* in the Latine, as well as *Oint-* "*ment* and *Oil* in our English:) yet *the same Hebrew word* comprehendeth *both*; and the words are very often *promiscuously* and *reciprocally* used the one for the other in the *Greek*, *Latine*, and most other Languages; because they *agree* much in the same *qualities*, and are much of like *use*: and the most ancient confections of *Ointments* did consist for the most part of *Oil*, (d) with some addition of *herbs, spices*, or other ingredients. Yea, and even yet, in the most precious and exquisite *Ointments* (such as are either most aromatical for *smell*, or of most soveraign operation for *medicine*) (e) *common Oil* hath a very great part in the confection, and is therefore esteemed as the *basis* or *foundation* of all *Ointments*. But whether *Oil* or *Oyntment*, the word seemeth to be here used (by a kind of *Synecdoche*) to signifie *all the delights* of the Sons of men. Because anciently, and in those *Eastern Countries* especially, (f) *Oils* and *Ointments* were much in use, and in great request, for pleasing (g) *the senses*, for comforting *the brain*, for refreshing *the spirits*, for cheering *the countenance*, for suppling the *joynts*, and for sundry other services tending

c Ὅμηρος μὲν μύρων χρῆσιν οἶδεν, ἔλαια δὲ αὐτοῖς χαλεῖ. Eustath. in Iliad. ψ. d μυρεψικὸν ἔλαιον. Athenæ. lib. 15.

c *Unguentum*; *oleum conditum.* Σκευασμένον ἔλαιον. Clem. Alex. 2. pæd 3. *Omnia tinguenta fiunt mixto olivo: nam oleum est materia apta suscipiendis odoribus, servandisque.* Casaub. ad Pers. Sat. 2.

f See Marsil. Cagnat 1. var. observat. 9.

g *Recreans membra olei liquor.* Plin. 12. nat. hist. 1.

tending to *delight* and chearfulness; "Wherein they abounded even unto *Wanton-*
"*ness* and *Luxury*. Whose *excess* therein, as in all other manner of *riotous* and *volup-*
"*tuous* living, was soon followed by *the Greeks*: and thence derived into *Italy*;
"and entertained once at *Rome*, quickly over-spread the greatest part of *the World*,
"then under *her Empire*, as appeareth by the frequent *complaints*, and other *passages*
"in the Writings of the Learned of those times. Not to speak of the great use
h *unguentis legatus, non tantùm ea legata videntur quibus unguimur voluptatis causâ, sed & valetudinis.* l. in argento. ff. de aur. & arg. leg.
"of (h) *Oils* and *Ointments* then, and ever since, in order to *health*, as well as
"*pleasure*.

9. The *Epithete* here given to *Ointments*, is in some former Translations *Good*; and so the Hebrew טוב properly signifieth: but in our last rendred *Precious*. All to one effect, for *good* things are ever *precious*; and *the better* they are, *the more precious*. The meaning is, as if *Solomon* had said, A *good Name* is better than the most fragrant and odoriferous *Ointments*, which for their exquisite *pleasantness* are held in greatest *price* and estimation.

10. The word *Better*, "which decideth the whole controversie between the
"*compared terms*, and is the just importance of that which the *Hebrews* in their
"Idiom (for want of *the comparative degree*) express by *the Preposition* מן prefixed;
must here be understood agreeably to *the subject matter*, and with reference to *Bonum jucundum* Better; that is to say, more *pleasant*, more *contentful*: or as *Solomon* saith (a) elsewhere, comparing *a good Name* with Gold and Silver, *Desiderabilius*, more to be wished or desired than a *precious Ointment*; or *Eligibilius*, in the choice to be preferred before it.
a Prov. 22. 1.

11. From *the Words* thus opened, the whole *result* is briefly this: A *good Name* is a thing very worthy to be of every good man *highly esteemed*; and to be held much more valuable than *Riches*, *pleasures*, *honours*, or whatsoever other *outward things* the men of this World can place their utmost felicity in. Wise *Solomon* hath elsewhere delivered his judgment as positively as may be in this matter, concerning *one* of these, and that (a) *the chiefest* of all the rest in most mens account, the Worldlings *Summum bonum*, Riches, (Prov. 22.) (b) *A good name is rather to be chosen than great riches: and loving favour rather than silver and gold.* And the wise Son of *Sirach* also preferreth a good name before (c) *a thousand great Treasures of Gold.* Observe the gradation; Before *gold*, *Treasures of gold*, *great treasures of gold*, *thousands of great treasures of gold*, yea and put *life it self* in to boot. *Sirach* 41. Compare we a little the most esteemed *delights* of the sons of men, those *ointments* that are most *precious* in their esteem, with *a good Name*: and see if it do not in very many respects go beyond them all.
a Prima ferè vota & cunctis notissima templis, Divitiæ. Juvenal. Sat. 10.
b Prov. 22. 1.
c Sirac. 41. 12, 13.

12. "If we should take an *exact Inventory* of all the particulars *the World* af-
"fords, which worldly men hunt after with such eagerness, that they not only
"spend all their *strength* and *travel*, but adventure their *healths* also and *lives* in
"the pursuit; nor so only, but for the obtaining whereof they truck away their
"*precious souls* too: We shall find them all to come under one of these *three heads*,
"whereunto St. *John* hath reduced them, summing them up as it were in the gross
a 1 Joh. 2. 6.
"(1 *Joh.* 2.) (a) *The lust of the flesh, the lust of the eyes, and the pride of Life.*
"(*Hæc tria pro trino numine mundus habet.*) These are the things so much magni-
"fied and adored in *the World*; with one or other of these baits *Satan* tricketh up all
"his *temptations*, when he layeth wait for our souls; *Riches*, *Honours*, and *Plea-*
"*sures*. And to each of these may the word *Ointment* in the Text (either by way of *Metaphor*, or *Metonymie* of the adjunct) be very well extended. For *Riches first*, it appeareth that *Ointments* were of ancient time accounted, and are so taken notice of by *Historians*, as a special part of (b) *the Royal treasure* of Kings and Princes. And therefore are (c) *the spices and precious Ointments* reckoned amongst the things which *Hezekiah* shewed to the *Babylonish Embassadours*, when with vain ostentation he desired they should see *the royal wealth* and magnificence of his *Treasures*. *Ointments* also *secondly*, were the Ensigns and Symbols of the greatest *honours*: as being used in the solemn *consecration* and *inauguration* of men into *the Kingly* and *Priestly* dignities. Among *the Heathens* indeed in *imitation* of the *Hebrews* (as
b Castris Darii Regis expugnatis, in reliquo ejus apparatu Alexander cepit scrinium unguentorum. Plin. 13. nat. hist. 1.
c 2 King. 20. 13.

many

many other of *their rites* came in *upon that account*,) but among the *Hebrews*, by special appointment from God himself. Insomuch as (*d*) some Interpreters conceive it not improbable, that *Solomon* in this place might have respect to those *Regal* and *Sacerdotal* anointings. But above all, *thirdly*, *Ointments* were the special emblems and expressions of *mirth* and *jollity*: and therefore were used in *entertainments*, and at *feasts*. "Testimonies hereof from the Writings of *Poets* and "*Historians* both *Greek* and *Latine*, in great abundance, besides that I find them "ready (*e*) *collected* by sundry learned men, are of themselves *obvious* every where. "But finding store enough also in *the holy Scriptures*, I need not recite any other. There we read (*f*) of *the Oil of joy*, and (g) *the Oil of gladness*. When thou *fastest*, saith our Saviour, do not by an affected sullenness and sadness make ostentation of thy *fasting*; *as hypocrites do*: but (h) *unge caput*, &c. make semblance rather, by *anointing* thy head, and *washing* thy face, as if thou wert going to a *feast*; that so thou maiest be out of the reach of all temptation to *vain glory* that way, while thou dost *not appear to men to fast*. When *David* recordeth in *Psal.* 23. how bountifully God had dealt with him, and shewed him *his goodness plenteously*, he setteth it forth in this manner; (i) *Thou hast prepared a table before me, thou hast anointed my head with Oil, and my cup runneth over*. To omit other places, hitherto tendeth that *ironical speech* of our Preacher to *the Epicure*, Chap. 9. (k) *Go thy way, eat thy bread with joy, and drink thy drink with a merry heart. Let thy garments be alwaies white* (another sign of *rejoycing* that) *and let thy head lack no ointment. Riches, Honours, Pleasures!* you see *Ointment* hath somewhat to do with *them all*, and so *the word* may well comprehend *them all*.

d Pineda.

e v. Franc. Luisin. 2. parerg. 16. Bochi, observ. in Ps. 22. F.

f Isa. 61. 3.

g Psal. 45. 7.

h Mat. 6. 17, 18.

i Psal. 23. 5.

k Eccl. 9. 7, 8.

13. Now then to enter into *the Comparison*: *First*, all these *Ointments* (even the most *precious* of them) are equally *common* to the *Good* and *Bad*. *The worst* of men may have as large a share in them, as *the best*: the most *notorious vicious* liver, as the most *eminently vertuous* person. For though they be *in truth secretly* disposed by the most wise and just hand of *a divine providence*: yet to *the outward appearance* (and farther *our eye* will not pierce) *the dispensation* of them seemeth to come from *Chance* rather than *Justice*, and *Fortune* rather than *Merit*. "This the Preacher took into his *consideration*, and complaineth of it, *Chap.* 9. as one of the great "*evils* and vanities *among those that are done under the Sun*, *that* (a) *all* (outward) "*things come alike to all*, and that *there is one event to the righteous and to the wicked*: "and thence inferreth, that *no man can know* (so as to pronounce thereof with any "certainty) whether he be in *the love or hatred* of God, *by all that is before him*. "If in respect of these *outward things* there be any *difference* between *the Good* and "the *Bad*; the advantage is rather on the worse side, *bad men* oftentimes having a "*larger portion* thereof, than *good men* have. Why *the holy* and *wise God*, the first "cause of all things that happen, suffereth it so to be *as to particulars*; that is *counsel* to us, and we may not *search* into those secrets: only we are assured *in the general*, that he doth it for *just* and *gracious* ends best known to himself. But as to "*second causes*, we see evidently reason enough to satisfie us, why it should be likely "to fall out thus rather than otherwise; if but in this, that *wicked men*, what "*worldly ends* they propose to themselves they *pursue* to the utmost, *not boggling* "at any thing that they think may *conduce* to the obtaining of the same, be it *right* "or *wrong*; whereas *godly*, and *vertuous* men make conscience both of *End* and "*Means*, and will neither pitch upon any *unworthy End*, nor adventure upon any "*unlawful means*. Hath it not been always seen, and still is, and ever will be (more or less) to the worlds end, That extorting *Usurers*, oppressing *Landlords*, unconscionable *Traders*, corrupt *Magistrates*, and griping *Officers*, have gotten together the greatest *wealth*, and most abounded in *riches*? That obsequious *Flatterers*, temporizing *Sycophants*, perfidious *Traitors*, bold and insolent *Intruders*, bribing and Simoniacal *Chafferers*, have climbed up the highest rounds of *Civil* and *Ecclesiastical preferments*? That men of base and unmanly condition, rather to be called *beasts* than men, if not *Monsters* rather than either of both, (such as some of the old *Assyrian* and *Persian Monarchs*, and after them some of *the Roman Emperours* were)

a Eccl. 9. 1, 3.

were) have surfeited of *pleasures* to the full, and wallowed in all manner of *luxury* and *sensuality?* Worthless and wicked men may swim up to the chin in *Rivers of oil*, and have their *heads* and *beards*, yea and the very *skirts of their garments* too, bedrencht in great abundance with the choicest of these *outward Ointments*.

14. But a *Good Name* is *Peculium bonorum*. Gracious and vertuous men have a more *special Interest*, a kind of *peculiarity* in it: as being (in the ordinary course of Gods providence) the proper *effect*, and (by his good blessing) for the most part the most certain *temporal reward* of Vertue and Piety. (a) *Si qua virtus, si qua laus*, saith the Apostle, Phil.2. *If there be any vertue, if there be any praise:* As if there could be no *praise* where there is no *vertue*; no more then there can be a (b) *shadow*, where there is no *body* to cast it. It was (c) *by faith* (and the fruits of *faith*) that *the Elders obtained a good report*. The projectors of the Tower of *Babel* aimed by that building to get themselves (d) *a name*; and so they did: but the name was (e) *Babel*, a name of *Confusion*; little comfort or honour to them. Many men are ambitious of *a great name*; and sometimes they (f) *get it* too: as he that set *Diana*'s *Temple* on fire, (g) only to be talked of. But *a great name* is one thing, and a *good name* another. *Greatness* may get a man a *great name*; but *goodness* only a *good name*. You that are *great men*, if your be not *good* withal; do what you can for the preservation of your *name* and memory, use all your best *wit* and *art*, spend the most costly *perfumes* and *precious ointments* you have about it: when you have done your utmost *endeavours*, we may justly put that *rebuke* upon you, which *the Disciples* did unjustly upon the good *woman* in the Gospel, (h) *Quorsum perditio hæc?* Whereunto serveth this waste? *Oleum & operam:* you shall not be able, after all this expence of *oil* and *toil*, to preserve your *names* from stench and putrefaction. It is nothing but godliness and righteousness that can do that. (i) *The memorial of the just* (when *Envy* and *Calumny* have done their *worst* to blast it) *shall yet be blessed: but the name of the wicked* (when *Hypocrisie* and *Flattery* have done their *best* to prevent it) *shall rot* notwithstanding. A *good name* then is therefore first *more excellent* than any *precious Ointment* (either in the *Letter* or *Metaphor*) *because less common.*

a Phil.4.8.
b *Gloria umbra virtutis est.* Senec. Ep.79.
c Heb 11.2.
d Gen.11.4.
e — 9.
f *—& quidem quod petierat, assecutus est.* de Pausaniâ Valer Max.8. 14.
g *—voto adipiscendæ famæ latioris.* Solin. c.43.
h Mat.26.8.
i Prov 10 7.

14. Compare, *secondly*, the *delight* and comforts, and contents of both: and see the issue. *Oils and Ointments* do give exceeding great *delight* to *the senses*; so as scarce any one kind of thing more: which perhaps might be some cause, why *Solomon* should here make choice of them, rather than any other things, whereby to express *outward* and *sensual pleasures*. And this they do by *three* distinct *qualities*: whereby they affect *three* distinct *senses*. The *Qualities* are; *Lævor*, *Nitor*, *Odor*: The *Senses* affected therewith, *Feeling*, *Seeing*, *Smelling*. The *first Quality* is *Lævor*; a kind of gentle *softness*, and *smoothness*, and supple glibbiness: wherewith *the touch* is much delighted. Upon which quality *David* the Father, and *Solomon* the Son, do both reflect in those *proverbial speeches* of theirs: where speaking, the one of flattering dissemblers, saith (a) *Molliti super oleum, Their words are softer than Oil*, Psal.55. the other of the whorish woman, saith (b) *her lips drop like a honey-comb; and her mouth is smoother than Oil*, Prov.5. The *second quality of Oils* and *Ointments* is *Nitor*, a kind of brightness and *varnish*, which they cast upon other bodies, making them look fresh and *glister*: which quality taketh *the eye*, and affecteth *the sight*. As colours laid in *Oil* have a graceful *verdure* and *lustre* beyond those that are not so laid. Of which *quality* the Psalmist maketh special mention, *Psal.*104. where describing the manifold works of God, among other things he saith that God bringeth *food* out of the Earth, as namely, *Wine* to make glad the heart of man, (c) and *Oil to make him a chearful countenance*, or (as our last Translation hath it, somewhat nearer *the Letter*, but to the same *sense*) *to make his face to shine*. Their *third Quality* is *Odor*; the sweet *fragrancy* which they send forth round about them to a good distance: which maketh them wondrous pleasant to *the Smell*. The Poets therefore sometimes call *Ointments* and *Perfumes* (d) *Odores* in the abstract: as if they were nothing else but *smell*. To this *quality* do refer those reciprocal speeches in *the Canticles*, of *the Spouse* to her well-beloved

a Psal.55.21.
b Prov.5.3.
c Psal.104. 14.
d *—perfusus liquidis urget odoribus.* Hor.1. carm.5.

beloved in the first Chapter, (e) *Because of the savour of thy good Ointments, therefore do the Virgins love thee*; And of him again to her, in the fourth Chapter, (f) *How fair is thy love, my sister, my spouse? How much better is thy love than Wine? And the smell of thine Ointments than all Spices?* When *Mary* poured out her costly *Spikenard* on Christs feet, the Story telleth us, that (g) *all the house was filled with the Odour of the Ointment*, Joh. 12.

e Cant. 1. 3.
f — 4. 10.
g Joh. 12. 3.

16. *Ointments* then are *good* and *pleasant*. But as *Aristotle* sometimes pronounced of *the Rhodian* and *Lesbian Wine*, when he had tasted of both; that (a) *the Rhodian* was good too, but *the Lesbian* was the pleasanter: So it may as reasonably be pronounced in the present contest, that though *the precious Ointment* be good and *pleasant* in his kind, yet *the good Name* for goodness and *pleasantness* is far beyond it. For whereas *the precious Ointment*, though it have in it much variety of *pleasure* in regard of *the three* now-mentioned *qualities*: yet can it bring all that delight no farther than to the outward *senses* of *Touch*, *Sight*, and *Smell*. As for that passage in *Psal.* 109. (b) *It shall enter like Oil into his bones*: It is perhaps rather to be understood as an *hyperbolical* expression, then to be taken as exactly true *in rigore loquendi*. But as for a *good Name*, that pierceth farther than either *bones* or *marrow*: It entereth into *the inner man*, and bringeth rejoycing to the very *heart* and soul. (c) *A good report maketh the bones fat*, saith *Solomon*: and that, I weene, is another-gates matter, than to make *the face to shine*. This for *material Oil*. Then for those other *outward things*, which for some respects (I told you) might be also comprehended under the name of *Ointments*; *Riches*, *Honours*, and worldly *Pleasures*: alas (d) how poor and sorry *comforts* are they to a man that hath forfeited his *good Name*; that liveth in no credit nor reputation: that groaneth under the *contempt* and *reproach*, and *infamy* of every *honest*, or but *sober* man! Whereas he that by *godly* and *vertuous* Actions, by doing *Justice*, and exercising *Mercy*, and ordering himself and his affairs *discreetly*, holdeth up his *good Name* and reputation: hath that yet to (e) *comfort* himself withal, and to fill his bones *as with marrow and fatness*; though encompassed otherwise with many *outward* (f) *wants* and calamities. Without which, even *life* it self would be unpleasant, I say not to a perfect *Christian* only, but even to every *ingenuous moral* man. The worthier sort of men among the *Heathens*, would have chosen rather to have *died* the most *cruel deaths*, than to have *lived infamous* under shame and disgrace. And do not those words of St. *Paul* (1 *Cor.* 9.) shew, that he was not much otherwise minded? (g) *It were better for me to die, than that any man should make my glorying void.* Thus a *good Name* is better than any *precious Ointment* (take it as you will, *properly*, or *tropically*) because it yieldeth more solid *content* and satisfaction to him that enjoyeth it, than the other doth.

a — *ut unque oppidò bonum: sed ἥδιον ὁ λέσβιος.* A. Gel. 13. noct. Attic. 5.
b Psal. 109. 18.
c Prov. 15. 13.
d τὸ δὲ ζῆν ὡ καλῶς, αἰσχρὰς πάρα. Eurip. in Hecub. act. 2.
e — *tamen, dum existimatio est integra, facilè consolatur bonas egestatem.* Cic. pro Quinct.
f *Ego si bonam famam mihi servasso, sat ero dives.* Plaut. Mostel. 1. 3.
g 1 Cor. 9 15. ὁ δ' ὄλβιος, ὃν φᾶμαι κατίσχουσ' ἀγαθαί. Pind. Olymp. 7. 2.

17. Compare them *thirdly*, in those *performances* whereunto they enable us. *Oils* and *Ointments*, by a certain *penetrative* faculty that they have, being well chafed in, do (a) supple *the joynts*, and (b) strengthen *the sinews* very much, and thereby greatly enable the body for *action*, making it more *nimble* and *vigorous*, than otherwise it would be. Whence it was, that among *the Greeks*, and from their example among *the Romans*, and in other Nations, those that were to exercise Arms, or other feats of Activity in their *solemn Games*, especially (c) *Wrestlers*, did usually by *frictions* and *anointings*, prepare and fit their bodies for those *Athletick performances*, to do them with more *agility* and less *weariness*. "Insomuch as *Chrysostome* and other *Greek Fathers* almost every where use the words "ἀλείφειν and ἀλοιφεῖσθαι, not only when they speak of those *preparatory* advantages, "(such as are *prayer*, *fasting*, *meditation* of Christs Sufferings, or of the Joyes of "Heaven, and the like) wherewith Christians may *fortifie* and secure themselves, "when they are to enter *the combate* with their spiritual enemies; but more gene- "rally to signify any *preparing* or fitting of a person for any manner of *action* what- "soever.

a — *ut corpus unctione recreavi.* Senec. Epist. 53.
b — τὸ ἄλειμμα βοηθὸν τῷ σώματι, καὶ εὐπνοίας τινὰ ἐμποιοῦντα τοῖς μέλεσι. Joach. Camerar. problem. decur. 8. 1.
c *Exercent patrias oleo labente palestras.* Virgil. Æn. 3.

18. But how much more excellent then is a *good Name*? Which is of such mighty consequence and advantage for *the expediting* of any honest *enterprise* that

we

we take in hand, either in our *Chriſtian* courſe or *civil* life in this World? It is *an old ſaying*, taken up indeed in relation to another matter ſomewhat diſtant from that we are now treating of; but it holdeth no leſs true in this, than in that other reſpect: *Duo cum faciunt idem, non eſt idem.* Let *two men* ſpeak (*a*) the ſame *words*, give the ſame advice, purſue the ſame *buſineſs*, drive the ſame *deſign*; with equal *right*, equal *means*, equal *diligence*, every other thing equal: yet commonly the *ſucceſs* is ſtrangely different, if the one be *well thought of*, and the other labour of *an ill name*. So ſingular an advantage is it, for the crowning of our endeavours with *good ſucceſs*, to be in a *good name*. If there be a *good opinion* held of us, and our *names* once up, (whether we deſerve it or no:) whatſoever we *do* is well *taken*; whatſoever we *propoſe* is readily *entertained*; our *counſels*, yea, and *rebukes* too, carry *weight* and *authority* with them. By which means we are *enabled* (if we have but *grace* to make that good uſe thereof,) to do (*b*) the more *good*, to bring the more *glory* to God, to give better countenance to his *truth*, and to *good cauſes* and *things*. Whereas on the other ſide, (*c*) if we be in *an ill name* (whether we deſerve it or no:) all our *ſpeeches* and *actions* are ill-interpreted; no man *regardeth* much what we *ſay* or *do*; our *propoſals* are ſuſpected; our *counſels* and *rebukes*, though wholſome and juſt, ſcorned and kickt at: ſo as thoſe *men* we ſpeak for, that *ſide* we adhere to, thoſe *cauſes* we defend, thoſe *buſineſſes* we manage, ſhall lie under ſome *prejudice*, and be like to ſpeed the worſe, for *the evil opinion* that is held of us. We know well it ſhould be otherwiſe: *Non quis, ſed quid.* As *the Magiſtrate* that exerciſeth *publick judgment*, ſhould lay aſide all reſpect of *the perſon*, and look at *the cauſe* only: ſo ſhould we all in our *private judgings* of other mens *ſpeeches* and *actions*, look barely upon *the truth* of what they *ſay*, and *the goodneſs* of what they *do*, and accordingly *eſteem* of both; neither better nor worſe, more or leſs, for whatſoever *fore-conceits* we may have of *the perſon*. Otherwiſe how can we avoid the charge of having (d) *the faith of our Lord Jeſus Chriſt the Lord of Glory with reſpect of perſons*? But yet ſince (*e*) men are *corrupt*, and will be *partial* this way, do we what we can; and that *the World* and the affairs thereof are ſo much ſteered by (f) *Opinion*: it is a point of *godly wiſdom* in us, ſo far to make uſe of this *common corruption*, as not to diſadvantage our ſelves for want of *a good Name*, and good *Opinion*, for the doing of that *good* (whilſt we live here among men *ſubject* to ſuch *frailties*) which we ſhould ſet our *deſires*, and bend our *endeavours* to do. And ſo *a good Name is better than a good Ointment*, in that it enableth us to better and worthier performances.

a—λόγῳ δὲ ὅτι τ' ἀδελφὸν ἄνευ ἰῶν, καὶ τ' ἀκάντων, αὐτὸς, ὁ ταὐτὸν οὐκ ἴσον. Eurip. in Hecub. act 2.

b Nec vero negligenda eſt fama: nec mediocre telum ad res gerendas exiſtimare oportet benevolentiam civium. Cic. de amicit.

c Τὴν δόξαν τῆς τὴν ἑαυτοῦ καταφρονοῦσας, παντὶ λοιπὸν ἄχρηστος ἔσται ἡ ἀλήθεια μέγα καρδιῶναι δυνήσεται. Chryſoſt. Tom. (edit. Savil.) 6. Orat. 17.

d Jam. 2. 1.

e Τρόπῳ δ' ὃ πείθων τὸν λέγοντα, ὁ λόγος. Menand.

f κυριωτάτην ἔχει τὴν πίστιν τὸ ἦθος. Ariſt. 1. Rhet.

In homine virtutis opinio valet plurimum. Cic. in Topic.

19. Compare them *Fourthly*, in their *Extenſions*: and that both for *Place*, and *Time*. For *place* firſt. That *Quality* of the *three* before-mentioned, which eſpecially ſetteth a value upon *Ointments*, advancing their *price* and eſteem more eminently than any other conſideration, is their *ſmell*: thoſe being ever held *moſt precious*, and of greateſt *delicacy*, that excel that way. And herein is the *excellency* of the choiceſt Aromatical *Ointments*, that they do not only pleaſe *the ſenſe*, if they be held near to *the Organ*; but they do alſo diſperſe *the fragrancy* of their ſent round about them to a *great diſtance*. Of the ſweeteſt *herbs* and *flowers the ſmell* is not much perceived, unleſs they be held ſomewhat near to *the Noſtril*: But the ſmell of a *precious Ointment* will inſtantly diffuſe it ſelf into every corner, though of a very ſpacious room; as you heard but now of the (a) *Spikenard* poured on our Saviours feet, *Joh.* 12. But ſee how in that very thing, wherein the excellency of *precious Ointments* conſiſteth, *a good Name* ſtill goeth beyond it. It is more *diffuſive*, and ſpreadeth farther. Of King *Uzziah*, ſo long as he did well and proſpered, it is ſaid, that (b) *his name ſpread far abroad*, 2 *Chron.* 26. And the Prophet ſaith of the People of *Iſrael*, in reſpect of her *firſt comely eſtate*, before ſuch time as ſhe truſted in her own beauty, and played the harlot, that (*c*) *her name went forth among the Heathen for her beauty*, Ezek. 16.

a Joh. 12. 3.

b 2 Chro. 26. 15

c Ezek 16. 14.

20. Beſides, *a good Name*, as it reacheth *farther*, ſo it laſteth *longer* than the moſt *precious Ointments*: and ſo it excelleth in the extenſion of *Time*, as well as of *Place*. As for *Riches*, *Pleaſures*, *Honours*, and whatſoever other *delights* of mortal

men,

men, who knoweth not of what *ſhort continuance* they are? They many times (*a*) *take them wings and fly away* from us, leaving us behind to grieve for the loſs. If it happen they *ſtay* with us *to the laſt* (as ſeldom they do;) yet then is *the parting* uncomfortable: we can neither ſecure them from *the ſpoil* of others; nor can they ſecure us from *the wrath* of God. However, *part* we muſt: If they leave not us *whileſt we live*, ſure enough we ſhall leave them *when we die*. It may be when we are *dead*, ſome pious friend or other may beſtow upon our *carcaſſes* the coſt of (*b*) embalming with *Spices*, *Odours*, and *Oyntments*: as we ſee *the Cuſtom* was of old, both amongſt the Heathens, and the People of God. And thoſe *precious Ointments* may perhaps preſerve our *dead bodies* ſome few months longer from *putrefaction*, than otherwiſe they would have endured. But at length, howſoever *the worm* and *the grave* will prevail: and we ſhall turn ſooner or later; firſt to *dirt*, and then to *duſt*. And here is the utmoſt *extenſion*, continuance, and period of the moſt *precious Ointments* (*literal*, or *metaphorical*) the World can afford.

a Prov. 23. 5.

b Joh. 19. 40.

21. But *a good Name* is a thing far more *durable*. It ſeldom *leaveth us*, (unleſs through ſome *fault* or *neglect* in our ſelves;) but *continueth* with us all our *life* long. At the hour of *death* alſo it ſtandeth by us, and giveth ſome * *ſweetning* unto the *bitterneſs* of thoſe laſt pangs; when our *conſciences* do not ſuggeſt to our expiring thoughts any thing to the contrary, but that we ſhall *die deſired*, and that thoſe that live by us and ſurvive us, will account *our gain* by that change to be *their loſs*. Yea, and it remaineth *after death* precious in *the memories*, and *mouths*, and *ears*, of thoſe that either *knew* us, or had *heard* of us. Surely no *Ointments* are ſo powerful to *preſerve* our bodily aſhes from *corruption*, as *a good Name* and report is to *preſerve* our Piety and Vertue from *Oblivion*. (a) *Their bodies are buried in peace, but their name liveth for evermore*, Eccluſ. 44. And upon this account expreſly it is, that the ſame *Eccleſiaſticus* elſewhere (as you heard before) preferreth (b) *a good Name*, not only before the *greateſt riches*, becauſe it will out-laſt a *thouſand great treaſures of gold*; but even before *life* it ſelf, yea, before *a good life* (at leaſt in this, though in other reſpects it be below it, as but an appurtenance thereunto) that whereas (c) *a good life hath but a few days*, *a good Name* poſſibly may *endure for ever*.

* *Mors tum æquiſſimo animo appetitur, cum ſua ſe laudibus vita occidens conſolari poteſt.* Cic. 1 Tuſcul.

a Sirac. 44. 14.

b—41. 12.

c—41. 13.

22. Now lay all together that hath been ſaid, that *a good Name* is a more *peculiar bleſſing*; That it bringeth more *ſolid content*; That it enableth us more, and to more *worthy performances*; That it is of greater *extenſion* both for *place* and *time*, reaching *farther* and laſting *longer* than the moſt *precious Ointments*, eitther *literally* or *metaphorically* underſtood: and then judge, if what *Solomon* hath here delivered in *the Text*, how great *a Paradox* ſoever it may ſound in the ears of a Worldling, be not yet a moſt certain and clear *Truth*; viz. That *a good Name is better than a precious Ointment*; and therefore in all reaſon to be preferred by every underſtanding man before *Pleaſures*, *Riches*, *Honours*, or whatſoever other *outward delights* of worldly men.

23. But it is needful you ſhould be here admoniſhed (leſt what hath been hitherto ſaid ſhould be in any part either *miſtaken*, or *miſapplied*) that all this while I have ſpoken but of *material Ointments*, and ſuch other contentment, as *the outward things* of this World can afford. The preeminence of *a good Name* thus far *juſt*, beware ye make not *unjuſt* by *over-ſtretching*. For there is beſides all theſe *a ſpiritual Ointment* alſo; an inward *anointing*, the anointing of *the inner man*, the Soul and Conſcience with *the oil of the Spirit*, the ſaving *graces* and ſweet *comforts* of the Holy Ghoſt; that (a) *oil of gladneſs*, wherewith the bleſſed Son of God was anointed *above his Fellows*, and *without meaſure*, and whereof all the Faithful and elect Children of God are in their meaſure his *fellow* partakers. (b) *Ye have an Unction from the Holy One*, ſaith St. *John*: And again, (c) *The anointing which ye have received of him abideth in you*. This is a ſingular and right *precious Ointment* indeed: infinitely more to be preferred before a *good Name*, than a good name is to be preferred before other common and *outward Ointments*. The inſeparable *adjunct* and *evidence* whereof is that טובלב, which we uſually call *a good*

a Pſal. 45. 7.

b 1 Joh. 2. 20.

c—27.

d Τρέχω τὸ ἀπόλεσον ἀδεξιώτερος. Plutarch.

Conscience. God forbid any man should so far tender his (d) *good Name*, as for the preservation of it to make shipwrack of *the other*. (e) *Duæ sunt res, Conscientia & Fama, &c.* saith St. *Augustine*. *Two things* there are, saith he, whereof every man should be specially chary, and tender: *his Conscience*, and his *Credit*. But that, of his *Conscience*, must be his *first care*: this, of his *Name* and *Credit*, must be content to come (f) in *the second* place. Let him *first* be sure to guard his *Conscience* well: and then may he have a due regard of his *Good Name* also. Let it be his *first care* to secure all *within*, by making *peace* with God, and in his own breast; that done, (but not before) let him look *abroad* if he will, and cast about as well as he can, to strengthen his *Reputation* with and before *the World*.

e Augustin.

f Τὸ δ' ἐν παθεῖν πρῶτον ἄβλαβες δ' ἀνὴρ ἀκύτερος μάθεν. Pind. Pyth. 1. 15.

24. A very *preposterous* course the mean while is that, which those men take, that begin at *the wrong end*; making their *Consciences* wait upon their *Credit*. Alas, that notwithstanding the clear evidence both of *Scripture* and *Reason* to the contrary, after so many sharp *reprehensions* by *the Minister*, so many straight *prohibitions* by *the Magistrate*, there should yet be found among *our Gentry*, so many spirits of that desperate unchristian resolution; as, upon the slightest *provoking word* that but toucheth upon their *reputation*, to be ready either to challenge, or to accept *the duell*: Either of which to do, must needs leave a deep sting in *the Conscience* (if yet it be penetrable and not quite *seared up*;) since thereby they expose themselves to the greatest *hazard*, if not inevitable *necessity*, of *wilful murther* either of themselves or their brethren! 2. Alas, that there should still be found amongst *our Clergy-men*; that formerly being perswaded that our *Church-Ceremonies* and *Service* were unlawful, and having (during such their perswasion) *preached* against them openly before their Congregations as *unlawful*, but have been since *convinced* in their judgments of *the Lawfulness* thereof, should yet withhold their *conformity* thereunto, and chuse rather, not only to expose themselves to such mischiefs and inconveniences as that refusal may bring upon them, but to seem also (a) to persist in their former error (to the great *scandal* of their people, and cheating their own *Consciences*) than by acknowledging that they have erred, adventure the loss of that great *reputation* they had by their former opposition gained amongst their credulous followers! 3. Alas that there should still be found among *our People*, men who being *conscious* to themselves of some *secret wrongs* done to their brethren in their worldly estate by *oppression*, *fraud*, or other *false dealing*; do yet hold off from making them just *restitution* or other meet *compensation* for the same: and so become really *cruel* to their own *Consciences*, whilst they are so fondly *tender* over their *reputations* with others, as rather to continue still dishonest in *retaining*, than acknowledge their former dishonesty in *obtaining* those ill gotten parcels!

a—ne pudorem pœnitentiámq; fateamini, contumaciâ vindicatis errorem. Quint. declam. 17.

25. But leaving all these to the judgment of God and their own hearts, and to ruminate on that sad Text, (*Luke* 16.) (a) *That which is highly esteemed amongst men, is abomination in the sight of God*; For thee, Christian brother, who ever thou art, that shalt at any time be *in a strait* between *two evils*, shaken with doubtings and distractions, what to do, when thy *Conscience* and thy *Credit* lie both at stake together: "Thou hast a ready resolution from the old Maxim, *E malis minimum*. As *the Merchant* in a storm throweth his dear *commodities* into the Sea to save *himself*: so do thou resolve to (b) redeem thy *Conscience* howsoever, and at any rate; whatsoever betide thy *Credit*. I forbid thee not to be tender of thy *good Name*; (it is an honest care:) but I charge thee upon thy soul, to be more tender of thy *Conscience*.

a Luk. 16. 15.

b Conscientiæ satisfiat: nil in famam laboremus. Senec. 3. de ira. 41.

26. This *admonition* premised; I shall now with your patience proceed to some *Inferences*, from what hath been delivered concerning the excellency of a *good Name*, and what a *precious* thing it is. But the more *precious* it is, the more grievous *first* is their sin, that seek *to rob* others of it. We read in *Pliny*, that there were some *Ointments* in the shops in his time, made of such (a) costly ingredients (so great was the riot of those times) that (b) every *pound weight* was sold at 400 *Roman Pence*, which by computation (allowing to *the Roman Peny* seven pence half-peny

a—μύρου βαρυτίμου. Mat. 26. 7.

b Exceduntq; quadringentos denarios libra: tanti emitur voluptas aliena. Plin. 13. nat. hist. 3.

half-peny of our Coyn) cometh to above *twenty two pounds English*: which was a very great rate, especially considering *the time* wherein he lived, about *fifteen hundred years ago*. We would all think, that man had done a very *foul robbery*, that should have broken a *shop*, and carried thence any considerable quantity of such *costly ware*. And must we not then adjudge him a far *worse Thief*, that injuriously taketh away a mans *good Name* from him: which we have heard to be in many respects far more *precious* than the most *precious Ointments* can be? But *Murther* is a Felony of a higher degree than *Theft*. Sometimes we *pity* Thieves: but we *detest* Murtherers. Yet neither *Thieves* nor *Murtherers* are more cruel and injurious, than *Slanderers*, and *Back-biters*, and *Tale-bearers*, and *Whisperers*, and false *Accusers* are. Those bereave a man but of his *Livelihood*, or at most of his *Life*: but these (*c*) take that from him which is justly (*d*) more dear to him than either *Life* or *Livelihood*.

c *Ergo linguas vestras acuistis in gladios, quas movistis in mortes, non corporum, sed bonorum. Jugulastis non membra, sed nomina.* Optat. lib. 2.

d *Famæ delicto plus infamiæ quàm in manu: in infamiâ plus pœnæ quàm in morte.* Quint. Instit. 2.

27. It were to be wished that all *malicious* and *envious* persons would lay this to heart, who seek to raise *their own Fame* upon the ruine of *their brothers*: whose daily endeavour it is, and daily practice, to raise *scandalous reports* of others, and to cast *foul aspersions* upon them without cause, to make *their Names* unsavoury, and thereby to render *their Persons* odious, among such as will be ready to spread *the Report* farther (and it is great odds they will do it with some (a) *addition* of their own too) or otherwise make *ill use* of it, to their prejudice. But since such *mischievous persons* will not, or cannot, learn to do better, having been long *accustomed* to do ill; no more than *a Leopard can change his spots*, or *a Blackmore his skin*: It will concern us very much, not to suffer our selves to become *Receivers* to these *Thieves*, or *Abetters* to these *Murderers*, by setting our *Ears* wide open to their *detractions*; but rather to suspect him as *an Impe of Satan*, that delighteth in *Satan's* Office, in being *an accuser of his Brethren*.

a κακίαν δ' ὅσ ἄνθρωπος πολλαπλασιάζει ἂς ἂν παραλάβῃ φήμας. Procl. in Hesiod.

28. *Secondly*, how distant are they from *Solomons* judgment, that value any *outward thing* in the World (it may be some little sordid (a) *gain*, or some petty slippery *preferment*, or some poor fruitless *pleasure*) at a higher rate than they do *their good Name*: which *Solomon* here so much preferreth before them all? 1. The *Covetous* Worldling, so he may but *lade himself* fast enough *with thick clay*, (*b*) what careth he what men say or think of him? Call him *Churle*, *Miser*, *Caitiff*, *Wretch*, or what else they think good: (c) *at mihi plaudo domi*. Tush, saith he, let them say on: *The Fox fareth best when he is curst*. If this man be *a wise man*, (as himself thinketh none *wiser*;) sure then *Solomon* was not so *wise* a man as he is taken for, to say as he doth, Prov. 22. (d) *A good Name is rather to be chosen than great riches*, &c. 2. The *ambitious* man, that panteth after *Preferment*; what regardeth he, though all the World should tax him of *Flattery*, of *Bribery*, of *Calumny*, of *Treachery*, of *Perjury*: So he can but *climbe up* to *the step* at which he aimed, and from which he knoweth not how soon he may be *justled off* by another as *ambitious* as himself? 3. The *luxurious* Wanton, the prodigal *Gamester*, the *Glutton*, *Drunkard*, or other *voluptuous* beast in any kind, when once imboldned in his ways, *sitteth him down in the seat of the scorner*: laugheth at all mankind that will not (e) *run with him to the same excess of riot*; resolveth (against whatsoever dislikes sober men bewray of his exorbitances) to *take* his own *pleasure* howsoever, and then let others *talk* theirs; bestoweth a *nick-name* (or perhaps *a rime* or two) upon those that censure him: and then, as if he had *stabb'd* them dead, and the day were his, he *insulteth* like *a Conquerour*, and thinketh he hath now quit himself sufficiently for the loss of his *Reputation*.

b Rev. 18. 10.

a ἀναισχυντία, ἀξίας ψυχῆς ὑπερτιμωμένη ἀξίαις ἀνεπιτιμήτοις χρήμασι. Plato.

b —*quid enim salvis infamia nummis?* Juvenal. Satyr. 1.

—*tunicam mihi malo lupini, Quàm si me toto laudet vicinia Pago.* —Sat. 14.

c Horat 1. Satyr. 1.

d Prov. 22. 1.

e 1 Pet. 4. 4.

29. *Quid facias illi?* Without more than the ordinary mercy of God, in awakening their *consciences* by some immediate work of his own; *desperate* is the condition of all these men. "*Shame* is the most *powerful* (a) *curbe*, to *restrain* "men from such vicious excesses as are of *evil report*: and *Reproof* seasonably, "lovingly and discreetly tendered, the most *proper Instrument*, to work *Shame* in "those that have done amiss. What hope is there then (as to *humane endeavours*

a —*moderatrix cupiditatum verecundia.* Cic. 2. de finib.

"and the use of *ordinary means*) to reclaim such men from the pursuit of their "*vicious lusts*; as are once grown retchless in their *good names*? Sith they grow "also therewithal *shameless* in sin, and harden their foreheads against all *reproof*. "(b) *Ego illum perditum duco, cui quidem periit pudor.* He is but *a lost man*, that "hath lost all (c) *shame*: there being then nothing left to *keep him back* from "rushing headlong into all manner of wickedness. (d) And *he that being often* "*reproved hardeneth his neck*, must needs be destroyed *without remedy*: inasmuch "as that which is the last and likeliest *remedy* to preserve him from *destruction* (to "wit *reproof*) hath by his *wilful neglect* (in not making use of it) proved *ineffe-* "*ctual* to him.

30. *Thirdly*, the valuableness of *a good Name* in the judgment of so wise a person as *Solomon* was, may sufficiently inform us of the weakness of *that Plea*, which is so often taken up for our own *justification*, and to *put by* the wholsom *admonitions* of our friends, when we are dealt withal for *the reforming* or *forbearing* some things in our practice; which if they be not *evil*, yet are (a) *ill-coloured*, look suspiciously, and carry in their faces some resemblance and (b) *appearance of evil*, and for which we hear not well. It is an (c) *usual Plea* with us in such cases: That, (d) so long as we stand clear in *our own Consciences*, and are sure *our hearts* are honest, we are not to regard *the speeches* and *censures* of men. There is a *time* indeed, and there are *cases*, wherein such a *Plea* will hold good. When men shall go about by proposing *disgraces* to fright us out of any part of that *duty* that by vertue of our (*general* or *particular*) *calling* lieth upon us; or shall endeavour to (e) *put out our names as evil* from amongst men, for having done but that which was our *bounden duty* to do: in such like cases we may seasonably (f) *comfort* our selves in our own *innocency*, flie for refuge, against the *injuries of Tongues* into our own *Consciences*, as into a *Castle*; there repose our selves with security; dis-regarding the *reproaches* of evil men, and professing with St. *Paul*, that (g) *with us it is a very small matter to be judged of them, or of mans judgment.*

31. But where we may do *more*; we are not to think it * *enough* to satisfie *our own Consciences*: but we are to endeavour, as much as in us lieth, *to stop the mouths*, or at leastwise *to manifest* our uprightness (a) *to the Consciences* of others. What else meant St. *Peter* to exhort Christians that they should (b) *have their conversation honest among the Gentiles*? Or as St. *Paul* so frequently and earnestly to fall upon the point of *Scandal*? Or to be so careful in his own person, to (c) *provide things honest*, *not only in the sight of God, but in the sight of men also*? Or to stir up others to good things by arguments drawn as well from *Praise* as *Virtue*, from *Fame* as *Conscience*? As you shall find them mixtly thrown together in the heap, (*Phil.*4.) (d) *Finally brethren*, saith he, *whatsoever things are true*, (that's taken from Conscience;) *whatsoever things are honest*, (that from Fame:) *whatsoever things are just*, *whatsoever things are pure*, (those from Conscience again;) *whatsoever things are lovely*, *whatsoever things are of good report*, (those again from Fame:) *think on these things*, &c. To say then, as sometimes we do, when we are told that such or such *doings* will be little to our *credit*; That other men are not to be (e) *judges of our Consciences*, but we (f) *stand or fall to our own Master*, and if we do otherwise than well, it is *we* (not *they*) that must answer for it, *&c.* I say, these are no *good answers*. If men were of St. *Augustines* mind, in his Book *De bono viduitatis* (if that book be his) they would not give them the hearing, *Non audiendi sunt*, &c. It is confessed even by *Heathens*, that, for a man wholly to dis-regard what *estimation* others have of him, is (g) not only *arrogancy* and *cruelty*, but *stupidity* too.

32. Lastly, Sith a *good Name* is a thing so *precious*; it should be the great care of every one of us (next the care of our *souls*) to keep *that* unstained: that so *we* (a) *may be blameless* as well as *harmless*, carrying our selves *as the Sons of God without rebuke*, though we live *in the midst* of never so *crooked*, *perverse* and untoward *a generation*. Scandalous behaviour will render our names unsavourys

(*b*) as

b Plaur. in Bacchid 3.3.
c Αἰδὼς δ' οἰκείων πάντων γαστέρα κοιλίων. Nazianz. Carm. (ad Olympiad.) 56.
d Prov. 21. 1.
a *Malum, aut malè coloratum.* Bernard. 3. de consider.
b Thess. 5. 22.
c *Nec paratum habeas illud è trivio; Sufficit mihi conscientia mea: non curo quid de me loquantur homines.* Hieron. Epist. 11.
d Τὸ σωφρόνως μὴ καθαρὸν ἐστὶν ᾧ πάντες με διαβάλλουσιν. Chrys. orat. 2. in Annam.
e Luk. 6. 22.
f *Nec in cáve, quid alii videatur, mihi puto curandum. Mea mihi conscientia plurìs est, quàm omnium sermo.* Cic. 12. ad Attic. 27.
g 1 Cor. 4. 3.
* *Non sat tuum te officium fecisse, si non id fama adprobat?* Terent. Phorm. 4. 5.
a 2 Cor. 5. 11.
b 1 Pet. 2. 12.
c 2 Cor. 8. 21.
d Phil. 4. 8. *Apostolici & præcepti est, & exempli, ut habeamus rationem non conscientiæ tantùm, sed & famæ.* Hieron. (vel Paulin.) Epist. 14. ad Celantiam.
e 1 Cor. 10. 29.
f Rom. 14. 4.
g—*negligere quid de se quisque sentiat non solum arrogantis est, sed etiam dissoluti.* Cic. de offic. lib. 1.
a Phil. 2. 15.

(*b*) as *dead flies cause the Ointment of an Apothecary to send forth a stinking savour.* Apothecaries we see are very choice over their *precious Confections* therefore, to preserve them from *taint* and *putrefaction.* Shall not a *Christian* be as wise and chary in his generation, as a *shop-keeper* in his; to keep the *ointment of his good Name* from (c) *stench* and rottenness, which is so incomparably more *precious* than the others are? Truly I see not why every *honest godly man,* should not strive as *earnestly,* and with as *good hope,* to have *every mans good word,* as he should to live in *peace with every man.* You well know, what the Apostle saith for that (d *Rom.*12.) *If it be possible, so much as in you lieth, have peace with all men.* *That* is not solely *in our own power,* nay it is a thing *scarce possible,* (else *the If* were *needless:*) so is *this* too. But yet somewhat we may do *towards it,* and possibly by our good *endeavours* obtain it in a *competent measure,* (else *the exhortation* were *boots-less:*) and so we may do in *this* too.

b Eccl.10.1.

c *Odor prosamâ ponitur.* Schindler. lex in אנש &c. Gen.34 30. Exod 5.21. 1 Sam.13.4.

d Rom.12.18.

33. To excite our *care* the more hereunto; (although *the excellency* of the thing it self, whereof we have spoken so much already, might alone suffice, if it were seriously considered:) yet *consider* farther. *First,* That the preservation of our *good names* is a *duty,* which by the *Law of Nature,* and the *Law of Charity* (and whatsoever belongeth to either of these is the very *Law of God*) we are *obliged* unto. God hath ingrafted in our *nature,* as *a spur* to vertuous and laudable actions, an (a) *appetency of praise and glory:* and expecteth that we should make *use* of it accordingly, so far as it may be *servient* to those *ends* for which he gave it, and so as it be withal *subservient* to his *glory* that gave it. And *the Law of Charity* binding us to (b) *honour all men,* and to preserve the just *reputation* of our meanest *neighbour*; must consequently bind us to do *our selves* right in the point of *honour*: forasmuch as *we* also, as *men,* are included in that *generality.* Yea, and that *à fortiori* too; inasmuch as the duty of *Charity* to be performed to *our selves,* is to be the rule and measure of that *Charity* which we owe to our *neighbour*: "And it is not supposable, that he that hath little care of *his own,* "should be meetly tender of *his brothers* reputation.

a *Trahimur omnes laudis studio, & optimus quisque maximè gloriâ ducitur.* Cic. pro Archia.

b Rom.13.7. 1 Pet.2.17.

34. *Consider secondly,* (as but now I touched) that it is partly *in our own power,* what other men shall *speak* and *think* of us. Not that we are Lords either of their *tongues* or *thoughts,* (for *men* generally, and *wicked men* especially, challenge a property in these *two things,* as absolute Lords within themselves: (a) *Our tongues are our own,* say they; and *Thought is free.*) But that we may, if we behave our selves with godly discretion, win *good report,* even from those that in their *hearts* wish no good to us; or at least put such a *muzzle* upon their *tongues,* that whereas they would with all their hearts (b) *speak evil of us as of evil doers,* they shall not dare *for shame to accuse our good conversation in Christ.* For (c) *who is he that will harm you,* saith St. *Peter, if ye be followers of that which is good?* As if he had said, Men that have *any shame* left in them, will not lightly offer to do you any *harm,* or to say any *harm* by you, unless by some *miscarriage* or other of your own you give them *the advantage.* The old saying, that every man is *Fortunæ suæ faber,* and so (d) *Famæ* too, is not altogether without truth and reason. For seldom doth a man miscarry in *the success of his affairs* in the World, or labour of an *ill name:* but where himself by some sinful *infirmity* or *negligence,* some *rashness, credulity, indiscretion,* or other *oversight,* hath made a way open for it. This I note the rather, because it falleth out not seldom to be the *fate* or *fault* of very good men, biassed too much by *self-love* and *partiality,* to impute such *crosses* and *disgraces* as they sometimes meet withal, wholly *to the injuries of wicked men*; which if they would *search* narrowly *at home,* they might perhaps find reason enough sometimes to impute (at least in part) *unto themselves.* When, by *busie intermedling* where they need not; by their *heat, violence, and intemperance* of spirit in *setting on* those things they would fain have done, or *opposing* those things they would fain hinder; by their too much *stiffness or peremptoriness* either way concerning the use of *indifferent things,* without due consideration of *times, places, persons,* and other *circumstances*: by *partaking* with those they think well of

a Psal.12.4.

b 1 Pet.3.16.

c —13.

d Καλὸς ἀκὴν ὁ ἔπαινος ὀφείλεται, ἢ ἄλλος. Apotol. Byzant. in paræm.

of so far as to the *justifying* of their very *errors* and *exorbitances*, and *denying* on the other side to such as are not of their own way such fair and *just respects*, as to men of their condition are in *common civility* due; or by some other like *partialities* and *excesses*, they provoke opposition against themselves, their *persons* and *good names*: from such men especially as do but wait an *opportunity*, and would greedily apprehend any *occasion*, to do them some *displeasure* or *disgrace*.

35. That it may be otherwise, and better with you, Beloved, ponder well I beseech you, what our *Solomon* wrote long since, Prov. 19. (a) *The foolishness of man perverteth his way, and his heart fretteth against the Lord*; or, which cometh to one, *against such persons* as the Lord is pleased to make use of as his *rods* wherewith to give him due *correction*. Neither cast off this care of your *good Names*, by any pretensions of *impossibility*: which is another *Topique of Sophistry* wherewith *Satan* teaches us to *cheat our selves*. It is indeed, and I confess it, something *a hard thing*, and not simply τῶν ἐφ' ἡμῖν, to have *every mans good word*: but I may not yield it *impossible*. (b) *Demetrius hath good report of all men, and of the truth it self*, saith St. *John*. Do you *what in you lieth* towards it, and if then men will yet be *unjust*, and *speak evil* of you undeservedly, you have your comforts in *God* and in *Christ*; and some comfort also in *the testimony of your own hearts*, that you have faithfully done what was to be done *on your part* to prevent it, and by walking *honestly* and *wisely*, to (c) *cut off occasion from them that seek occasion*. But so far as you have been wanting to your selves in doing *your part*; so much you take off, both from (d) *their blame*, and from *your own comfort*. It concerneth you to have *a great care* of preserving your *good names*, because by your *care* you may do much in it.

a Prov. 19 3.
b 3 Joh. 12.
c 2 Cor. 11. 12.
d *Frustrà irascimur obtrectatoribus nostris, si eis ipsi obtrectandi materiam ministramus.* Hieron. Epist. 14.

36. Consider *thirdly*, that a *good name* is far easier *kept* than *recovered*. Men that have had *losses* in sundry kinds, have in time had some *reparations*. *Samsons locks* were shorn off, but *grew* again: *Jobs Goods* and Cattel driven, but *restored* again: the *widows Child* dead, but *revived* again: *the Sheep* and *the Groat* in the Parable lost, but *found* again. But (a) the *good name* once lost, *the loss* is little better than (b) *desperate*. He had need be a *good Gamester* they say, (and to have very *good fortune* too) that is to play *an after-game* of reputation. The *shipwrack of a good Name*, though in most, and *the most considerable respects*, it be incomparably *less*, yet in this *one circumstance* it is in some sort even *greater* than *the shipwrack of a good Conscience*. The loss there may be recovered again by *Repentance*, which is (c) *tabula secunda post naufragium*: as in *Acts* 27. (d) *some on boards, and some on broken pieces of the ship*, got all safe to Land: But when our *good names* are shipwrackt, all is so shattered in pieces, that it will be hard to find so much as a *board* or *plank* to bring us ashore. And *the Reason* of the difference is manifest: which is this. When we have made *shipwrack* of our *Consciences*, we fall into the hands of *God*: whose *mercies* are great, and his *compassions* fail not; and who, if we timely and unfainedly *repent*, is both *able* and *willing* to restore us. But when we make *shipwrack* of our *good names*, we fall into the hands of *men*: whose *bowels* are narrow, their tendrest *mercies* cruel, and their *charity* too weak and faint to raise up our *credit* again after it is once ruined. I have sometimes in my private thoughts likened a flaw in *the Conscience*, and a flaw in *the good Name*, to the breaking of *a bone* in the body, and the breaking of a (e) *Crystal glass* or *China dish*, at the Table. In *the mischance* there is no comparison: a man had better break twenty *glasses* or *dishes* at his Table, than one *bone* in his body. And so a man had better receive twenty wounds in his *good Name*, than but a single raze in his *Conscience*. But yet here the *recovery* is easier than there. A *broken bone* may be *set again*, and every splinter put in his due place: and if it be skilfully handled in *the setting*, and duly tended after, it may in short time knit *as firm* again as ever it was, yea and (as it is said) *firmer* than ever, so as it will break any where else sooner than there. But as for the shivers of a *broken glass* or *earthen dish*, (f) no art can *piece* them so as they shall be either sightly or serviceable:

a *Hominum immortalia ossa infamia.* Plaut. in Persa. 3. 1.
b Θῆκεν κακὴ κάρη κλέος ἐσθλόν, — κλέος δ' ἀπόλωλεν. Hesiod. ἔργ. β.
c Hieron. sæpè
d Act. 27. 44.
e *Vitrea fama.* Horat. 2. Sat. 3.
f διὰ σύγκλωσον ὀλέσθαι. As one breaketh a potters vessel, that cannot be made whole again. *Jer.* 19. 11.

ſerviceable: they will not abide the *file* nor the *hammer*; neither *ſolder* nor *glue*, nor other *cement* will faſten them handſomly together. The application is obvious to every underſtanding, and therefore I ſhall ſpare it. If *Simon* be once a *Leper*, the *name* will ſtick by him, when the *diſeaſe* hath left him. Let him be cleanſed from his *Leproſie* never ſo perfectly, yet he will be called and known by the name of (g) *Simon the Leper* to his dying day. *Envious* and *malicious* perſons apprehend the truth hereof but too well: one of whoſe *Aphoriſms* it is, (and they practiſe accordingly) *Calumniare fortiter, aliquid adhærebit:* (h) *Come and let us ſmite with the tongue*; and be ſure to ſmite deep enough: and then, though *the grief* may be cured, and perhaps *the skin* grow over again; 'tis odds but he will carry *ſome mark* or print of it to his grave. It ſhould make us very careful to preſerve our *names* from foul aſperſions; becauſe *the ſtains* will not eaſily (if at all) be *ſcoured off* again.

g Mat. 26. 6.

h Jer. 18. 18.

37. But how may that be effectually done, may ſome ſay? Abſolutely to *ſecure* our ſelves from *falſe aſperſions*, truly it is *not in our power:* and therefore I can preſcribe no courſe to prevent it. If *Malice* or *Envy* be minded to *throw them on*, there is no help for it but *patience*. But ſo far as dependeth upon *our ſelves*, and the likelieſt way withal to counter-work the uncharitableneſs of *others*, (to give you a very general anſwer) is: By (a) *eſchewing evil and doing good*; by walking *warily* and *circumſpectly*; by living (b) *ſoberly, righteouſly, and Godly* in this preſent World. *Praiſe* is the reward of *Vertue* (c) as you heard: and the foundation of a *good name* is a *good life*. If any man deſire yet more *particular directions*, as namely *what kinds of actions* are eſpecially to be *practiſed*, and *what kinds* eſpecially to be *ſhunned* in order to this end, I ſhall commend unto his conſideration theſe *five Rules* following; which I ſhall but briefly point at, the time not ſuffering me to inſiſt.

a 1 Pet. 3. 11. —13.

b Tit. 2. 12.

c—*virtutis, quam neceſſaria gloria, etiamſi tu non agas, conſequatur.* Cic. 1. Tuſcul.

38. *Firſt*, Let him look well to his *particular calling*, and the *duties* that belong to him in it; beſtirring himſelf with all *diligence* and *faithfulneſs*, and carrying himſelf *uprightly* and *conſcionably* therein, and be ſure to keep himſelf within *the proper bounds* thereof. This *Rule* is given us, 1 *Theſ.* 4. (a) *That you ſtudy to be quiet, and to do your own buſineſs*; Why ſo? *That ye may walk honeſtly towards them that are without.*

a 1 Theſ. 4. 11, 12.

39. *Secondly*, Let him carry himſelf lowly, dutifully, and reſpectfully to all his *Superiours* and *betters*: to *Magiſtrates*, to *Miniſters*, to his *Parents*, to his *Maſters*, to *the aged*, and to all others agreeably to their reſpective conditions and relations. And this *Rule* we have, as in other places, ſo in 1 *Pet.* 2. (b) *Honour all men, be ſubject* even to your froward *Maſters, ſubmit to the King as ſupreme, and to Governours ſent of him*, &c. Why? *For ſo is the will of God, that with well doing you may put to ſilence the ignorance of fooliſh men.*

b 1 Pet. 2. 13, —18.

40. *Thirdly*, Let him be *wiſe*, *charitable*, and *moderate* (with all brotherly *condeſcenſion*) in the exerciſe of his *Chriſtian Liberty*, and the uſe of *indifferent things*. Not *ſtanding* always upon the utmoſt of what *he may*, or what *he may not* do; but *yielding* much from his own *liberty* for his brothers ſake: conſidering as well, what (as the caſe preſently ſtandeth) is *expedient* for him to do *in relation to others*, as what is ſimply and *in it ſelf lawful* to be done. St. *Paul* giveth us the Rule (*Rom.* 14.) (c) *If thy brother be grieved with thy meat, now walkeſt thou not charitably*, &c. *Let not your good be evil ſpoken of.*

c Rom. 14. 15, 16.

41. *Fourthly*, Let him be *mild*, *gentle*, a lover and maintainer of *peace* and *concord:* not violent, or boyſterous, or peremptory either in his *opinions* or *courſes:* but readier to *compoſe*, than to *kindle* quarrels; and to *qualifie*, than to *exaſperate* differences. This *Rule* we have (*Phil.* 2.) (d) *Do all things without murmurings and diſputings.* And why ſo? *That you may be blameleſs, and harmleſs, and without rebuke.*

d Phil. 2. 14, 15.

42. *Fifthly*, Let him be liberal and merciful, (e) *willing to communicate* the good things that God hath lent him for the comfort and ſupply of thoſe that ſtand

e 1 Tim. 6. 18.

in

f Pſa.112.6,9. in need. This *Rule* I gather out of *Pſal.*112. (f) *The righteous ſhall be had in an everlaſting remembrance. He hath diſperſed abroad, he hath given to the poor: His righteouſneſs ſhall endure for ever: his horn alſo ſhall be exalted with honour.*

43. Whoſo obſerveth theſe directions, his *memory* ſhall (if God ſee it good for him) be like the remembrance of good *Joſiah* in *Eccleſiaſticus*; (a) *Like the compoſition of the perfume made by the art of the Apothecary: ſweet as honey* (in *the mouths* of all that *ſpeak* of him) *and as muſick at a banquet of wine* (in *the ears* of all that *hear* of him.) Or if it be the good pleaſure of God, for the trial of his *faith* and exerciſe of his *patience*, to ſuffer men to (b) *revile him, and to ſpeak all manner of evil againſt him falſely* in this World: it ſhall be abundantly recompenſed him in the encreaſe of *his reward in heaven*, at the laſt great day, when *every man* (*whoſe name ſhall be found written in the book of life*) (c) *ſhall have praiſe of God*, and of his holy Angels, and of all good men.

a Sirac.49.1.

b Mat 5.11,12.

c 1 Cor.4.5.

AD

AD

AULAM.

Sermon II.

WHITE-HALL, November 1632.

Prov. 16. 7.

When a mans ways please the Lord, he maketh even his enemies to be at peace with him.

1. THe words contain *two* blessed *fruits* of a gracious conversation: the one more *immediate* and direct, *Acceptance with God*; the other more *remote* and by consequence from the former, *Peace with men*. Or, if you will, a *Duty*, and the *Benefit* of it: and these *two* coupled together (as they seldom go single) in one *conditional proposition* consisting of an *Antecedent*, and a *Consequent*: wherein we have *Gods* part, and *ours*. *Our part* lieth in *the Antecedent*; wherein is supposed *a Duty*, which God expecteth from us *ex debito*; and that is to frame our ways so as to *please the Lord*. *Gods part* lieth in *the Consequent*: wherein *the benefit* is expressed, which (when we have performed *the Duty*) we may comfortably expect from him *ex promisso*; and that is, to have our *enemies to be at peace* with us. The Antecedent in those former words (*when a mans ways please the Lord*;) The Consequent in these latter (*He maketh even his enemies to be at peace with him.*) Of the Antecedent first; wherein *three things* are observable: *The Subject*, *the Act*, and *the Object*. The Subject, *A mans ways*: The Act, *Pleasing*: The Object, *the Lord*. Each of which are first to be *opened apart*, for the clearer understanding of *the words*: and then to be *laid together* again, for the better enforcement of *the thing* contained therein, [*when a mans ways please the Lord.*]

2. *A mans ways*:] That is *the Subject*. A man's (*a*) whole *carriage* in the course of his life, with all his *thoughts*, *speeches*, and *actions*, whether good or bad, are by an usual *Metaphor* in the Scriptures called, *The ways of a man*. And of these *Ways Solomon* speaketh, rather than of his *Person*. Because it is possible, the Lord may graciously accept some man's *person*, and yet take just exception at some of his *ways*. 1. For thus it is; When a man *walketh* in *the beaten track* of the World, without ever turning his feet into God's Testimonies; neither that *man* nor his *ways* can *please the Lord*. 2. Again when a man *walketh* conscionably and constantly in *the good ways of God*, without turning aside, either on the right hand, or on the left; both that *man* and his *ways* are *pleasing unto God*. 3. But

(*a*) ὁδὸς βίου. Basil. in Psal. 1.

then again *thirdly*, when a man in the *more conſtant courſe* of his life *walketh* uprightly, and in a right way, but yet in ſome *few particularities* treadeth awry; (either failing in his *judgment*; or tranſported with *paſſion*; or drawn on by the *example* or *perſwaſion* of others; or miſcarrying through his own *negligence*, *incogitancy*, or other *ſubreption*; or overcome by the ſtrength of ſome prevalent *temptation*; or from what other cauſe ſoever it may proceed:) I ſay, when a man thus *walking* with God *in the main*, hath yet theſe *outſteppings* and deviations *upon the by*, (neither acted *preſumptuouſly*, nor iſſuing from a heart *habitually evil*:) although *the perſon* of ſuch a man may ſtill be *accepted* with God in Chriſt, and *his ways* alſo be *well pleaſing* unto God, in regard of *the main bent* thereof; yet in regard of ſuch his *ſinful deviations*, thoſe *particular paſſages* in his ways do not at all *pleaſe*, but rather highly *diſpleaſe*, the Sacred Majeſty of God.

3. That for the *Subject*. The Act is, *Pleaſing*: and *Pleaſing* hath reference to *Acceptation*. Wherein the *endeavour* is one thing; and the *event* another. *Fortuitum eſt placere*, we uſe to ſay. A man may have a *full intention*, and do his *beſt endeavour* to *pleaſe*, and yet fail of his end: the *event* not anſwering his *expectation*. Which is moſt apparent when we have to deal with *men*. For not only mens *diſpoſitions* are various one from another, and ſo there is (*a*) no poſſibility of *pleaſing all*; becauſe what would *pleaſe* one man, perhaps will not *pleaſe another*: But even *the ſame man* is not alike diſpoſed at all times, and ſo there can be no certainty of *pleaſing any*; Becauſe what would *pleaſe* him at one time, perhaps will *not pleaſe him* at another. Now in propriety of ſpeech, *to pleaſe* ſignifieth rather *the event* in finding acceptance, than *the endeavour* in ſeeking it. But when it undergoeth *a moral conſideration*, it is quite contrary: Then it importeth not ſo much *the event* (which being *not in our power*, ought not to be imputed to us; either to our *praiſe*, or *diſpraiſe*) as *the intention*, and *endeavour*. So as he may be ſaid to *pleaſe* in a *moral ſenſe*, that doth his beſt endeavour to *pleaſe*, however he ſpeed. As St. *Paul* ſaith of himſelf, that he (b) *pleaſed all men in all things*: which in *the event* doubtleſs he neither *did*, (for we know he had (c) *many adverſaries*;) neither *could do*, the thing it ſelf being altogether impoſſible. But he did it in his *intention* and *endeavour*, as he ſundry times expoundeth himſelf. If it be demanded whether of the two is rather meant in *the Text*: I anſwer, both are meant; *The endeavour* principally, and conſequently alſo *the event*. For by reaſon of Gods goodneſs and unchangeableneſs, there may be a good aſſurance of *the event*, where *the deſire* of *pleaſing* is unfeigned, and *the endeavour* faithful. As it was told *Cain* in Geneſis: (d) *If thou doſt well, ſhalt thou not be accepted?* We may *do well*, and not find *acceptance* with men: But was there ever any thing in the World *well done*, and the Lord *accepted* it not? That for the Act, *Pleaſing*.

4. But *actus diſtinguuntur ſecundum objecta*. Whatſoever the *ways* are, it is a part of every mans intention to *pleaſe* howſoever: it is *the Object* eſpecially that maketh the difference. All men ſtrive to *pleaſe*: but ſome to *pleaſe themſelves*, ſome to *pleaſe other men*, and ſome few to *pleaſe the Lord*. There be that regard not either, the diſpleaſure of *God* or *man*, ſo they may but *pleaſe themſelves*, Αὐθάδεις is St. *Peters* word; it ſignifieth as much as *ſelf-pleaſers*: Tranſlations have well rendred it *ſelf-willed*: men that *will have* their own way in every thing, that *will ſpeak* their pleaſure of every man, that *will ſay* what they liſt, and do what they liſt, let who will take offence at it. St. *Peter* in the ſame place where he hath given us *the name*, hath alſo given us part of their *Character*, (a) *Preſumptuous are they*, ſaith he, *and they are not afraid to ſpeak evil of Dignities*. For commonly you may obſerve it, they that love to *pleaſe themſelves*, ſeldom *pleaſe themſelves* better, than when they have with moſt *petulancy* of ſpleen vented their *diſaffection* towards them *that are in authority*. Which for the moſt part proceedeth from an over-weaning conceit they have of their own either *wiſdom*, or *wit*: although in St. *Auguſtines* judgment, they are quite devoid of both; whoſe cenſure of them is ſharp, (b) *Valde ſtulto homini*

a—οὐδὲ Ζεὺς, ὃς πάντων ἀνάσσει, πάντας ἀνθρώπους εὐφραίνων. Theogn.

b 1 Cor.10.33.
c—16.9.

d Gen.4.7.

a 2 Pet.2.10.

b *Aug. lib. de moribus, cap.9.*

homini placet, qui ſibi placet: He that caſteth to pleaſe *himſelf*, caſteth to pleaſe *a very fool*. Nor are they only void of *wiſdom* in his, but in St. *Paul's* judgment, alſo of *Chriſtianity*; who voucheth againſt them Chriſt's example; (c) *For even Chriſt pleaſed not himſelf*, Rom. 15. c Rom. 15. 3.

5. Beſide St. *Peter's* ἀνθρωπάρεσκοι, theſe *ſelf-pleaſers*; there are alſo St. *Paul's* (a) ἀνθρωπάρεσκοι *Men-pleaſers*. And what, is that a fault too? To *pleaſe* other men out of a *Chriſtian indulgence*, by *condeſcending* to their weakneſs, and *gratifying* them in the exerciſe of that *liberty* and *power* we have in things of *indifferent* nature; is ſo far from being a fault, that it is rather a commendable office of *Chriſtian Charity*, which every man ought to practiſe. (b) *Let every one of us pleaſe his neighbour for his good unto edification*, but that muſt be only *in lawful things*, and ſo far forth as may tend to *edification*, and ſubordinately to a greater care of *pleaſing God* in the firſt place. But if we ſhall ſeek to *pleaſe men* beyond this, by doing for their ſakes any *unlawful thing*, or leaving undone any *neceſſary duty*; by accompanying them in their *ſins*, or advancing their *deſigns* in any thing that may offend God: then are we ἀνθρωπάρεσκοι *Men-pleaſers* in an evil ſenſe, and *our ways* will not pleaſe the Lord. St. *Paul*, who in one place profeſſeth men-pleaſing (c *even as I pleaſe all men in all things*) taking it in the better ſenſe; proteſteth againſt it as much in another place (d *If I yet pleaſed men, I ſhould not be the ſervant of Chriſt*;) taking it in the worſe ſenſe. a Eph. 6. 6. Col. 3 22. b Rom. 15. 2. c 1 Cor. 10. 33. d Gal. 1. 10.

6. To draw to a head then, we may *pleaſe our ſelves*, and we ſhould ſeek to *pleaſe our brethren*, where theſe may be done, and *the Lord pleaſed withal*: But when the ſame *ways* will not *pleaſe* all, we ought not to be careful to ſatisfie *others* in their unreaſonable *expectancies*, much leſs *our ſelves* in our own inordinate *appetites*: but diſregarding both *our ſelves* and *them*, bend all our ſtudies and endeavours to this one point, how we may approve our *hearts* and our *ways* unto *the Lord*: that is, to *God the only Lord, and our Lord Jeſus Chriſt*. *God* and *Chriſt* muſt be (in the final reſolution) *the ſole object* of our *pleaſing*. Which is the ſubſtance of the whole words of *the Antecedent* laid *together*, which we have hitherto conſidered *apart*, and cometh now to be handled. The handling whereof we ſhall diſpatch in *three Enquiries*, whereof two concern the *Endeavour*, and one the *Event*. For it may be demanded *firſt*, what *neceſſity of pleaſing God*? And if it be needful, then *ſecondly*, how and by *what means* it may be done? And both theſe belong to *the endeavour*: and then it may be demanded *thirdly*, concerning *the event*, upon what ground it is that any of our endeavours ſhould *pleaſe God*? Of which in their order.

7. *Firſt*, That we ſhould endeavour ſo to walk as to *pleaſe God*. The Apoſtle needed not to have (a) *prayed* ſo earneſtly as he doth, *Col.* 1. and that *without ceaſing*; neither to have *adjured* us ſo deeply as he doth, 1 *Theſ.* 4. even (*b*) by *the Lord Jeſus*; if it did not both well become us in point of *Duty*, and alſo much concern us in point of *Wiſdom* ſo to do. Firſt, it is a *Duty* whereunto we ſtand bound by many Obligations. He is our *Maſter*, our *Captain*, our *Father*, our *King*. Every of which reſpects layeth a ſeveral neceſſity upon us of doing our endeavour to *pleaſe* him: if at leaſt there be in us any care to diſcharge with faithfulneſs, and as we ought, the parts of *Servants*, of *Souldiers*, of *Sons*, of *Subjects*. a Col. 1. 10, 11. b 1 Theſ. 4. 1.

8. *Firſt* he is our Maſter, (a) [*Ye call me Lord and Maſter, and ye ſay well, for ſo I am.*] and we are his ſervants, (b) *O Lord I am thy ſervant, I am thy ſervant and the ſon of thy handmaid*. And he is no honeſt *ſervant* that will not ſtrive to pleaſe his Maſter, (c) [*Exhort Servants to obey their own Maſters, and to pleaſe them well in all things*, Tit. 2.] Next he is our Captain, (d) [*It became him to make the Captain of their ſalvation perfect*] and we are his Souldiers, (e) [*Thou therefore endure hardneſs, as a good Souldier of Jeſus Chriſt*, ſaith Saint *Paul* to *Timothy*.] We received our *Preſt-money*, and book'd our names (*f*) to *ſerve* in his wars, when we bound our ſelves by ſolemn vow, and *took the Sacrament* upon it in our Baptiſm, *manfully to fight under his banner, againſt Sin, the World, and the Devil*, a Joh. 13. 13. b Pſal. 116. 16. c Tit. 2. 9. d Heb. 2. 10. e 2 Tim. 2. 3. f *Vocati ſumus ad militiam Dei vivi jam tunc, cum in Sacramenti verba reſpondimus*. Tertul. ad Martyr. cap. 3.

Devil, and to continue his faithful Souldiers unto our lives end. And he is no generous *Souldier*, that will not ſtrive to pleaſe his General. (g) [*No man that warreth entangleth himſelf in the affairs of this life, that he may pleaſe him that hath choſen him to be a Souldier*, 2 Tim. 2.] *Thirdly*, He is our Father, and we his Children, (h) [*I will be a Father to you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty:*] and when we would have any thing of him, we readily *beſpeak him* by the name of *Father*, and that by his own direction, ſaying, *Our Father which art in Heaven.* And that *Son* hath neither *grace* nor *good nature* in him, that will not ſtrive to *pleaſe* his *Father*. It is noted as one of *Eſau*'s impieties, whom the Scripture hath branded as (i) *a profane perſon*, that (k) *he grieved*, and (l) *diſpleaſed* his Parents in the choice of his Wives. (m) [*If I be a Father, where is mine honour?* Mal.1.] Laſtly, He is our King. (n) [*The Lord is a great God, and a great King above all Gods;*] and we are his Subjects, (o) [*his people and the ſheep of his paſture*] and he is no *Loyal Subject* that will not ſtrive to *pleaſe* his Lawful Soveraign. That form of ſpeech (p *if it pleaſe the King*) ſo frequent in the mouth of *Nehemiah*, was no affected ſtrain of *Courtſhip*, but a juſt expreſſion of *Duty*: otherwiſe that religious man would never have uſed it.

g 2 Tim. 2 4.
h 2 Cor. 6 18.
i Heb. 12. 16.
k Gen. 26 35.
l — 28 8
m Mal. 1, 6.
n Pſal. 95. 3.
o — 100 3.
p Nehem. 2. 3, 7, & 6.

9. And yet there may be a time wherein all thoſe *Obligations* may ceaſe, of *pleaſing* our earthly *Maſters*, or *Captains*, or *Parents*, or *Princes*. If it be *their pleaſure* we ſhould do ſomething that lawfully we may not: we muſt *diſobey*, though we *diſpleaſe*. Only be we ſure that to colour an evil *diſobedience*, we do not pretend an *unlawfulneſs* where there is none. But we can have *no colour* of plea for refuſing to do *the pleaſure* of our heavenly *Lord and Maſter* in any thing whatſoever; inaſmuch as we are ſure nothing will *pleaſe* him, but what is *juſt* and *right*. With what a forehead then can any of us challenge from him either Wages as *Servants*, or Stipends as *Souldiers*, or Proviſion as *Sons*, or Protection as *Subjects*: if we be not careful in every reſpect to frame our ſelves in ſuch ſort as to *pleaſe* him? You ſee it is *our Duty* ſo to do.

10. Yea, and *our Wiſdom too*: in reſpect of the great *benefits* we ſhall reap thereby. There is one great *benefit* expreſſed in the Text; If we pleaſe the Lord, *he will make our enemies to be at peace with us*: of which more anon. The Scriptures

1. mention many other, out of which number I propoſe but theſe *three*. *Firſt*, If we *pleaſe* him, he will *preſerve us* from ſinful temptations. *Solomon*, Eccleſ. 7. ſpeaking

a Eccl. 7. 26. of (a) *the ſtrange woman, whoſe heart is as nets and ſnares, and her hands as bands*, ſaith, that *whoſo pleaſeth the Lord ſhall eſcape from her, but the ſinner ſhall be taken by her*. He that *diſpleaſeth* God by walking in the by-paths of ſin, God ſhall with-hold *his grace* from him, and he ſhall be *tempted* and *foyled*: but whoſo *pleaſeth God*, by walking in his holy ways, God ſhall ſo aſſiſt him with his *grace*,

2. that when he is *tempted*, he ſhall *eſcape*. And that is a very great benefit. *Secondly*, If we pleaſe him, he will *hear our Prayers*, and grant our *Petitions* in whatſoever we ask; if what we ask be agreeable to *his will*, and expedient for *our good*:

b 1 Joh. 3. 22. (b *whatſoever we ask, we know we receive of him, becauſe we keep his Commandments, and do thoſe things that are pleaſing in his ſight.*) And that is another very

3. great benefit. *Thirdly*, If we *pleaſe* him in the mean time, he will in the end (c) *tranſlate* us into his heavenly Kingdom: whereof he hath given us aſſurance in the perſon of *Enoch*; (d) *Whom God tranſlated that he ſhould not ſee death, becauſe before his tranſlation he had this teſtimony that he pleaſed God*. And this is the greateſt *benefit* that can be imagined.

c *Ea victoria* (ſpeaking of Martyrdom) *habet & gloriam placendi Deo, & præſdam viveadi in æternum.* Tertul. Apol. cap 50.
d Heb. 11. 5.

11. Go then wretched man, that haſt not cared to *diſpleaſe* the immortal God, for the *pleaſing* of thy ſelf, or of ſome other *mortal man*; caſt up thy Bills, examine thy Accounts, and ſee what thou haſt gained. 1. By *diſpleaſing God* thou haſt ſtrengthened the hands of thoſe *enemies* againſt thee, with whom thou mighteſt have been *at peace*. 2. Thou haſt expoſed thy ſelf for a prey to thoſe *temptations*, from which thou mighteſt have *eſcaped*. 3. Thou haſt blocked up the paſſage againſt thine own *Prayers*, that they cannot have *acceſs* before the Throne of grace. 4. Thou haſt utterly debarred thy ſelf from ever entring into *the Kingdom* of glory.

glory. All this thou haſt *loſt*, not now to be *regained*, ſave only by *bewailing* the time *paſt*, that thou haſt not ſought to *pleaſe him* better heretofore: and by *redeeming* the time *to come*, in ſeeking to *pleaſe him* better hereafter.

12. Which *how* and by what means it may beſt be done; is our next *Enquiry*. Wherein to give you a *general* and eaſie *direction*, without deſcending into particulars, theſe two things will do it, *Likeneſs*, and *Obedience*. For the firſt, (a) *Similis Simili* is a common ſaying, and common experience proveth it true: *Likeneſs* ever breedeth *liking*. As men we ſee are beſt *pleaſed* every one with *ſuch notions* and expreſſions as ſort beſt with their *own fancies*, and with *ſuch companions* as are of their *own temper*. So *good Souldiers* are beſt pleaſed with thoſe that are *valiant*, like themſelves: and *good wits* with thoſe that are *facetious*, like themſelves: and *good Scholars* with thoſe that are *judicious*, like themſelves: and accordingly it is with all other ſorts of men in their kinds. Yea, of ſo great moment is *likeneſs* unto *complacency*; as that two men, if they be of *different diſpoſitions*, as it may be the one of a *quick* ſtirring, and active; the other of a *ſlow*, remiſs, and ſuffering *ſpirit*: or it may be the one of an *open*, free, and pleaſant *converſation*; the other of a ſad, cloſe, and *reſerved temper*: although they may be *honeſt* and *holy* men both; yet I ſay two ſuch men will take little *pleaſure* either in the company of the other, as experience alſo ſheweth. (b) *Oderunt hilarem triſtes*, &c.

a ἥλιξ ἥλικι τέρπει. Ariſt. 2. Rhetor.

b Horat. 1. Epiſt. 18.

13. Now a *wicked man* is altogether *unlike* God, both in his *inward affections*, and in his *outward converſation*. He *loveth* the ways of ſin, which God *hateth*; and (a) *hateth to be reformed*, which God *requireth*. He (b) *ſpeaketh well of* evil men, as the *covetous*, and others *whom God abhorreth*: and (c) *caſteth out their names as evil*, in whom God delighteth. Is it poſſible that God who is (d) *light*, ſhould take pleaſure in him that is nothing but *darkneſs*? And God who is (e) *a Spirit*, in him who is nothing but *fleſh*? And God who is (f) *love*, in him who is nothing but rancour, and *malice*, and uncharitableneſs? And God who is (g) *righteous in all his ways, and holy in all his works*, a juſt, a merciful, a bountiful God; in him who is altogether *unclean*, or *unjuſt*, or *cruel*, or *covetous*? It cannot be.

a Pſal. 50. 17.
b Pſal. 10. 3.
c Luk. 6. 22.
d 1 Joh. 1. 5.
e Joh. 4. 24.
f 1 Joh. 4. 16.
g Pſal. 145. 17.

14. But then as for the *godly*, no marvel if both their *perſons* and *ways* be well *pleaſing* unto God; being that both their *perſons* are inwardly *renewed* after his *Image*, and their *ways* alſo outwardly *framed* after his *Example*. They *love* what he loveth, *hate* what he hateth in the affections of their *hearts*; and they are (a) *followers of God as dear children* in the converſations of their *lives*. They deſire and endeavour to be (b) *holy* as he is holy; (c) *perfect* as he is perfect; and (d) *merciful* as he their heavenly Father is merciful. And as earthly *Parents*, though they love all their *Children* well, yet commonly love thoſe beſt that are *likeſt* themſelves: So our heavenly Father is well *pleaſed* with all his *Children*, becauſe they are indeed all *like* him; but *beſt pleaſed* with thoſe that nearlieſt *reſemble him*. The more we grow in *likeneſs to him*, the more ſhall we grow alſo in *liking with him*.

a Eph. 5. 1.
b 1 Pet. 1. 16.
c Mat. 5. 48.
d Luke 6. 36.

15. The other thing wherewith to *pleaſe God*, is our *Obedience*, when he beholdeth in our ways a proof of our *willing* and chearful *ſubjection* to his moſt righteous *Commands*. All Superiours are *beſt pleaſed* with thoſe that owe them *ſervice*, when they find them moſt pliable to their *wills*, and moſt careful to obſerve what is given them in *charge*: neither are ever ſo much, or ſo juſtly *diſpleaſed* with them, as when they ſee them to ſlack their own *Obedience*, and ſlight their *Commands*. Do you think *the Centurion* could have been *pleaſed* with thoſe he had under him, if (a) when he ſaid to one *Come*, he ſhould have *gone* the other way? And to another *Go*, he ſhould have *ſtood ſtill*? And to another *do this*, he ſhould have left that undone, and *done* the quite contrary? *Obedience* is a thing wherein God (b) more delighteth than in *Sacrifice*: and the keeping of the Commandment will *pleaſe* him better than a *Bullock that hath horns and hoofs*. The Apoſtle giveth this very reaſon, in *Rom.* 8. why (c) *they that are in the fleſh* (carnal and worldly

a Mat. 8. 9.
b 1 Sam. 15. 22.
c Rom. 8. 7, 8.

worldly men) *cannot please God*, even because *the carnal mind is not subject to the Law of God, neither indeed can be*, so long as it continueth carnal. Intimating, that if it could be *subject*, it could not chuse but *please*.

16. Great therefore is the vanity of those men, who think to gain and to hold *the favour of God* by the outward performances of *Fasting*, *Prayer*, *Almsdeeds*, hearing Gods *word*, receiving the holy *Sacrament*, and the like; (just as the *hypocritical Jews* of old did by *Sacrifices* and *Oblations:*) when as all the while their *hearts* are rotten, and their *conversation* base. But let not any of us deceive our selves with vain confidences. For as the *Lord* of old often cried down *Sacrifices* by his Prophets, though they were in those times a necessary and principal part of that *holy Worship* which himself had prescribed: so no doubt he will now reject these *outside Services*, though otherwise and in themselves *excellent Duties* in their kinds; if there be no more in them but *meer outside*. And they are no better where there is not withal a conscience made of *Obedience*. The Lord who
a Prov.16.2. (a) *weigheth the spirits*, (as it is a little before in this Chapter) and
b Jer.17.10. (b) *searcheth the hearts and reins*; seeth the falseness of our *spirits*; and observeth every prevaricating step both of our *hearts* and *lives*. There is no dallying therefore
c Heb.12.13. with him: either let us set our *hearts* and our *faces* aright, and (c) *make straight*
d Psal.5.4. *steps to our feet*, or our ways will *not please* the Lord. (d) *Deus non volens iniquitatem*, he is a God that hath *no pleasure in wickedness*, Psal. 5.

17. We have hitherto enquired into *the Reasons* why we should endeavour *to please the Lord*: and into *the means* how it may best be done. There remains yet a *third Enquiry*, which concerneth the success or *the Event*; and that is, how it cometh about, that such poor things as our best *endeavours* are, should so far find *acceptance* with the Lord as to *please* him. *Likeness* indeed will *please*, and *Obedience* will *please:* But then it should be such a *likeness*, as will hold at least some tolerable proportion with *the exemplar*; such *Obedience*, as will punctually answer *the Command*: and such is not ours. True it is, if the Lord should look upon our very *best endeavours* as they come *from us*, and respect us but according to *our merit*; he might find in every *step* we tread just matter of *offence*, in none
a Psal.130.3. of *acceptance*. If he should (a) *mark* what is done amiss, and *be extreme* in it, no flesh living could be able to *please* him. It must be therefore upon other and better grounds than any *desert* in us, or in our *ways*, that God is graciously *pleased to accept* either of us or them. The Apostle hath discovered *two* of those grounds,
b Heb.13.21. and joyned them both together in a short passage in *Heb.* 13. (b *Now the God of peace make you perfect in every good work to do his will, working in you that which is pleasing in his sight, through Jesus Christ.*) Implying, that our *good works* are *pleasing* unto him upon these *two grounds*: *First*, Because *he worketh them* in us; *Secondly*, Because he looketh upon us and them *in Christ*.

* πάντες ἀγαπῶσι μᾶλλον τὰ αὑτῶν ἔργα, ὥσπερ οἱ γονεῖς, καὶ οἱ ποιηταί. Arist. 4. Ethic. 2.

18. *First*, Because *he worketh them* in us. As we see * most men take pleasure in the *rooms* of their own *contriving*, in the *engines* and *manufactures* of their own *devising*, in the *fruits* of those trees which themselves have *planted*. Now the *crooked ways* of evil men, that walk according the course of the World, are indeed *the works of the Devil*; he is (a) *the spirit that worketh in the Children of disobedience*, Ephes. 2. such works therefore may *please the Devil*, whose they are:
a Eph. 2.2. But it is not possible they should *please God* who sent his Son into the World, on
b 1 Joh.3.8. purpose (b) *to destroy the works of the Devil*. And as for those *strayings* also and *outsteppings*, whereof Gods faithfullest servants are now and then guilty, although they be not the *works of the Devil* (for he hath not now so much power *over them*
c Gal.5.19. as to work *in them*) yet are they still (c) *the works of the flesh*, as they are called, *Gal.* 5. Such works therefore may be *pleasing to the flesh*, whose they are: but they
d Eph.4.30. are so far from being *pleasing unto God*, that they rather (d) *grieve his holy Spirit*. The works then that must *please God*, are such as *himself* hath wrought in us, by
e Gal.5.22. that his *holy Spirit*, which are therefore called (e) *the fruits of the spirit* in the
f Isa.26.12. same *Gal.* 5. As it is said by the Prophet (f *O Lord thou wilt ordain peace for us, for thou also hast wrought all our works in us.*) And again in the Psalm, (g *The Lord*
g Psal.37.23. *ordereth*

ordereth a good mans ways, and maketh them acceptable unto himself) they are therefore *acceptable* unto him, becauſe they are *ordered* by him.

19. That is *one ground.* The other is becauſe God looketh not upon us as we are *in our ſelves*, neither dealeth with us according to the rigour of *a legal Covenant*: but he beholdeth us (a) ἐν ἀγαπήτῳ, in the face of his *beloved One*, even Jeſus Chriſt his only Son, and as under a *Covenant of Grace.* He is (b) *his beloved Son, in whom* alone *he is well pleaſed* for his own ſake; and in whom, and for whoſe ſake alone it is, if at any time he be well *pleaſed* with any of *us*, or with any of *our ways.* For being *by him*, and (c) *through faith* in his Name, made *the children of God* by adoption and grace, he is now *pleaſed* with us, as a *loving Father* is with his *beloved Child.* As a *loving Father* taketh in good part *the willing endeavours* of his *Child*, to do whatſoever he appointeth him, though his *performances* be very ſmall: So the Lord is graciouſly *pleaſed to* (d) *accept* of us and our *weak ſervices*, according to that *willingneſs* we have, and not according to that *exactneſs* we want: *not weighing our merits, but pardoning our offences*, and paſſing by our imperfections, as our loving Father in *Jeſus Chriſt.* That is the other ground.

a Eph. 1. 6.
b Mat. 3. 17.
c Gal 3. 26.
d Θεῷ φίλον τὸ κατὰ δύναμιν. Nazianz. Orat 20.

20. And we doubt not, but *the acceptance* we find with God upon theſe *two grounds*, if ſeaſonably applied, will *ſuſtain the ſoul* of every one that truly feareth God, with *ſtrong comfort*, againſt *two* great and common *diſcouragements*, whereunto he may be ſubject: ariſing *the one* from the ſenſe of *mens diſpleaſure*; *the other* from the conſcience of *his own imperfections.* Sometimes *God and his own heart* condemn him not, and yet *the World* doth; and that *troubleth* him: Sometimes *God and the World* condemn him not, and yet *his own heart* doth; and that *troubleth* him more. If at any time it be either *thus* or *ſo* with any of us; Let us remember but thus much, and we ſhall find *comfort* in it: That although we can neither *pleaſe other men* at all, nor *our ſelves* ſufficiently; yet our works may for all that be graciouſly *accepted* by our good God, and ſo our *ways may pleaſe the Lord.*

21. But I forbear the amplification of theſe *comforts*: that I may proceed from *the Antecedent* in thoſe former words (*when a mans ways pleaſe the Lord*) of which I have ſpoken hitherto; unto *the Conſequent* in the remaining words (*he maketh even his enemies to be at peace with him.*) Wherein alſo, as in the former part, we have three things obſervable. The *Perſons*, The *Effect*, The *Author.* The *Perſons, a mans Enemies*; The Effect, *Peace*; The Author, *the Lord.* (*He maketh a mans Enemies to be at peace with him.*) The words being of an eaſie underſtanding, will therefore need the leſs opening. Only thus much briefly. Firſt, for *the perſons*, they that wiſh him ill, or ſeek to do him harm in his Perſon, Eſtate, or good Name, they are *a mans enemies.* And *Solomon* here ſuppoſeth it poſſible, that a man whoſe *ways pleaſe the Lord*, may yet have *enemies*: Nay, it is ſcarce poſſible it ſhould be otherwiſe; (a) *Inimici Domeſtici*, rather than fail, *Satan* will ſtir him up enemies out of *his own houſe.* 2. And theſe enemies are then ſaid to be *at peace with him* (which is the *Effect*) when either there is a change wrought in *their affections*, ſo as they now begin to bear him *leſs ill will* than formerly they have done: or when at leaſtwiſe their *evil affections* towards him are ſo bridled, or their *power* ſo reſtrained, as not to break out into *open hoſtility*, but (whatſoever their thoughts are *within*) to carry themſelves fairly and peaceably towards him *outwardly*; ſo as he is at a *kind of peace* with them, or howſoever ſuſtaineth *no harm* by them. Either of which when it is done, it is *thirdly* (b) *Mutatio dexteræ excelſi*, it is meerly *the Lords doing*, and it may well be marvelous in our eyes; It is *he that maketh* a mans enemies to be at peace with him.

a Mat. 10. 36.
b Pſal. 77. 10. *juxta vulgat.*

22. *The ſcope* of the whole words is to inſtruct us, that the faireſt and likelieſt way for us to procure *peace with men*, is to order our ways ſo as to *pleaſe the Lord.* You ſhall therefore find the *favour of God*, and the *favour of men* often joyned together in the Scriptures, as if the one were (and ſo uſually it is) *a conſequent* of

of the other. So it is ſaid of our bleſſed Saviour (*Luke* 2.) that (a) *he encreaſed in favour with God and men.* (b) *My ſon, let not mercy and truth forſake thee,* &c. *ſo ſhalt thou find favour and good underſtanding in the ſight of God and man,* ſaith our *Solomon, Prov.*3. And St. *Paul, Rom.* 14. (c *He that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men.*) In all which places, *favour and acceptation* with God goeth before: *favour and approbation* with men followeth after.

a Luk. 2. 52.
b Prov. 3. 3, 4.
c Rom. 14. 18.

23. You may ſee the proof of it in the whole courſe of the *Sacred Story*: wherein the Lords dealing with *his own people* in this kind is remarkable. When they ſtarted aſide to walk after their own counſels, and *diſpleaſed* him, how he ſtirred them up *enemies* round about them; how he *ſold them* into the hands of thoſe that ſpoiled them; how he *hardened the hearts* of all thoſe that contended with them, that they ſhould *not pity them.* Again, on the other ſide, when they *believed* his word, *walked* in his ways, and *pleaſed him*, how he raiſed them up *friends*, how he made their *enemies* to bow under them, how he inclined the hearts of *ſtrangers* and of *Pagans* to pity them. Inſtances are obvious, and therefore I omit them.

24. Of which *Effect* the firſt and *principle cauſe* is none other than *the over-ruling hand* of God, who not only diſpoſeth of all outward things according to (a) *the good pleaſure of his will*, but hath alſo in his hands *the hearts* of all men, even of the greateſt (b) *Kings, as the rivers of water*, to turn them which way ſoever he will; as our *Solomon* ſpeaketh at the 21. Chapter of this Book. The original there is (פלגי מים *Palge maijm*) as you would ſay, *the diviſions of waters.* Which is not to be underſtood of the *great Rivers*, though *the greateſt* of them all, even the wide and *great Sea* alſo is in the hands of God, to turn which way ſoever he will: (as he *turned* the waters of *the Red Sea backwards* to let his *people* go through, and then *turned them forward* again to overwhelm their *enemies.*) But the alluſion there is clearly to the *little trenches*, whereby in thoſe drier *Eaſtern Countries*, husbandmen uſed to derive water from ſome *Fountain* or *Ciſtern* to the ſeveral parts of their (c) *Gardens*, for the better nouriſhing of their *herbs* and *fruit-trees.* Now you know when a Gardener hath cut many ſuch *trenches* all over his *Garden*, with what eaſe he can *turn the water* out of any one into any other of thoſe Channels: ſuffering it to run ſo long in one, as he thinketh good, and then *ſtopping* it thence, and *deriving* it into another, even as it pleaſeth him, and as he ſeeth it moſt *conducible* for the neceſſities of his *Garden*: With much more eaſe can the Lord *ſtop the current* of any mans *favour* and affections in the courſe wherein it preſently runneth, and *turn it* quite into another Channel: *drying* it up againſt one man, and *deriving* it upon another, even as it ſeemeth good in his ſight, and as will beſt ſerve other his holy and juſt purpoſes; whether he intend to *chaſtiſe* his Children, or to *comfort* them, or to exerciſe any other part or paſſage of his bleſſed *providence* upon them. Thus (d) *he gave his people favour in the ſight of the Ægyptians*, ſo as they lent them all their *precious things* at their departure, who but a little before had conſulted *the rooting out* the whole generation of them. And thus after that in his *juſt diſpleaſure* againſt them for their ſins, he had (e) *given them over into captivity into their enemies hands*: when he was *pleaſed* again with their humiliations, he not only *pitied* them himſelf, *according to the multitude of his mercies*; but he turned the hatred of *their enemies* alſo into compaſſion, and *made all thoſe that had led them away Captives, to pity them*, as it is in Pſalm 160.

a Eph. 1. 5.
b Prov. 21. 1.
c Ἐν δὲ ὅυῶ κηλιὰι ἡ ἰδὲ τ' ἀνὰ κῆπον ἅ πωτα Σκίδνατω. —Homer. Odyſſ. 11.
d Exod. 11. 1.
e Pſal. 106. 40, 44.

25. The Lord is a *God of power*, and therefore can work ſuch effects as he pleaſeth for our *peace* without any apparent *means* on our parts. But being withal *a God of order*: for the moſt part therefore, and in the ordinary courſe of his *providence*, he worketh his own purpoſes by *ſecond Cauſes*, and ſubordinate *means.* At leaſt he hath ſo *tied us* to the uſe of *probable means* for the bringing about of what he hath promiſed, that although we ought to be *perſwaded he can*, yet we may not *preſume he will* work our good without our endeavours. Now *the*

ſubordinate

ſubordinate means to be uſed on our part, without which we cannot reaſonably expect, that God ſhould *make our enemies to be at peace with us*; is our fair and amicable converſation with others. For (a) *who will harm you, if ye be followers of that which is good*? ſaith St. *Peter*. As if he had ſaid, ſo long as you carry your ſelves *graciouſly* and *wiſely*, if the *hearts* of your *enemies* will not be ſo far wrought upon as to love and *affect* you; yet their *mouths* will be *muzled*, and their *hands manacled* from breaking out into any outragious either *terms* or *actions of open hoſtility*: ſo as you ſhall enjoy *your peace* with them in ſome meaſure. Though they mean you *no good*, yet they ſhall do you *no harm*. a 1 Pet. 3. 13.

26. But it may be objected, both from *Scripture* and *Experience*, that ſundry times when *a mans ways* are right, and therefore *pleaſing unto God*, his *enemies* are nothing leſs, if not perhaps much more *enraged* againſt him than formerly they were. Our Saviour often foretold his Diſciples, that they ſhould (a) *be hated of all men for his ſake*. And *David* complaineth in *Pſal.* 38. of ſome that were (b) *againſt him, eo nomine*, and for that very reaſon, becauſe he was *a follower of that which was good*. What a ſeeming diſtance is there between the *Prophets* and the *Apoſtles* ſpeeches? Or elſe how may they be reconciled? (c) *Who is he that will harm you if you be followers of that which is good*? ſaith the one: Yea, ſaith the other, there *are ſome againſt me*, even therefore, *becauſe I follow that which is good*. As if by ſeeking to *pleaſe God*, he had rather loſt his *friends*, than gained his *enemies*. a Mat. 10 22. —24. 9. b Pſal. 38. 20. c 1 Pet. 13.

27. There are ſundry *Conſiderations* that may be of good uſe to us, in the preſent difficulty: As *Firſt*, if God have *not yet made our enemies to be at peace with us*, yet it may be he will do it *hereafter*: being no way bound to us, we may give him leave to take his own time. (a) *Non eſt veſtrum nôſſe*, if it be not for us to *know*, much leſs it is for us to *preſcribe*, *the ſeaſons which the Father hath kept in his own power*. It is *his Prerogative* to appoint *the times*, it is our *Duty* to wait (b) *his leiſure*. It may be, (*ſecondly*) neither is it unlikely, that we do not (c) ὀρθοποδεῖν, walk with *an even foot*, and by a ſtraight line; But *tread awry* in ſomething or other which *diſpleaſeth God*; and for which he ſuffereth *their enmity* to continue. But it is moſt certain, (*thirdly*) that we *pleaſe* him but *imperfectly*, and *in part*: even as thoſe *graces* wherewith we *pleaſe* him, are in us but *imperfectly*, *and in part*. And therefore no marvel, if *our peace* alſo be but *imperfect*, *and in part*. Poſſibly he will procure *our peace* more, when we *pleaſe him* better. a Acts 1. 17. b Pſal. 27 14. c Gal. 2. 14.

28. But where none of theſe, or the like *conſiderations* will reach home; it will ſufficiently clear *the whole difficulty*, to conſider but thus much, (and it is *a plain* and *true* anſwer) that generally all Scriptures that run upon *temporal promiſes*, are to be underſtood ὡς ἐπὶ τὸ πολὺ, not as *univerſally*, but as *commonly* true: Or (as ſome Divines expreſs it) (a) *cum exceptione crucis*, not *abſolutely* and without all *exception*, but evermore, with this *reſervation*, unleſs the Lord, in his infinite wiſdom, ſee cauſe why it ſhould be good for us to have it otherwiſe. But this you ſhall ever obſerve withal, (and it infinitely magnifieth *the goodneſs* of our gracious Lord and God towards us;) that where he ſeeth it not good to give us *that bleſſing in ſpecie*, which the Letter of the *Promiſe* ſeemeth to import; he yet giveth it us *eminenter*; that is to ſay, if not *that*, yet ſome other thing fully *as good* as that, and which he well *knoweth* (though perhaps we cannot yet *apprehend* it ſo) to be preſently (b) *far better* for us than *that*. Say he do not give us *wealth or advancement*, yet if he give us *a contented mind* without them, is it not better? Say he do not ſpeedily remove *a temptation* from us, whereunder we groan, (which was St. *Pauls caſe*;) yet if he ſupply us (c) with *a ſufficiency of grace* to encounter with it; is it not better? So in the preſent caſe, if he do not preſently *make our enemies to be at peace with us*; yet if he teach us to profit by their *enmity*, in exerciſing our a Melanthon. b—*mutat utiliori dono*. Bernard ſerm. 5. de quadrag. c 2 Cor. 12. 9.

faith and *patience*, in quickning us unto *prayer*, in furthering our *humiliations*, or encreasing any other *grace* in us, is it not every way and incomparably better? Now will any wise man tax him with breach of *Promise*, who having promised *a pound of Silver*, giveth *a Talent of Gold*? Or who can truly say, that that man is not *so good* as his word, that is apparently *much better* than his word?

29. From *the words* thus cleared may be deduced many profitable *Inferences*, for our further instruction; but that the time will not suffer us to enlarge them.

1. As *first*, we may hence know, what a blessed and desirable thing *Peace* is: not
a Phil.4 7. only that *inward peace* with God, and in our own breasts, which (a) *passeth all understanding*; but even this *outward peace* with men. When the holy Spirit of God here in *the Text* useth it as an especial strong inducement to quicken us up the rather to the performance of that *with chearfulness*, which we are *in Duty* bound to perform howsoever, in seeking *to please the Lord*. We may learn

2. hence *secondly*; If at any time we unfeignedly *desire peace*, by what course we may be likeliest to *procure it*. Preposterous is the course, which yet most of men take, when to *make their Peace* with mortal men, they *hazard the disfavour* of the eternal God. The right and ready way is chalked out in *the Text*: First, to make our peace with God, *by ordering our ways* so as to *please* him; and then to *commit our ways to his ordering*, by leaving the whole *success* to him: and so doing, it is not possible we should miscarry. Those that are now *our enemies*, either he will *turn their hearts* towards us, so as to become *our friends*, if he seeth that good for us; or else he will so *curb and restrain* them, that with all their *enmity* they shall not be able to do us any *harm*, if he see that *better* for us; or if by his just sufferance they *do us harm* one way (and yet he will not suffer that neither, unless he see that *absolutely best* for us) it shall be recompensed to us by his good providence, in a far *greater comfort* another

3. way. We may learn hence, (*Thirdly*) how hateful the practice is, and how wretched the condition of *Make-bates*, *Tale-bearers*, *Whisperers*, and all those that sow dissention among brethren. *Light* and *Darkness* are not more contrary than are Gods ways and theirs. He is *the author of peace, and lover of concord*: they are the authors of *strife*, and lovers of *discord*. It is his work to *make a mans enemies to be at peace with him*: it is their business to *make a mans*

4. *friends to be at odds with him*. We may learn hence (*Fourthly*) if at any time *our enemies* grow to be *at peace with us*, to whom we owe it. Not *to our selves*; it is a thing beyond our *power* or *skill* to win them: Much less, *to them*; whose *malice* is stiff, and will not easily relent. But it is principally *the Lords* own
b Heb 13 20. work. He is (b) *the God of peace*, which maketh men (c) *to be of one mind in an*
c Psal.68.6. *house*; it is he that (d) *causeth wars to cease in all the earth*, and that giveth
d—46 9 unto his people (e) *the blessing of peace*. And therefore *the glory* of it, and *the*
e—29 11. *thanks* for it, belong to him alone.

30. But I willingly omit all further enlargement of these *inferences*, that I may somewhat the longer insist upon one other *inference* only, very needful to

5. be considered of in these times; which is this. We may hence learn, (*Fifthly*) if at any time we want *peace*, probably to guess where *the fault* may partly be, and that by arguing from *the Text* thus. I read here, that *when a mans ways please the Lord, he maketh his enemies to be at peace with him*: I find in mine no
a Psal.120 6. relenting, but an utter averseness from peace; (a *I am for peace, but when I speak to them thereof, they make them ready to battel*:) I have cause therefore to fear that all is not right with me: either *my heart* is not right, or *my ways* are
b Psal.139.24. not right; I will examine them both throughly, and search if I can see (b) *any way of wickedness* in me, for which my God may be justly *displeased* with me, and for which he thus stiffneth *mine enemies* still against me.

31. Thus to be jealous over our selves with a *godly jealousie*, would not only work in us a due consideration of *our ways*, that so we might *amend* them, if

there

there be cauſe: but would be alſo of right uſe to *prevent* two notable pieces of Sophiſtry, *two egregious fallacies*, wherewith thouſands of us deceive our ſelves. The *former fallacy* is, that we uſe many times, eſpecially when our enemies do us manifeſt wrong, to *impute* our ſufferings wholly to *their iniquity*, whereof we ſhould do wiſelier to take ſome of the blame upon *our ſelves*. Not at all *to excuſe them*, whoſe proceedings are *unjuſt*, and for which they ſhall bear their own burthens: But *to acquit the Lords* proceedings, who ſtill is *juſt*, even in thoſe things wherein men are *unjuſt*. Their *hearts* and *tongues*, and *hands*, are againſt us, only out of that (a) περισσεια κακιας, that *ſuperfluity of malicious neſs* wherewith their naughty hearts abound, and for to ſerve their own *curſed ends*: which is *moſt unjuſt* in them. But the Lord ſundry times hardneth their *hearts*, and whetteth their *tongues*, and ſtrengtheneth their *hands* againſt us in ſuch ſort, to chaſten us for ſome *ſinful error*, *neglect*, or *luſt* in part ſtill remaining in us *unſubdued*; which is *moſt juſt* in him. a Jam. 1. 21.

32. For (as I touched in the beginning) a mans *heart* may be right *in the main*, and his ways *well-pleaſing* unto God in regard of *the general* bent and intention of them: and yet by *wrying aſide* in ſome one or a few particulars, he may ſo *offend* the Lord, as that he may in his *juſt diſpleaſure* for it, either raiſe him up *new enemies*, or elſe continue *the old* ones. As a *loving father* that hath entertained a good opinion of his *ſon*, and is *well pleaſed* with his behaviour in *the generality* of his carriage, becauſe he ſeeth him in moſt things *dutiful* and *towardly*; may yet be ſo far *diſpleaſed* with him for ſome *particular neglects*, as not only to *frown* upon him, but to give him *ſharp correction* alſo. *Sic parvis componere magna.* Not much otherwiſe is it in the dealing of *our heavenly Father* with his *children*. We have an experiment of it in *David*, with whom doubtleſs God was *well pleaſed* for the main courſe of his life, otherwiſe he had never received that ſingular teſtimony from his own mouth, that he was (a) *ſecundum cor, a man after his own heart*: yet becauſe he ſtepped aſide, and that very fouly *in the matter of Uriah*, The Text ſaith, 2 *Sam.* 11. that (b) *the thing that* David *had done, diſpleaſed the Lord*: and that which followed upon it in the enſuing Chapter was, the Lord (c) *raiſed up enemies againſt him* for it *out of his own houſe*. a Acts 13. 22. b 2 Sam. 11. 27. c—12. 11.

33. The *other fallacy* is, when we cheriſh in our ſelves ſome *ſinful errors*, either in *judgment* or *practice*, as if they were the *good ways* of God, the rather for this, that we have *enemies*, and meet with *oppoſition*: as if the *enmity* of men were an infallible mark of *a right way*. The words of *the Text* ye ſee, ſeem rather to incline quite the other way. Indeed the very truth is, neither the *favour* or *diſfavour* of men, neither their *approving* nor *oppoſing*, is any certain *mark* at all either of *a good* or of *a bad way*. Our *Solomon* hath delivered it poſitively (and we ought to believe him) Eccl. 9. that (a) *no man knoweth either love or hatred, by all that is before them*. It is an error therefore of dangerous conſequence, to think that * *the enmity of the wicked* is an *undoubted mark* either of *truth* or *goodneſs*. Not only for that it wanteth the warrant of *truth* to ſupport it, (which is common to it with all other *errors*:) but for *two* other eſpecial reaſons beſides. The one is, becauſe through blind *ſelf-love* we are apt to dote upon our *own opinions* more than we ought. How confidently do ſome men boaſt out their own (b) *private fanſies* and unwarranted ſingularities, as if they were the *holy ways of God*! The other reaſon is, becauſe through wretched *uncharitableneſs*, we are apt to ſtretch the title of *the wicked* further than we ought. How freely do ſome men condemn all that *think* or *do* otherwiſe than themſelves, but eſpecially that any way *oppoſe* their courſes, as if they were *the wicked of the World*, and *Perſecutors of the godly*! a Eccl. 9. 1.

* *Non ex præſtantiſſimæ certa eſt juſtitia: ſed ex juſtitiâ, præſtantiſſima glorioſa.* Aug. 1. 1. Cont. Epiſt. Parmen. c. ult.

b τῶν τὸ σεμνὸν ὄνομα [πίστεως ἐκ.] τῆς ἰδίας αὐτῶν φιλονεικίας πρόφασιν ἐχόντων. Nazianz. Orat. 34.

34. For the avoiding of both which *miſchiefs*, it is needful we ſhould rightly both *underſtand* and *apply* all thoſe places of Scripture which ſpeak of that

Oppoſition, which is ſometimes made againſt *truth* and *goodneſs*. Which *oppoſition* the Holy Ghoſt in ſuch like places intended not to deliver as a *mark* of godlineſs; but rather to propoſe as an *Antidote* againſt worldly fears and diſcouragements: That if in *a way* which we know upon other and impregnable *evidences* to be certainly *right*, we meet with *oppoſition*; we ſhould not be diſmaied at it, as if ſome ſtrange thing had befallen us, (a) ἀγαπητοὶ μὴ ξενίζεσθε, *Beloved think it not ſtrange*, ſaith St. *Peter* (concerning all ſuch *trials* as theſe are) *as if ſome ſtrange thing had happened*: becauſe it is a thing that at any time may, and ſometimes doth happen. But now to make ſuch *oppoſition* a κριτήριον or *mark* whereby infallibly to judge of *our ways* whether they be right or no (as ſome out of the ſtrength of their *heat*, or *ignorance*, have done) is to abuſe *the holy Scriptures*, to pervert the meaning of *the Holy Ghoſt*, and to lead men into a maze of *uncertainty* and *error*. We had all of us need therefore to beware, that we do not like *our own ways* ſo much the better becauſe we have *enemies*: it is much ſafer for us to *ſuſpect* leſt there may be ſomething in us otherwiſe than ſhould be, for which the Lord ſuffereth us to *have Enemies*.

(a) 1 Pet.4.12.

36. And now the God *of grace and peace* give us all grace to order *our ways* ſo as may be *pleaſing in his ſight*: and grant to every one of us, Firſt, *perfect peace* with him, and in our own conſciences; and then ſuch a meaſure of *outward peace*, both publick and private, with all *our enemies* round about us, as ſhall ſeem good in his ſight. And let *the peace of God* which paſſeth all underſtanding keep our *hearts and minds in the knowledge and love of him, and of his Son Jeſus Chriſt our Lord*: And let the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt be upon us, and upon all them *that hear his Word and keep it*, at this preſent time and for evermore. *Amen, Amen.*

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AULAM.

Sermon III.

NEWARK. 1633.

1 Pet. 2. 17.

Honour all men, Love the Brotherhood.

1. WHen the Apoſtles preached the Doctrine of *Chriſtian Liberty*; a fit opportunity was miniſtred for *Satans Inſtruments* to work their feats upon the new-converted *Chriſtians*: *falſe Teachers* on the one ſide, and *falſe Accuſers* on the other. For taking advantage from the very name of *Liberty*, the Enemies of their *Souls* were ready (a) ἑτεροδιδασκαλεῖν, to *teach them* under that *pretence* to deſpiſe their *Governours*: and no leſs ready the enemies of their *Faith*, (b) κατηλαλεῖν, to *ſpeak evil of them* under that *colour*, as perſons *licentious* and ill-affected to *Government*. The preventing of which, whether *abuſes* or *miſconſtructions* of ſo wholſome *a Doctrine*, cauſed the holy Apoſtles to touch ſo often, and to beat ſo much (as in their Writings they have done) upon the argument of *Chriſtian ſubjection* and *obedience*: as a duty highly concerning all thoſe upon whom *the Name of Chriſt* is called, both for their *Conſciences* and *Credits* ſake, chearfully to perform. If there be in them at all any care, either to diſcharge *a good Conſcience* before God, or to preſerve their own and *the Goſpels reputation* before men: they muſt endeavour both to do (c) *the will of the moſt wiſe God*, and to *put to ſilence the ignorance of fooliſh men*, by ſubmitting (d) *to every humane Creature* that the Lord hath ſet over them *for his ſake*.

a—ὅ τις ἑτεροδιδασκαλεῖ. 1 Tim. 6. 1—3.

b—ἐν ᾧ κατα-λαλοῦσιν ὑμῶν ὡς κακοποιῶν. Hic verſ. 12.

c—Verſ. 15.

d—πάσῃ ἀνθρωπίνῃ κτίσει —verſ. 13.

2. This I conceive to be *the ſcope* of that part of the Chapter whence *the Text* is taken: which I now ſtand not with farther curioſity to *Analyſe*. Suffice it us to know, that in this ſeventeenth verſe St. *Peter* ſhutteth up his *general Exhortation* concerning *ſubjection to Superiours* in *four* ſhort Precepts or *Aphoriſms* of Chriſtian life. [*Honour all men. Love the Brotherhood. Fear God. Honour the King.*] which *four*, though conſiderable alſo *apart*, and as each hath a compleat ſenſe within it ſelf: may yet not unfitly be ranged, and that agreeably (as I conceive) to the Apoſtles intendment, into *two combinations*. The

two

two former into one, as thus: *Honour all men*] but not all men alike: you must be ready to do all offices of *respect* and *love*, as occasion serveth to *every man*; but yet you are to remember that your *brethren in Christ* may claim a nearer and deeper interest in your *affections* (and so in *the exercise* of your charity too) than *they that are without* have any reason to do. *Honour all men:* but especially *love the Brotherhood.* The *two latter* also into one, thus: (a) *Fear God and the King*; where the *fear* of the one will consist with the *fear* of the other. But where they are *incompatible*, hold fast to *the fear of God* howsoever: but even in that case, where ye may not *fear the King*, you must yet do him all *the honour* otherwise that may be. *Fear God*, yet *honour the King* too.

a Prov. 24. 21.

3. We shall now hold us to the *former Combination* only: consisting of these *two* Precepts, *Honour all men*, love *the Brotherhood.* In either of which we may observe; First, *the Duty*, what it is: and then how that duty is either *extended* or *limited* in regard of *the Object.* The duties are, *Honour* and *Love.* The duty of *Honour* in *the former* Precept: and that *extended* to every man, *Honour all men.* The duty of *Love* in *the latter* Precept: and that *limited* to the Brethren, *Love the Brotherhood.* Of which in their order: keeping the same method in both; even this, to consider first *Quid nominis*, then *Quid juris*, and lastly *Quid facti.* The first, by opening *the Duty*, and *what* we are to do: The next, by enquiring into *the Obligation*, and *why* we are so to do: The last, by examining our *Performance*, and *whether* we do therein as we ought to do or no. And first of the former Precept, *Honour all men.*

a—*importat quandam testificationem de excellent à alicujus* Aquin. 2. 2. qu. 103. 1.

4. *Honour* properly, is an acknowledgment or (a) *testification* of some *excellency* or other in *the person honoured*, by some reverence or observance answerable thereunto. Thus we *honour God* above all, as being transcendently *excellent:* and thus we *honour our Parents*, our *Princes*, our *betters*, or *superiours* in any kind. And thus the word is clearly used in *the last Precept* of the four in this verse, *Honour the King.* But so to take it in this *first Precept*, would be subject to sundry *difficulties* and *inconveniences*: this especially above the rest, that the Scripture should here bind us to an *impossible* thing. Impossible I say, not only *ex hypothesi* and *by consequent*, in regard of the weakness and corruption of our nature; (for so is *every good duty impossible* to be performed by us *without the grace of God* preventing and assisting us:) but impossible *ex naturâ rei*, as implying a flat *contradiction* within it self. For *honouring* (in that notion) being *the preferring* of some before other some; we should be bound by this *Text* (were the word so to be understood) to *prefer every man* before every other man: which how it should be possible for us to do, is beyond the wit of man to imagine. For, to *prefer all*, is in truth to *prefer none:* and so the Apostles command to *honour all men*, shall be all one upon the point, as if he had directly forbidden us to *honour any man.* It is necessary therefore (for the avoiding of this *contradiction*, and sundry other *absurdities* which would follow thereupon, and I omit) to take the word *Honour* in this place, in a signification somewhat looser and larger than the former: so as to import all that *esteem* or *regard*, be it more or less, which (either in *justice* or *charity*) is due to any man in respect of his *place*, *person*, or *condition*; according to the *eminency*, *merit*, or *exigency* of any of them *respectively*: together with the willing performance of such *just* and *charitable offices* upon all emergent occasions, as in proportion to any of the said *respects* can be reasonably expected. In which sense, it is a possible thing for us to *honour*, not only *our Superiours*, that are *over us*, or *above us*; but *our Equals* too that are in the same rank with us: yea even *our inferiours* also, that are *below us*, or *under* us.

5. And in this *latitude* you shall find the word *Honour* sometimes used in the Scriptures: though not so frequently as in the proper signification. You have one example of it, in the seventh verse of the next Chapter: where St. *Peter* enjoyneth

enjoyneth husbands to *give honour to the wife as to the weaker veſſel.* It was far from his meaning doubtleſs, that *the husband* ſhould *honour* the wife with the *honour properly* ſo called, that of *Reverence* or *Subjection*: For that were to *invert* the right order of things, and to *pervert* Gods Ordinance; who hath given *man* the preeminence, and commanded (a) *the woman to be in ſubjection.* The woman therefore may not by any means (b) αὐθεντεῖν ἀνδρὸς, *uſurp authority over the man*: but it is her duty to (c) *reverence her husband*, and ſhe muſt *ſee that ſhe* do it. His meaning clearly is, that *the husband* ſhould cheriſh *the wife*, as one that (*though* in ſome degree of *inferiority*,) is yet his *yoke-fellow*; bearing with *the weakneſſes*, whether of her *Sex* or *Perſon*, framing to her *diſpoſition*, and yielding to her *deſires* ſo far as *reaſon* and *wiſdom* will allow. "Being her *head*, he "muſt not make himſelf her *ſlave*, by giving her *the honour* of dutiful obſer- "vance and *obedience*: and yet, being his *Companion*, he may not make her his "*drudge*, by denying her *the honour* of a tender reſpect, and loving *condeſcen-* "*ſion.* Which kind of *honour* is in ſome *meaſure*, and according to their diffe- rent *proportions*, due alſo to be given by (d) *Parents* to their *Children*, and by the greateſt *Maſters* to the meaneſt of their *Servants.*

a 1 Cor. 14. 34.
b 1 Tim. 2. 11, 12.
c ἵνα φοβῆται— Eph. 5. 33.
d *Me habere honorem ejus ingenio decet.* Pater Plautinus in Aſinar. Act. 1. Sc. 1.

6. We have another example of the like uſe of the word, 1 *Tim.* 5. where St. *Paul* biddeth *Timothy honour widows that are widows indeed. Timothy* was a man of eminent rank in the Church of God, a *Biſhop*; and that of no mean See, but of *Epheſus*, a famous City, and the chief Metropolis of *Aſia*: and *the Widows* he there ſpeaketh of, were (b) *poor old women*, ſuch as in thoſe times for *the mean ſervices* they were to perform to *the Saints*, were called alſo *Diaconiſſæ*, and were therefore to be maintained out of the contributions of *the Church*, and the Common Stock. *The Parties* being of ſuch wide diſtance, it had been moſt *unſeemly* for him *to have given* to them; but extreme and moſt ridiculous *arrogancy* in them *to have expected* from him, any *honour properly* ſo called; *honour* of reverence and ſubjection. But *the honour* he was to give them, was ſuch as was meet for *perſons* of that quality, eſpecially in relation to their *maintenance*: that in the execution of his *Paſtoral charge*, amongſt his other cares, he ſhould take care that thoſe *widows* ſhould be *provided for* in fitting ſort; that ſo in *the Province of Epheſus* there might be no cauſe of ſuch complaint, as had formerly been by *the Grecians* at *Jeruſalem* Acts 6. that (c) *their widows were neglected in the daily miniſtration.*

1 Tim. 5. 3.
b *Hoc omne præceptum de his eſt viduis, quæ Eccleſiæ paſcuntur eleemoſynis.* Hieron. adver. Jovinian. lib. 1.
c Act. 6. 1.

7. In like manner we are to underſtand the word *Honour* here in *the Text*: in ſuch a notion as may include (together with the *Honour properly* ſo called, and due to *Superiours* only) all thoſe fitting *reſpects* which are to be given to *Equals* and *Inferiours* alſo; which is a kind of *Honour* too, but more *improperly* ſo called. And then it falleth in, all one with that of St. *Paul*, *Rom.* 13. [*Render therefore to all their dues: tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.*] As if he had ſaid, I would not any of you ſhould *be behind* with any man in any thing: but if you *owe* him any *duty*, perform it to the full. If any *honour* or *reſpect* in whatſoever *kind* or *degree* belong to him, account it as *due debt*; and let him have it, to the utmoſt of what can with *juſtice* or in *equity* be demanded. So that we then fulfill this Precept of our Apoſtle, when we are careful to our utmoſt *power* and beſt *underſtanding*, to reſpect every man (whether *Superiour*, *Equal*, or *Inferiour*) *ſecundùm gradum & meritum*: according to his *place* and *deſert.* For thoſe *two* are, as it were *the Standards*, whereby to meaſure out to every man his proportion of *Honour* in this kind: That is to ſay, every man is to be *honoured* and reſpected, according to *the dignity of his place*, whatſoever his *deſerts* are; and according to *the merit of his perſon*, whatſoever his *place* and condition be.

Rom. 13. 7.

8. It would be a tedious, indeed rather an endleſs task, (and therefore I undertake it not, to drive *the general* into its *particulars*; and to ſhew what

peculiar

peculiar honours and reſpects are due to *all eſtates* of men, conſidered in their ſeveral *ranks* and mutual *relations*. It muſt be *the care* of every godly wiſe man to inform himſelf the beſt he can for that matter, ſo far as may concern *himſelf*, and thoſe whom he may have occaſion to *converſe* withal: and it muſt be his *reſolution* to give *honour* to *every man* accordingly; that is to ſay, neither *more* or *leſs*, but as near as he can underſtand (within *a convenient latitude*) that which is juſtly his *due*. Yet let him take this withal, that where the caſe is *doubtful*, it is the ſafeſt courſe (leſt *ſelf-love* ſhould incline him to be *partial*) to pinch rather on *his own* parts than on *his neighbours*, eſpecially if his *Superiour*; That is to ſay, rather to *forgo* a good part of that *honour*, which he may think is due to *himſelf*, if he be not very ſure of it, than to *keep back* any ſmall part of that *honour*, which (for any good aſſurance he hath to the contrary) may fall due to *his neighbour*. Agreeably to the other Apoſtles advice, *Rom.* 12. that (not *in taking*, but) (a) *in giving honour* we ſhould *go one before another*.

a Rom. 12. 10.

9. Now we ſee, in *the meaning* of the words, both *what duty* we are to perform, and *to whom*. The Duty, *Honour*; and that *to all men*: and all this but *Quid nominis*. It may next be demanded, *Quid Juris*: upon what tye we ſtand thus bound to *Honour all men*? I anſwer; *Funiculus triplex*. There lieth a *threefold tye* upon us for the performance of this Duty: to wit, of *Juſtice*, of *Equity*, of *Religion*. A tye of *Juſtice* firſt: whoſe moſt proper and immediate office it is, *ſuum cuique*; to give to every one that which of right appertaineth to him. Τὸ ὀφειλόμενον ἀποδίδωμι, is *Ariſtotles* Phraſe: but St. *Pauls* is far beyond it, in the fore-cited *Rom.* 13. *Render to all their dues*, (So we tranſlate it; but the word is) τὰς ὀφειλάς: which imports more than τὸ ὀφειλόμενον. It ſignifieth *Debts*: accordingly whereunto he ſaith in the next verſe there, purſuing his Metaphor, *Owe nothing to any man*. We do not account it *diſcourteſie*, but *diſhoneſty*, in any man that is able, not to pay *debts*. *Withhold not good from them to whom it is due*, ſaith *Solomon*, *Prov.* 3. Whoſoever withholdeth a *debt* or a due from another, doth an *unjuſt act*; and is next akin to a *thief*: and, as a *thief*, is bound to *reſtitution*. The other word in the ſame place inforceth as much, ἀποδίδωμι τέσσαρα, which is more than *Ariſtotles* ἀποδίδωμι: the very ſame word that is uſed, where *Zacheus* promiſed fourfold *reſtitution*, ἀποδίδωμι τετραπλοῦν, *Luke* 19. Render or reſtore.

Rom. 13. 7.

—8.

Prov. 3 27.

Luk: 19 8.

10. It is a thing not unworthy the obſerving, that all thoſe words which uſually ſignifie *Honour* in the three learned Languages, do either *primarily ſignifie*, or elſe *are derived* from ſuch words as do *withal ſignifie*, either a *Price*, or a *Weight*. Now by the rules of *Commutative Juſtice*, *the price* of every Commodity ought to be according to the *true worth* of it. And things payable by *weight* are by *Law* and *Cuſtom* then only current, when they have their due and *full weight*, and that uſually with ſome draught *over*, rather than *under*. Even ſo it is a righteous thing with us, to make a *juſt eſtimate* of every mans *worth*, and to ſet *a right valuation* upon him, ſo near as we can, reſpectively to the quality of his *Place* and his *Perſonal* deſert; and to allow him his full proportion of *Honour* accordingly: neither *under-rating* him in our *thoughts*, nor *ſetting lighter* by him than we ſhould do, in our *carriage* and *converſation* towards him. A *falſe weight is abominable*; and ſo is every one that tradeth with it: and certainly that man maketh uſe of a *falſe beam*, that *ſetteth light* by his brother (or perhaps *ſetteth him at nought*) whom he ought to *honour*. The queſtion is put on ſharply by the Apoſtle, *Rom.* 14. *Why doſt thou ſet at nought thy brother*? As who ſhould ſay, With what *face*, with what *conſcience* canſt thou do it? He that *defalketh* any thing of that *juſt honour* which he ought to allow his brother, (let his pretence be what it can be) how is he not guilty of the ſin of *Ananias* and *Sapphira*, even according to the Letter, *Act.* 5. (νοσφίσασθαι ἀπὸ τῆς τιμῆς, being the Phraſe there) in *keeping back*, as they did, *part of the full price*, when they ſhould have laid it down *all*. Thus we are tied in *Juſtice* to honour all men.

בבוד
τιμὴ
Honos.

Prov 11. 1.

Rom. 14. 10.

Acts 5. 3.

11. The

11. The next tie, is that of *Equity*: where the Rule is, *Quod tibi fieri non vis*—— A Rule which *Severus*, a wiſe Emperour, magnified exceedingly: *Lampridius* ſaith, that he learnt it of *the Chriſtians*. And it may very well be ſo: for *Chriſt* himſelf commended it to his Diſciples, as a *perfect breviate* of the whole Law. *Whatſoever you would that men ſhould do unto you, do ye even ſo to them, for this is the Law and the Prophets.* He meaneth, ſo far as concerneth our dealings and tranſactions with men. A *ſhort Leſſon*, but of a large comprehenſion: all one (in the meaning and reſult) with that νόμος βασιλικὸς, as St. *James* calleth it, that *Royal Law*, which comprehendeth in it the whole *Second Table* of the Law, with all the ſeveral *offices* reducible to each *Commandment* therein; *Thou ſhalt love thy neighbour as thy ſelf.* If we would but once perfectly learn this one Leſſon, and ſoundly follow it, (*Do, as we would be done to*) ſailing always by that *Compaſs*, and framing all our actions by that *Rule*: we ſhould not need any other *Law* for the guiding of our *conſciences*, or other *direction* for the ordering of our *converſations*, in reſpect of our carriage towards others. But there is a baſe wretched *pride* in us, that diſordereth all both *within* and *without*; and will not ſuffer us to be (I ſay not *juſt*, but even) ſo much as *reaſonable*. Like ſome *broken Merchants*, that drive their *Creditors* to low Compoſitions for *great Sums*, but call hard upon their poor *Neighbours* for *petty Reckonings* that ſtand uncroſt in the Book: or the *Evil Servant* in the Parable, *Mat.* 18. who having craved his Maſters *forbearance* for a very vaſt Sum, went preſently and *ſhook his fellow-ſervant by the throat* for a trifle: or as young *prodigal heirs*, that are ready to *borrow* of every man that will lend them, but never take any care to *pay* ſcores; ſo are many of us.

Lampridius in Severo.

Mat. 7. 12.

Jam. 2. 8.

Mat. 18. 24. —28.

——*Nulla retrorſum.* Horat. 1. Epiſt. 1.

We care not how *much honour cometh* to our ſelves *from others*, how *little goeth* from our ſelves *to others*. Nay you ſhall obſerve it, (and the reaſon of it is *manifeſt*; for the ſame *pride* that maketh men *over-prize* themſelves, maketh them alſo *undervalue* their brethren:) you ſhall obſerve it, I ſay, that thoſe very men that ſtand moſt upon the terms of *betterneſs*, and look for *moſt reſpect* from thoſe that are *below* them, are ever the ſlackeſt in giving to thoſe that are *above* them their due *honour*. Who ſo forward (generally) to *ſet bounds*, and to give Law to *the higher Powers*, as thoſe very men, that exerciſe the moſt unbounded and *unlimited tyranny*, among their *poor neighbours* and underlings, crowing over them without all *mercy*, and beyond all *reaſon*? I forbid no man to maintain *the rights*, and to preſerve *the dignity* that belongeth either to his *Place* or *Perſon*: rather I hold him much to blame, if he do not by all fair and juſtifiable means endeavour ſo to do. For *qui ſibi nequam, cui bonus*? He that is retchleſs of *his own honour*, there is no great fear that he will be over-careful of doing *his neighbour* right in giving him his. Let every man therefore, in Gods name, take to himſelf that portion of *honour* and *reſpect* that is due to him: and good luck may he have with his *honour*. Provided always, that he be withal ſure of theſe *two things*: Firſt, that he *take no more* than his *due*; for this is but *juſt*: and then, that he be as willing to *give*, as to *take*; for that is but *equal*. He that doth otherwiſe, is *partial*, and unreaſonable. And thus we are tied in *Equity* to honour all men.

12. There is yet a *third tie*; that of *Religion*: in reſpect of that *Image of God*, which is to be found in man. All *honour* is in regard of ſome (a) *excellency* or other: and there is in man no *excellency* at all, of and from himſelf; but all *the excellency* that is in him, is ſuch only as God hath been pleaſed to put upon him. So as thoſe characters and impreſſions of *excellency*, which God hath ſtamped upon man, as ſome *image* of himſelf; is the true foundation of

(a) Habet juſtam venerationem quicquid excellit. Cic. 1. de Nat. Deor.

all that *honour* that can any way belong unto him. And that *excellency* is two-fold: *Natural*, and *Personal*. The *Natural excellency* is that, whereby *Man* excelleth other creatures: the *Personal* that, whereby *one man* excelleth another.

13. Of *the Natural* first: which ariseth from *the Image of God* stamped upon *man* in his creation. And this *excellency*, being it was put upon the *whole species* of mankind, is therefore to be found in *all men*; and that *alike*: so as in this respect, all men are *honourable*, and all *alike honourable*. Thou that comparing thy self with thy poorer Brother, thinkest thy self *the better man*, and so despisest him: compare thy self and him another while *in puris naturalibus*, and thou shalt find no difference. Take him as a *man*, he is every way *as good a man* as thou: thou carriest *a body* about thee, no less *mortal* than his; he harboureth *a soul* within him, no less *immortal* than thine: And where is the difference? Well then, here is the first *honour* we owe to *all men*, even as they are *men*, and that without all either *exception* (none to be *excluded*;) or *differences* (none to be *preferred*) viz. this, that we *despise no man*, but that as much as lieth in us we preserve *the being*, and advance *the well-being* of every man: and that because of *Gods Image* set upon him. As when a piece of *base metal* is coyned with *the Kings Stamp*, and made current by *his Edict*; no man may thenceforth presume either to *refuse* it in pay, or to *abate* the value of it: So God having stamped his own *Image* upon *every man*, and withal signified his blessed pleasure how *precious* he would have him to be in our eyes and esteem
Gen. 9. 3. (according as you shall find the tenour of the *Edict* in *Gen. 9. At the hand of every mans brother will I require the life of man*; with the reason of *the Edict* also annexed, *for in the Image of God made he man*:) we must look to answer it as an high contempt of that Sacred Majesty, if we set any man *at nought*, or make less account of him than God would have us. "The contumelious usage of "*the Image*, is in common construction ever understood as a dishonour meant "to *the Prototype*: upon which consideration it was, that *the Romans*, when "they meant to set a mark of *publick disgrace* or dishonour upon any eminent "person, did manifest their such intention, by *throwing down*, *breaking*, *tram-*"*pling upon*, or doing some other like *disgrace unto their statues or pictures*. And
Pro. 14. 31. —17 5. "*Solomon* in sundry places interpreteth all acts of *oppressing*, *mocking*, or other-"wise *despising our neighbours*, not without a strong *reflection* upon God himself; "as tending to the contempt and *dishonour* of him *their Maker*.

14. Besides this *Natural*, God hath put upon man a *Personal Excellency*: which is an effect of his *Providence* in *the Government* of the World, as the former was of his *Power* in *the Creation* of it. And here first beginneth *the difference* that is between one man and another. That Saying, *Homo homini quantum præstat*, hath no place, till you come to this. And that in regard of Gods *free distribution* of several *gifts*, and *offices*, and *callings* to several men, with admirable *variety*, and with no less admirable *wisdom*. *Alius sic, alius verò sic*:
1 Cor. 7. 7. Even as *the members* of the *natural body*, besides *life* (which is common to them all) have also their several *abilities*, *functions* and *operations*, with much different variety each from other. And as *the members* according to those differences are
1 Cor. 12. 23. *differently honoured* (one kind of honour belonging to *the head*, another to *the hand*, another to *the feet*, and so to the rest, according as they are some more, some *less honourable*:) so in the World men receive *different honours* according to their *different capacities*; *the King* in one kind, *the Priest* in another, *the Souldier*, *the Husbandman*, *the Artificer*, and so all the rest in other kinds. It is an observation of some Divines, that there is some *Image of God* (though I think it were better to call it *Vestigium* or *Umbra*, than *Imago*; *a shadow* rather than *Image*;) some weak representation and dark resemblance (they mean) in *Kings* of his absolute *Soveraignty*, in *Judges* and Magistrates of his *Justice*, in *Priests* of his *Holiness*, in *Old men* of his *Eternity*, in *Parents* of his *Causality*,

in

in *Counsellours* of his *Wisdom*, in *Learned men* of his *Knowledge*, in *Artificers* and *Labourers* of his operative *Power*, &c. A conceit, to my understanding, neither so *light* as to be rejected for *a meer fancy*; neither yet so *solid*, as to build a firm conclusion upon, to satisfie either *judgment* or *conscience*. But whether that conceit *stand* or *fall*; certain it is howsoever, that it is *Gods stamp* alone that setteth a value upon all humane *Excellency*, whether *Natural* or *Personal*, and thereby rendreth it *honourable*. For whether we consider mens *Personal Excellencies*, *quoad statum & gradum*, according to their different *particular places*, callings, and conditions; or *quoad meritum*, according to their different *particular graces*, abilities, and qualifications: still they have their rise meerly from Gods gracious *distributions*; who hath put them into those *places* by his all-ruling *providence*, and imparted those *graces* to them by his powerful *dispensation*. Sith therefore not the meanest man in the World but hath received from God some *Personal Excellency* in some *kind* or other, and in some *degree* or other, whereby he may become some way or other useful and serviceable to *humane society* "(some very few excepted, as infants, *natural fools*, and *distracted persons*; "whose *personal defects* yet are by way of *meditation* and *reflexion* useful to "others, and so they not to be *despised*, but as *less honourable members* to be "therefore rather the more *carefully* and *tenderly* respected) there ought to be therefore given to every man, even the very meanest, some *kind* and *degree* of respect and *honour*, proportionable to that *excellency*. And thus in regard of *the Image of God* shining both in their *nature* and *persons*, we are tied in *Religion*, to honour all men.

ἐκ θεῶν γὰρ μαγανὰ πάσαν βροτέαις ἀρετᾶις ἔπεστι· καὶ σοφὸν, καὶ χερσὶ βιατὰν, καὶ ἀγλαὸν ἔρωτ' ἔφυσε. Pind. Pyth. 1. 7.

1 Cor. 12. 23.

15. We have seen hitherto both the *Duty*, and the *Obligation* of it; *Quid nominis*, and *Quid Juris*: *What* we are to perform, and *why*? We come now to the *Quid facti*, to examine a little *how* it is *performed* among us. Slackly and untowardly enough no doubt, (as to the generality:) as all other duties are. Are there not some *first*, who are so far from *honouring all men*, as the Text requireth, that (*themselves* only excepted) they *honour no man* at all: at least not as they ought to do? No, not their known *Superiours*? But how much less then their *Equals* or *Inferiours*? *Despising Governments* in their *hearts*, and *speaking evil of Dignities* with their *mouths*, and *kicking* against Authority with their *heels*. No matter what shews and professions men make of I know not what respect and observance; (They honour the *King* and the *Church*, and are in charity with *all the world*: it were pity they should live else.) But *quid verba audiam, facta cum videam*? Let *protestations* go, and look into *the practice*. How do they honour *the Magistrate*, that *decline*, as much as they can, all needful *services* for his *support*; and *repine* at what they cannot avoid? Or how *the Minister*, that grudge him the portion, which if not by *the Ordinance of God* (for that they think will bear a dispute) yet without all contradiction is setled upon him (*a*) by *the same* (and therefore by as *strong a*) *title* as they hold their own *inheritances* by, and are ever studying to find out new devices and quillets to put him beside it? Or how their *Equals*, that, to get aloft, depress their brethren by *odious comparisons*, or (which is worse) disparage them by *false suggestions*? Or how their *Inferiours*, that trample them under their feet, as they do *the clay in the streets*; and use them with less regard many times than they do *the dogs* that feed under their Tables; as the rich glutton did *poor Lazarus*?

1 Pet. 2. 18.

a Per leges & consuetudines Angliæ.

Luke 16.

16. There are others *secondly*, that may perhaps be perswaded to yield some honour to *their betters*; (that may be but reason:) but that they should be bound to *honour* those that are *not so good men* as themselves, or at the most *but such like* as themselves are, they see no great reason for that. But there is no remedy: St. *Peter* here telleth them, that must be done too. He that saith, *Honour all men*, excludeth none; no, not the lowest and meanest. *Take heed that ye despise not one of these little ones*, (Mat. 18.) there is a kind of *honour* (it seemeth)

Mat. 18. 10.

due to *the little ones*; and they may not be *despised*. *The poor mans wisdom is de-*
Eccles. 9. 16. *spised*, saith the Preacher, *Eccles.* 9. He saith, it is so; and so it is, but too often,
Psal. 123. 4. through the pride of the great and wealthy, (as it is said in the Psalm, *Our soul is filled with the scornful reproof of the wealthy, and with the despitefulness of the proud:*) but he doth not say, it should be so. *Jobs* carriage was otherwise,
Job 31. 13. in so far that he disavoweth it, and protesteth against it utterly [*If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me*, &c.] He would afford the meanest *servants* he had, *the honour* to *debate* the matter with them; and if there were *reason* on their side to *allow* it. The *greatest subject* in the land need not think it any disparagement to him to give a just respect to a very *mean person*: if he will but remember, that it is the duty even of *the King* himself, to vouchsafe that *honour* to the poorest *begger* within his Realm, as to *protect* him from violence, and to require an account of his *blood*, though it should be spilt by the hand of *a Lord*.

17. And yet behold a greater than *Job*, (although, I take it, he was *a King*
Phil. 2. 5, &c. too within his own Territories) a greater than any of *the great Kings* of the earth, ready to teach us this duty by his *example*; even our Lord *Jesus Christ*: and *the same mind* should be in us, that was in him. And what was that? He was pleased so far *to honour* us, (base, sinful, unworthy creatures as we were) as for our sakes to *lay aside* his own greatness, *emptying* and divesting himself of *glory* and *Majesty*, making himself *of no reputation*, and taking upon him *the form of a Servant*. Ill do they follow either his *Example*, or his Apostles *Do-*
Rom. 12. 16. *ctrine* here, who think themselves too good to *condescend to men of low estate*, by doing them any office of service or respect; though they *need* it never so much, *crave* it never so oft, *deserve* it never so well. And they, who look another way in the day of their brothers distress; as *the Priest* and *Levite* passed by
Luke 10. *the wounded man* in the Parable, without regard: And (not to multiply particulars) all they, who having *power* and *opportunity* thereunto, neglect either to *reward* those that have *worth* in them, according to their *merit*; or to *protect* those that are *wronged*, according to their *innocency*; or to *relieve* those that are in *want*, according to their *necessity*.

18. There are *a third* sort, that corrupt a *good Text* with an *ill gloss*; by putting in *a conditional limitation*: like the bodging in of *a course shred* into *a fine garment*; as thus. The *Magistrate* shall have his *Tribute*, the *Minister* his *Tythe*, and so every other man his *due honour*: if so be he carry himself *worthily*, and as he ought to do in his place, and so as to *deserve it*. In good time! But I pray you then *first* (*to argue the cause* a little with thee, whoever thou art that thus glossest) Who must *judge* of his carriage, and whether he *deserve* such *honour*, yea, or no? Why, that thou hopest thou art well enough able to do thy self. Sure we cannot but expect *good justice*, where he that is *a party* will allow no other to be *judge* but himself. Where *the debtor* must arbitrate what is due to *the creditor*, things are like to come to a fair *reckoning*.

19. But *secondly*, how darst thou *distinguish* where *the Law* distinguishes not? Where God *commandeth*, he looketh to be answered with *Obedience*: and doest thou think to come off with *subtilties* and *distinctions*? The Precept here in *the Text* is plain and peremptory; admitteth no *Equivocation*, *Exception*, or *Reservation*; suggesteth nothing that should make it reasonable to restrain *the Universality* expressed therein by any such *limitation*: and therefore will not endure to be eluded with any *forced Gloss*.

20. Least of all *thirdly*, with such a *Gloss*, as the Apostle hath already precluded by his own *comment*, in the next verse: where he biddeth *servants* to be subject to their *Masters*, not only to *the good and gentle*, but to *the froward* also, and such as would be ready to *buffet them* when they had done no fault. Such *Masters* sure could challenge no great *honour* from their servants *titulo meriti*,

meriti, and as by way of *desert*: But yet there belonged to them *jure dominii*, and by vertue of their *Mastership*, the honour of *Obedience* and *Subjection*. Which *honour*, due unto them by that *right*, they had a *good title* to: and it might not be detained from them either *in part* or *in whole* by cavilling at their *desert*.

21. But tell me *fourthly* in good earnest, dost thou believe, that another mans *neglect* of his *duty* can discharge thee from the *obligation* of thine?

—— *dic Quintiliane colorem.*

Canst thou produce any publick *Law*, or private *Contract*, or sound *Reason*, whereon to *ground*; or but handsome *Colour*, wherewith to *varnish* over such an imagination? *Fac quod tuum est*: do thou *thy part* therefore, and *honour* him according to *his place* howsoever. He shall *answer*, and not thou, for his *unworthiness*, if he *deserve* it not: but thou alone shalt *answer* for *the neglect* of thine own duty, if thou *performest* it not.

22. Lastly, *ex ore tuo*. When thou sayest, thou wilt *honour* him according to his *place*, if he *deserve* it; dost thou not observe that thou art still *unjust* by thy own confession? For where *place* and *merit* concur, there is a *double honour* due: (*The Elders that rule well are worthy of double honour*, 1 Tim. 5.) There is one honour due to *the place*, and another to *merit*. He that is (*a*) in *the place*, though without *desert*, is yet worthy of a *single honour*, for his *place* sake; and justice requireth he should have it. But if he *deserve well* in his place, by rightly discharging his *duty* therein, he is then worthy of *a double honour*; and justice requireth he should have that too. Consider now how *unjust* thou art. If he *deserve well*, sayest thou, he shall have *the honour due to his place*: otherwise not. Thou mightest as well say in plain terms: If he be worthy of *double honour*, I can be content to afford *the single*: otherwise he must be content to go without any. Now what *justice*, what *conscience* in this dealing, where *two parts* are due, to allow but *one*; and where *one* is due, to allow just *none*?

1 Tim. 5. 17. διὸς δ' ἂν τιμὴ σεσιδέσθω ἔχοντος, ἢ κακῶς ἢ τὴν ἀξίαν οἱ καλῶς ἀξιοῦντες. Chrysost. in Coloss. Serm 3. —οὐχὶ ὁ ἀλλ' ὁ ἐπίσκοπος. Ibid.

23. But I proceed no further in this argument; having purposely *omitted* sundry things that occurred to my meditations herein, and *contracted* the rest, that I might have time to speak something to the *latter Precept* also, *Love the brotherhood*. To which I now pass, hoping to dispatch it with convenient brevity; observing the same method, as before, *Quid nominis*, *Quid juris*, *quid facti*; *what* we are to do; and *why*; and *How* we perform it.

24. *First* then for *the meaning* of the words, we must know, that as *Adam* and *Christ* are (a) *the two roots* of mankind; *Adam* as in a state of *Nature*, and *Christ* as in a state of *Grace*: so there is (*b*) a *twofold Brotherhood* amongst men, correspondent thereunto. First, *a Brotherhood of Nature*, by propagation from the loins of *Adam* as we are *men*: and secondly a *Brotherhood of Grace*, by profession of the faith of *Christ*, as we are *Christian men*. As *men*, we are (*c*) members of that great body, *the World*: and so all men that live within the compass of *the World* are *Brethren*, by a more general *communion of Nature*. As *Christians*, we are members of that mystical body, *the Church*: and so all Christian men that live within the compass of *the Church* are *Brethren*, by a more peculiar *Communion of Faith*. And as *the Moral Law* bindeth us to love *all men* as our *Brethren*, and partakers with us of the same *common Nature* in *Adam*: so *the Evangelical Law* bindeth to love *all Christians* as our *Brethren*, and partakers with us of the same *common faith* in *Christ*.

a *Totum genus humanum quodammodo sunt homines duo*, &c. Prosper. sententt. c. 299.

b—ἐστὶ ἀδελφὴ ἡ φύσις ἡ καὶ σαρκικὴ· ἀδελφὴ ἡ γνώμης καὶ πνεύματος. τὸ αὐτὸ σοι αἷμα φαμὲν ἀπὸ τοῦ σφαγίου αὐθρώπου, τὴν αὐτὴν σοι χάριν ἐλαβε παρὰ τοῦ λουτροῦ. Basil. homil. in Laicis.

25. In which latter notion the word *Brother* is most usually taken in the Apostolical Writings: to signifie *a Professor* of the *Christian Faith* and Religion, in opposition to *heathen* men and *unbelievers*. The name of *Christian*, though of commonest use and longest continuance, was yet but of *a later date*, taken up first,

c *Membra sumus corporis magni: Naturâ nos cognatos edidit.* Senec. Epist. 95.

Act.11.26. first at *Antioch*, as we find *Acts* 11. whereas *believers* were before usually called *Disciples*; and no less usually, both before and since, *Brethren*. You shall read very often in *the Acts*, and *Epistles* of the holy Apostles, How *the Brethren* assembled together to hear *the Gospel* preached, to receive *the Sacrament*, and to consult about the affairs of *the Church*. How *the Apostles*, as they went from place to place, to *plant* and *water* the Churches, in their progress every where visited *the Brethren*: at their first coming to any place, saluting *the Brethren*; during their abode there, confirming *the Brethren*; at their departure thence, taking leave of *the Brethren*. How *Collections* were made for relief of *the Brethren*; and those sent into *Judea* from other parts by the hands of *the Brethren*, &c. St. *Paul* opposeth *the Brethren*, to them that *are without*; and so includeth all that *are within* the Church. *What have I to do to judge them that are without?* 1 Cor.5. As if he had said, Christ sent me an Apostle and Minister of *the Churches*; and therefore I meddle not but with those that are within *the Pale of the Church*: as for those *that are without*, if any of them will be filthy, *let him be filthy still*, I have nothing to do to meddle with them. But saith he, if any man that is within the Christian Church, *any man that is called a Brother*, be a *Fornicator*, or *Drunkard*, or *Rayler*, or otherwise stain his holy *Profession* by scandalous *living*; I know how to deal with him: let *the Censures of the Church* be laid upon him, let him be cast out of the Assemblies of *the Brethren*, that he may be thereby brought to *shame* and *repentance*.

Act.15.36. —21.7 —15.32. —18.18. —11.29. 2 Cor.8.18. —23. 1 Cor.8.12.

26. So then, *Brethren* (in the Apostolical use of the word) are *Christians*: and *the Brotherhood* the whole Society of *Christian* men, the *systeme* and *body* of the whole *visible Church* of Christ. I say the *visible Church*: because there is indeed another *Brotherhood* more excellent than this whereof we now speak, consisting of such only as shall undoubtedly inherit salvation; called by some of the Ancients, *The Church of Gods Elect*, and by some later Writers, *The invisible Church*. And truly this *Brotherhood* would (under God) deserve the highest room in our *affections*; could we with any certainty *discern* who were of it, and who not. But because *the fan* is not in our hand, to winnow *the chaff* from *the wheat*, (*Dominus novit*) The Lord only *knoweth who are his*, by those secret Characters of *Grace* and *Perseverance*, which no eye of man is able to *discern* in another, (nor perhaps in himself *infallibly*:) we are therefore for the discharge of our duty to look at *the Brotherhood* so far as it is *discernable* to us by the plain and legible Characters of *Baptism* and outward *Profession*. So that whosoever abideth *in aréâ Domini*, and liveth in the Communion of *the visible Church*, being baptized into *Christ*, and professing the Name of *Christ*: (let him prove as it falleth out, *chaff*, or *light corn*, or *wheat*, when the Lord shall come with his fan *to purge his floor*:) yet in the mean time so long as he lieth in *the heap* and upon *the floor*; We must own him for a *Christian*, and take him as one of *the Brotherhood*, and as such an one *love* him. For so is the Duty here, *Love the Brotherhood*.

2 Tim.2.19.

27. To make *Love* compleat, *Two things* are required: according to *Aristotle*'s description of it, φιλία δύο ἐστὶ, &c. *Affectus cordis*, and *Effectus operis*. The *inward affection* of the heart, in *wishing* to him we love *all good*: and the *outward manifestation* of that affection by our *deed* as occasion is offered, in being ready to our power to *do* him *any good*. The *heart* is the root and the seat of all *true love*; and there we must begin; or else all we do is but lost. If we do never so many serviceable *offices* to our *brethren*, out of any *by-end* or sinister respect; although they may possibly be very *useful*, and so very *acceptable* to *them*: yet if our *heart* be not towards them, if there be not a sincere *affection* within, it cannot be truly called *Love*. That *Love*, that will abide the test, and answer the *Duty* required in *the Text*, must be such, as the Apostles have in several passages described it: φιλαδελφία ἀνυπόκριτος, *unfained love of the brethren*,

1 Pet.1.

1 Pet.1. *Love out of a pure heart,* 1 Tim.1. *Love without diſſimulation,* Rom.12. 1 Pet.1.22. 1 Tim.1.5. Rom.12.9.

28. Of which *inward affection* the *outward deed* is the beſt diſcoverer: and therefore that muſt come on too, to make *the love* perfect. As *Jehu* ſaid to *Jonadab, Is thy heart right? If it be, then give me thy hand.* "As in the exer- 2 King.10.15. "ciſes of our *devotion* towards God, ſo in the exerciſes of our *charity* to- "wards men; *heart* and *hand* ſhould go together. *Probatio dilectionis, exhibitio* Lam.3.41. *eſt operis.* Gregor. Good *works* are the beſt *demonſtrations,* as of true *Faith,* ſo of true *love.* Where there is *life* and *heat,* there will be *action.* There is no *life* then in that *Faith,* (St. *James* calleth it plainly a *dead Faith, Jam.2.*) nor *heat* in Jam 2.26. that *Love,* (according to that expreſſion, *Mat.24. The love of many ſhall wax* Mat.24.12. *cold:*) that doth not put forth it ſelf in *the works* of righteouſneſs and mercy. He then loveth not *the Brotherhood* indeed, whatſoever he *pretend,* or at leaſt not in ſo gracious a meaſure as he ſhould endeavour after; that doth not take every fit opportunity of *doing good* either to the *ſouls,* or *bodies,* or *credits,* or *eſtates* of his Brethren; That is not willing to do them all poſſible *ſervices,* according to the urgency of their *occaſions,* and the juſt exigence of *circumſtances,* with his *countenance,* with his *advice,* with his *pains,* with his *purſe,* yea, and (if need be) with his very *life* too. This is the *Non ultra:* farther than this we cannot go in the expreſſing of our love; (*Greater love than this hath no man,* Joh.15.13. *that a man lay down his life for his friend:*) and thus far we muſt go if God call us to it. So far went *Chriſt* for our *redemption*: and ſo far the Scriptures preſs his *example* for our *imitation. Hereby perceive we the love of God, becauſe* 1 Joh.3.16. *he laid down his life for us: and we ought to lay down our lives for the Brethren,* 1 Joh.3.

29. To *recollect* the Premiſes, and to give you *the full meaning* of the Precept at once. To *love the Brotherhood,* is as much as to bear *a ſpecial affection* to all *Chriſtians* more than to *Heathens*; and to manifeſt the ſame proportionably by performing all *loving offices* to them upon every fit occaſion to the utmoſt of our powers. *A duty* of ſuch importance, that our Apoſtle, though here in the *Text* he do but only name it in the bunch *among other duties*; yet afterwards in this Epiſtle ſeemeth to require it in a more ſpecial manner, and after a ſort *above other duties,* (*Above all things have fervent charity among your ſelves,* Cha.4.) And 1 Pet.4.8. St. *John* upon the performance hereof hangeth one of the ſtrongeſt aſſurances we can have of our being in Chriſt. (*We know that we are paſſed from death to life, becauſe we love the brethren,* 1 Joh.3.14.)

30. Now of *the Obligation* of this duty, (for that is the next thing we are to conſider) there are *two* main grounds; *Goodneſs* and *Nearneſs.* Firſt, we muſt *love* the Brotherhood for their *goodneſs.* All *goodneſs* is *lovely.* There 1 Tim.4.4. groweth a *Love* due to *every creature* of God from this, that *every creature of God is good:* Some *goodneſs* God hath communicated to every thing to which he gave *a being:* as a *beam* of that incomprehenſible *light,* and a *drop* of that infinite *Ocean of goodneſs,* which he himſelf is. But a greater meaſure of *Love* is due to *Man* than to other Creatures, by how much God hath made him *better* than them. And to every *particular man* that hath any *ſpecial goodneſs* in him, there is a *ſpecial Love* due, proportionable to *the kind* and *meaſure* thereof: So that whatſoever *goodneſs* we can diſcern in *any man,* we ought to *love it* in him, and to *love him* for it; whatſoever *faults* or *defects* are apparently enough to be found in him otherwaies. He that hath *good natural parts,* if he have little in him that is good beſides, yet is to be *loved* even for thoſe *parts,* becauſe they are *good.* He that hath but *good moralities* only, leading a *civil life,* though without any probable evidences of *grace* appearing in him, is yet to be *loved* of us, if but for thoſe *moralities,* becauſe they alſo are good. But he that goeth higher, and by the *goodneſs of his converſation* ſheweth forth (ſo far as we can judge) *the*

graciouſneſs

graciouſneſs of his heart, deſerveth by ſo much an higher room in our affections, than either of the former, by how much *Grace* exceedeth in goodneſs both *Nature* and *Morality*. Sith then there is a *ſpecial goodneſs* in the *Brethren* (*quatenùs* ſuch) in regard of that moſt *holy faith* which they profeſs, and that *bleſſed name* of Chriſt which is called upon them: we are therefore bound to love them with a *ſpecial affection*, and that *eo nomine* under that conſideration as they are *brethren*, over and above that *general love* with which we are bound to love them as *men*; or that which belongeth to them as *men of parts*, or as *Civil men*.

31. The other ground of *Loving the Brotherhood* is their *Nearneſs*. *The nearer, the dearer*, we ſay: and there are few relations *nearer*, than that of *brotherhood*. But no *brotherhood* in the world ſo cloſely and ſurely knit together, and with ſo many and ſtrong ties, as the fraternity of *Chriſtians* in the *Communion of Saints*, which is the *Brotherhood* in the Text. In which *one brotherhood*, it is not eaſie to reckon how *many brotherhoods* are contained: Behold ſome of many. Firſt, we are *Brethren by propagation*; and that (a) *ab utroque parente*: ὁμογάστριοι as well as ὁμοπάτριοι. Children of the one *Eternal God*, the common *father* of us all; and of the one *Catholick Church*, the common *mother* of us all. And we have all the ſame *Elder Brother*, Jeſus Chriſt; *the firſt-born among many brethren*, the lively Image *of his Fathers Perſon*, and indeed the Foundation of the whole *Brotherhood*: for we are *all* (*as many of us as have been baptized into Chriſt*) *the children of God by faith in Chriſt Jeſus*; Therefore as *Joſeph* loved *Benjamin*, his brother of *the whole bloud*, more affectionately than *the other ten*, that were his brethren but *by the fathers ſide* only: ſo we ought with a more *ſpecial affection* to love thoſe that are alſo the Sons of *our mother the Church*, as *Chriſtians*; than thoſe that are but *the Sons of God*, only as *Creatures*.

(a) *Unde eſtis omnes fratres oſtendite. De uno patre Chriſto, & de unâ matre Eccleſiâ.* Arnob. in Pſal. 133. Rom. 8. 29. Heb. 1. 3. Gal. 3. 26, 27.

32. *Secondly*, we are *Brethren by Education*: σύντροφοι, *Foſter-brethren*; as *Herod* and *Manaen* were. We are all nurſed with the ſame ἄδολον γάλα, *the ſincere milk of the word*, in the Scriptures of the Old and New Teſtament, which are *ubera matris Eccleſiæ*, the two *breaſts* whence we ſucked all that wholſom *nouriſhment* by which we are *grown* up to what we are, to *that meaſure of ſtature of ſtrength*, whatſoever it is, that we have in Chriſt. Μέγα πρὸς φιλίαν τὸ σύντροφον, ſaith *Ariſtotle*: and common experience ſheweth it ſo to be. They that have been *nurſed*, and *brought up* together in their *childhood*, for the moſt part have their *affections* ſo ſeaſoned and ſetled then, that they *love one another* the better while they live.

Act. 13. 1. 1 Pet. 2. 2.

A primis ſtatim ætatibus in eandem coire vitam, habet aliquem fraternitatis affectum. Quintil. declam. 16.

33. *Thirdly*, we are *Brethren by Covenant*, ſworn brothers at our holy *Baptiſm*, when we dedicated our ſelves to Gods Service, as his *Souldiers* by ſacred and ſolemn vow. Do we not ſee men that take the ſame *Oath*, preſſed to ſerve in the ſame *Wars*, and under the ſame *Captains*, *Contubernales* and *Comrades*: how they do not only call *Brothers*, but hold together as *Brothers*, and ſhew themſelves marvellous *zealous* in one anothers behalf; taking their *parts* and pawning their *credits* for them, and ſharing their *fortunes* with them? If one of them have but *a little ſilver* in his Purſe, his *brother* ſhall not want whilſt that laſteth. Shame we with it that *the children of this world* ſhould be kinder (ὑπὲρ τὴν γενεὰν αὐτῶν) towards thoſe of *their own Generation*, than we are in ours.

Legionarii equites cohortes ſuas contubernii affectione venerantur. Veg. 2. 21. *Commilitium auget charitatem*, l. de. hæred. ff. de caſtrens. pecul. *Contubernii neceſſitudo.* Cic. pro Planc.

34. *Fourthly*, we are *Brethren by Cohabitation*. We are all of one houſe and family: *not ſtrangers and forrainers, but fellow-Citizens with the Saints, and of the houſhold of God*. What a diſquietneſs (and diſcredit both) is it to a houſe, where *the children* are ever jarring, and ſnarling, and fighting one with another? but a goodly ſight (*Ecce quam bonum!*) when they *dwell together in love* and *unity*. Even ſo, a ſad thing it is, and very grievous to the ſoul of every good man, when in the *Church*, (which is *the houſe* of God) *Chriſtians* that call them-

Eph. 2. 19.

Pſa. 133. 1, &c.

themſelves *brethren*, fall foul upon one another: not only girding at and claſhing againſt, but *biting*, and *nipping*, and *devouring* one another, as if they were bent to *conſume* and *deſtroy* one another. But a moſt bleſſed thing on the other ſide, pleaſant as the *holy oyl* diſtilling from *Aarons* head upon his beard and garments, and rejoycing the heart, as *the dew* upon the mountains refreſheth the graſs: when there is nothing done in the houſe *through ſtrife or vain-glory*, but ſuch an accord amongſt them, that all *the brethren* are *of one mind* and judgment; or if not always ſo, yet at leaſtwiſe *of one heart* and affection; bearing *the burdens*, and bearing with *the infirmities* one of another; and ready upon all occaſions *to do good*, as to *all men* generally and without exception, ſo eſpecially to their *Brethren*, that are of the ſame *houſhold of faith* with them. Phil. 2. 2, 3. Gal. 6. 2. Rom. 15. 1. Gal. 6 10.

35. Laſtly, we are *Brethren by Partnerſhip* in our Fathers eſtate. *Copartners* in the ſtate of *Grace*; all of us enjoying the ſame *Promiſes*, *Liberties*, and *Priviledges* whereof we are already *poſſeſſed* in common: and *Coheirs* in the ſtate of *Glory*; all of us having the ſame *joy*, and everlaſting *bliſs* in expectancy and *reverſion*. For being *the Sons* of God, we are all *heirs*; and being *brethren*, all *joynt-heirs*, συγκληρονόμοι, of one and the ſame glorious *inheritance reſerved for us in the heavens*: which St. *Jude* therefore calleth, *the common ſalvation*. It argueth a baſe *wrangling ſpirit* in us, having ſuch *goodly things* in reverſion; (enough for us all, ſo as heart can wiſh no more:) to ſquabble and fall out for ſuch *poor trifles* as the things of this world are. We that have by Gods goodneſs competent *ſuſtenance* for our journey, and *full Sacks* to open at our coming home; as *Joſephs Brethren* had when they came out of *Egypt* to return to their own Land: ſhall we *fall out* among our ſelves, and be ready to miſchief one another *by the way*? Gal. 4. 7. Rom. 8. 17. Jude Verſ. 3. Gen. 45. 23.

36. Having all theſe *Obligations* upon us, and being tied together in one *Brotherhood* by ſo *many bands* of unity and affection; I preſume we cannot doubt *de jure*, but that it is our bounden duty thus to *love the Brotherhood*. There remaineth now no more to be done, but to look to our *performances*, that they be right: wherein the main thing we are to take heed of, (beſides what hath been already applied) is *Partiality*. *I charge thee before God, and the Lord Jeſus Chriſt, and the elect Angels, that thou obſerve theſe things without preferring one before another, doing nothing by partiality*. It was St. *Pauls* charge to *Timothy* in another buſineſs: but may ſute very well with this alſo. 1 Tim. 5. 21.

37. Not but that we *may* (and in moſt caſes *muſt*) make a *difference* between one *brother* and another, in the *meaſure* and *degree* of our *Love*; according to the different *meaſures* and *degrees*, either of their *goodneſs* conſidered *in themſelves*, or of their *nearneſs* in relation *to us*: thoſe *two* conſiderations being (as you heard) *the grounds* of our *Love*. So *David* loved *Jonathan* as his own ſoul; his heart was knit to him: both becauſe he was *a good man*, and had withal approved himſelf his *truſty friend*. Yea, our bleſſed Saviour himſelf ſhewed a more affectionate *Love* to *John*, than to any other of his Diſciples (*the Diſciple whom Jeſus loved*:) for no other known reaſon ſo much as for this, that he was *near of kin* to him, his own *mothers ſiſters Son*, as is generally ſuppoſed. No reaſonable man among us then need make any queſtion, but that we may and ought to bear *a greater love unto*, and conſequently to be readier to *do good* unto (*Cæteris paribus*) our *Country-men*, our *Neighbours*, our *Kindred*, our *Friends*, than to thoſe that are *ſtrangers* to us, and ſtand in no ſuch *Relation*. And ſo no doubt we may, and ought in like manner (upon that other ground of *Goodneſs*) more to *love*, and to ſhew *kindneſs* ſooner to a *ſober*, *diſcreet*, *judicious*, *peaceable*, *humble*, and otherwiſe *orderly* and *regular* man (*cæteris paribus*;) than to one that is *light-headed*, or *lazy*, or *turbulent*, or *proud*, or *debauched*, or *heretical*, or *ſchiſmatical*. Joh. 13. 23.

38. But ſtill that *Proviſo* or *Limitation*, which I now twice mentioned, (*Cæteris paribus*) muſt be remembred: for there may ſuch a diſparity ariſe by

emergent *occaſions*, as may render a meer *ſtranger*, a *heathen*, a notoriouſly *vitious perſon*, a fitter object of our compaſſion, help, or relief, *pro hic & nunc*, than the moſt pious *Chriſtian*, or our deareſt *friend* or *ally*. In caſes of great extremity, where the *neceſſities* of the party importune *a preſent ſuccour*, and will admit no delay, *Cedat neceſſitudo neceſſitati*: the former conſiderations, whether of *Nearneſs* or *Goodneſs*, muſt be waved for the preſent, and give way to thoſe *Neceſſities*. He is moſt our *Neighbour* and *Brother*, in a caſe of that nature, that ſtandeth in *moſt need* of our help: as our Saviour himſelf hath clearly reſolved it in the caſe of the *wounded Traveller* in the Parable, *Luke* 10. "Nor doth this "at all contradict what hath been already delivered concerning the preferring "*the brethren* before others, either in *the affection* of love, or in *the offices* which "flow therefrom. For *the affection* firſt: it is clear, that although ſome acts of "*compaſſion* and *charity* be exerciſed towards *a ſtranger*, yea, even *an enemy* that "hath great need of it, rather than towards a *friend* or *brother*, that hath either "no need at all, or very little in compariſon of the other: it doth not hinder "but that *the habit or affection of love* in the heart, may notwithſtanding at the "very ſame time be more ſtrongly carried towards the *brother* or *friend*, than "towards the *enemy* or *ſtranger*, as every mans own *reaſon*, and *experience* in "himſelf, can tell him. And as for *the outward acts* and offices of *love*, it is with "them, as with *the offices* of all other *vertues* and gracious *habits* or *affections*: "which not binding *ad ſemper* (as the *graces* and *habits* themſelves do) are "therefore *variable* and *mutable*, as the *circumſtances* by which they muſt be re-"gulated vary *pro hic & nunc*. And therefore *the rules* given concerning them, "muſt not be *punctually* and *mathematically* interpreted; but *prudentially*, and "*rationally*: and hold (as we uſe to ſay in the Schools) *communiter*, but not "*univerſaliter*; that is to ſay, *ordinarily* and in moſt caſes, where circumſtances "do not require it ſhould be otherwiſe; but not *abſolutely* and *univerſally*, ſo as "to admit of no exception.

39. This *rub* then thus removed out of the way: it may yet be demanded, where is this *partiality* to be found whereof we ſpake? Or what is it *to have the faith of our Lord Jeſus Chriſt with reſpect of perſons*? If this putting of a *difference* in our love between *brother* and *brother*, (which we have now allowed of) be not it? I anſwer; It is no *partiality*, to make ſuch a difference as we have hitherto allowed: ſo long as the ſaid *difference* is taken from other peculiar and *juſt reſpects*, and not from the very condition of *Brotherhood* it ſelf, or any diſtinction made therein. But here is that *evil partiality* we are to take heed of: when we reſtrain the *Brotherhood* to ſome one *party* or *ſociety* in the Church, ſuch as we think good of, and *exclude* the reſt, as if they had no part nor fellowſhip in this *Brotherhood*; nor conſequently any right to that *ſpecial affection* wherewith we are to love *the Brethren*. Which *partiality* hath indeed been the very bane of *the Churches unity* and peace; and the chiefeſt cauſe both of the beginning and continuance of moſt of *the ſchiſms*, under which *Chriſtendom* hath groaned from time to time.

Jam. 2. 1.

40. Not to ſpeak of *the Donatiſts* and other *Schiſmaticks* of old, who confined *the Church* to ſome little corner of the World: for which they were ſoundly confuted by St. *Auguſtine*, *Optatus*, and other godly Fathers of their times; *Firſt* of all, extremely partial in this kind are *the Romiſh Party* at this day. Who, contrary to all truth and reaſon, make *the Roman* and *the Catholick Church* terms convertible, exacting *external Communion* with them, and *ſubjection* to their *Biſhop*, as a condition ſo eſſentially requiſite for the qualifying of any perſon to be a member of *that Church of Chriſt*, out of which there is no ſalvation, as that they have inſerted a clauſe to that purpoſe into the very * definition of *a Church*. So cutting off from this *brotherhood*, in a manner wholly, all the ſpacious Churches of *Africk* and *Aſia*; together with all thoſe both *Eaſtern* and *Weſtern* Churches of *Europe* alſo, which dare not ſubmit to ſo vaſt a power

* *Cœtus hominum ſub regimine legitimorum paſtorum, ac præcipuè unius Chriſti in terris vicarii Romani Pontificis.* Bellarm. 3. de Eccl. milit.

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as *the Biſhops of Rome* pretend to, nor can think themſelves obliged to receive all *their dictates* for undoubted *Articles of faith.*

41. The like *Partiality* appeareth ſecondly in our *brethren of the Separation.* Marvel not that I call them (a) *Brethren*: though they will by no means own us as ſuch: the more *unjuſt* and *uncharitable* they. And in this *uncharitableneſs* (ſuch a *coincidence* there is ſometimes of *extremes*) *the Separatiſts* and *the Romaniſts*, conſequently to their otherwiſe *moſt diſtant Principles*, do fully agree; like *Samſons Foxes* tied together by *the tails* to ſet all on fire, although *their faces* look quite contrary ways. But we *envy not* either *theſe*, or *thoſe*, their uncharitableneſs; nor may we *imitate* them therein. But as *the Orthodox Fathers* did the wayward *Donatiſts* then, ſo we hold it our duty now to account theſe our *uncharitable brethren* (as well of the one ſort, as the other) our *Brethren* ſtill, whether they will thank us for it or no; *Velint, nolint, fratres ſunt.* Theſe our *Brethren*, I ſay, *of the Separation*, are ſo violent and peremptory in *unchurching* all the World but themſelves: that they thruſt and pen up the whole *Flock of Chriſt* in a far narrower *pingle*, than ever the *Donatiſts* did: concluding *the Communion of Saints* within the compaſs of a private Parlour or two in *Amſterdam.*

a *Quia collegium Epiſcopale nolunt nobiſcum habere commune; non ſunt Collegæ, ſi nolunt: tamen fratres ſunt.* Optat. lib. 1. —*præceptum nobis divinitùs eſt ut etiam iis qui negant ſe fratres noſtros eſſe, dicamus, fratres noſtri eſtis.* Aug. Ep. 103. ὦ φίλοι καὶ ἀδελφοί· ἀδελφοὺς γὰρ οὐκ ἔστιν ἐπὶ καλῷ, κἂν μὴ ἐκ ἀδελφικῆς ἔχητε. Naz. orat. 33.

42. And it were much to be wiſhed in *the third* place, that ſome in our own Church, who have not yet directly denied us to be their *Brethren*, had not ſome of *the leaven* of this *Partiality* hidden in their breaſts. They would hardly elſe be ſo much ſwelled up with an high opinion of *themſelves*, nor ſo much *ſowred* in their affections towards their *brethren*: as they bewray themſelves to be, by uſing the terms of *Brotherhood*, of *Profeſſion*, of *Chriſtianity*, the *Communion of Saints*, the *Godly Party*, and the like; as titles of diſtinction to difference *ſome few* in the Church (*a diſaffected party* to the eſtabliſhed *Government* and *Ceremonies*) from the reſt. As if all but themſelves were ſcarce to be owned, either as *Brethren*, or *Profeſſors*, or *Chriſtians*, or *Saints*, or *Godly men.* Who knoweth of what ill conſequence, the uſage of ſuch *appropriating* and *diſtinctive* titles (that ſound ſo like the Phariſees, *I am holier than thou*; and warpe ſo much towards *a ſeparation*) may prove, and what evil effects they may produce in future? But however, it is not well done of any of us in the mean time, to take up new *Forms* and *Phraſes*, and to accuſtom our ſelves to a garb of ſpeaking in *Scripture-language*, but in a different notion from that wherein the Scriptures underſtand it. I may not, I cannot judge any mans heart: but truly to me it ſeemeth ſcarce a poſſible thing for any man that appropriateth the name of *Brethren* (or any of thoſe other titles of the ſame extent) to ſome part only of the *Chriſtian Church*, to fulfill our Apoſtles Precept here of *loving the Brotherhood*; according to the true meaning thereof. For whom he *taketh not in*, he muſt needs *leave out*: and then he can *love* them but as *thoſe that are without*; Perhaps *wiſh* them well, *pray* for their converſion, ſhew them *civil reſpect*, &c. which is no more than he might or would do to a very *Jew*, *Turk*, or *Pagan.* Iſa 65 5.

43. As for us, *beloved brethren*, let us in the name and fear of God beware of all rotten or corrupt *partiality*, in the performance either of this, or of any other *Chriſtian duty*, either to God or man. And let us humbly beſeech the God of all *grace* and *peace*, to put into our hearts a ſpirit of *wiſdom* and *Charity*, that we may duly both *honour* and *love* all men in ſuch ſort as becometh us to do: but eſpecially that we may *love* and *honour* him above all, who hath already ſo *loved* and *honoured* us as to make us *Chriſtians*; and hath further engaged himſelf by his gracious Promiſe, to *love*, *honour*, and *reward* all thoſe that ſeek his *honour* and *glory.* To whom be all honour and glory aſcribed, *&c.*

AD

AULAM.

Sermon IV.

BEVVOYR, JULY 1636.

Pſal. 19. 13.

Keep back thy ſervant from preſumptuous ſins: Let them not have dominion over me. So ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

1. THis Pſalm is one of *Davids Meditations*. That it is *Davids*, we have it from (a) *the Title* in the beginning: That it is *a Meditation*, from (b) *the cloſe* in the end of it. Now there are but *two things* eſpecially, whereon to employ our *meditations* with profit, (to the right *knowledge* whereof (c) ſome have therefore reduced the whole body of Divinity:) *God, and our ſelves*. And the *meditation* is then moſt both compleat and fruitful, when it taketh in *both*. Which is to be done; either *viâ aſcenſus*, when we begin *below*, and at our ſelves, and ſo build *upwards*, raiſing our thoughts higher to the contemplation of *God*: or *viâ deſcenſus*, when we begin *aloft*, and with him, and ſo work *downwards*, drawing our thoughts home upon *our ſelves*.

2. This latter is the method of *this Pſalm*: in the former part whereof *David* beginneth as high, as at *the moſt Higheſt*; and then deſcendeth as low as to *himſelf*, in the latter. For the ſuccouring of his *Meditations* there, he maketh uſe of the (a) *two great Books*: that *of Nature*, or of *the works* of God; and that *of Scripture*, or of *the word* of God. In that, he readeth *the Power*: in this, *the Will* of his Maker. That declareth his *Glory*: this revealeth his *Pleaſure*. That from the beginning of the Pſalm, (*The heavens declare the glory of God*, &c.) to the end of the ſixth verſe: This from the beginning of the ſeventh verſe (*The Law of the Lord is perfect*, &c.) to the end of the eleventh verſe.

3. Hence coming to reflect upon himſelf, he hath now uſe of (a) *a third Book*; that of his *own conſcience*, wherein are *enrolled* the principal *acts* and *paſſages*

a To the chief Muſician, a Pſalm of *David*. verſ. 1.

b Let—and meditation of my heart be, &c. verſe 14.

c *Calvin* 1. Inſtit. 1. *Deus, Noverim me, Noverim te.* Bernard. ſerm. 2. de diverſis.

a *Eſt Natura liber primus, Scriptura ſecundus: Alterâ Poſſe docens, altera Velle Dei.* Jo. Rain. chiliad. Epigr. a *Unicuiq; eſt liber ſua conſcientia: & ad hunc librum diſcutiendum & emendandum, omnes alii inventi ſunt.* Bern. de intern. domo.

passages of his whole life: That by a just survey of the particulars therein *enregistred*, he might observe what proportion he had held in the course of his *by-past life*, both with that *actual obedience*, which some *other Creatures* perform in their kinds, as also (and that especially) with that (b) *exact obedience*, which *the Law of God* requireth in his Word. At the very first opening whereof, before he read a line of the particulars, his *known sins* presenting them in such numberless troops unto his thoughts, besides a world of *unknown* ones: as not a little agast to see so large a *Roll* so full and so thick written (*intus & à tergo*;) he is forced to break out into this passionate acknowledgment, *Quis intelligit?* What living soul is able to understand all his errors? *Who can tell how oft he hath offended?* In the next former verse.

b—*Conferamus itaq; libros nostros cum libro vitæ.* Ibid.

4. But *quid tristes querimoniæ?* Misery findeth small *ease* in bare and barren (a) *complaints*: it rather craveth real and speedy *succour*. The Prophet therefore upon the first apprehension of *the multitude of his sins*, instantly addresseth himself unto God for remedy by *Prayer*. And his suit therein is *double*: the one for *Mercy*, for the time past; the other for *Grace*, for the time to come. *The one*, that he might be freed from *the guilt* and *defilement* of the sins he had hitherto done, known or unknown: (*O cleanse thou me even from my secret sins*:) in the remainder of that verse. *The other*, that he might be preserved from contracting *the guilt*, or falling under *the dominion* of any sin thence-forward, especially of any high grievous *presumptuous sin*, in this thirteenth verse (*keep back*— &c.

a ὐ γὰρ πω πρῆξις πόλεμου χειμερίοιο μέλει, Hom. Iliad ω.

5. The words then are *a Prayer*: wherein we may observe distinctly and apart, *the Object matter* of the Prayer; *the Petitions* made concerning that Object; and *the Reasons* brought to enforce those Petitions. The Particulars in all *five*. *First*, and principally, *the Object matter* of the whole Prayer; those sins, concerning and against which the Prayer is made: styled here in our Translations, *Presumptuous sins*. *Secondly*, and *Thirdly*, two *Petitions* concerning those sins: The one *antecedently*, that God would not suffer him to *fall into* them, [*keep back thy servant from presumptuous sins*;] 3. The other *by way of reserve*, that at least he would not suffer him to *fall under* the dominion of them, [*Let them not have dominion over me.*] *Fourthly*, and *fifthly*, two *Reasons* fitted to the aforesaid *Petitions*. The one fitted to *the former Petition*, taken from his *relative condition*, as being one of *Gods servants*. Of all sorts of men, *Presumption* is most hateful in *a servant*; and such am I to thee O Lord: *Keep back thy servant* therefore *from presumptuous sins*. 5. The other Reason fitted to *the latter Petition*, taken from the *benefit* he should reap by the grant. If God should please to *keep him* free from *the dominion* of those sins, he should not doubt (how many *failings* otherwise notwithstanding) but by his mercy to stand *rectus in curiâ*, innocent and upright (through his gracious acceptation) *from the great transgression* of total and final Apostasie, [*Then shall I be upright, and I shall be innocent from the great transgression.*]

6. My purpose is not, to treat of each of those *particulars*, as I have proposed them, apart: but to insist principally, upon that which is *the most principal*, to which also (as being the *common matter* or argument of the whole Verse) they do all in some sort refer, and upon that account will be *occasionally* taken in every one of them somewhere or other in our passage, in the handling thereof; I mean, *the Object*; here expressed by the name of *Presumptuous sins*. Wherein I know not how to proceed, more pertinently to *the Scope of the Text*, and profitably to *edification*; then by making this *threefold* plain discovery. *First*, of *the nature* of these sins; that we may the sooner learn to *know them*; *Secondly*, of *their danger*; that we may be the more careful to *shun them*: and *Thirdly*, of *the means of their prevention*; that by the help of God we may be the better able to *escape them*.

7. Some difference there is in *the reading*. Which as I may not wholly

" *baulk*; (for without the clearing of that, all the enſuing diſcourſe might be " ſuſpected to labour of *impertinency*:) ſo I ſhall not long *inſiſt upon*; for the " profit would not countervail the pains. The *Septuagint* have ἀπ' ἀλλοτρίων, and " the *Vulgar Latine* following them, *ab alienis parce— &c.* Some of *the Fathers*, " and moſt of *the Expoſitors* of the middle and later Ages, led (as commonly " they are) by one of *thoſe Tranſlations*, conceive the meaning, as if *David* " had here prayed, to be kept from communicating with *other men* in their ſins, " and from enwrapping himſelf (by any kind or degree of *conſent*) within *the* " *guilt* of their tranſgreſſions. Which truly is a very needful *prayer*; and *the* " *thing* it ſelf worthy the care of every good man. But this *difference* needeth " not hinder us in our propoſed paſſage. *Firſt*, becauſe, although that were " granted *the truer reading*, the words might yet without much enforcement " bear *a conſtruction* agreeable to our preſent intendment: and accordingly, " (*a*) ſome that follow that reading have ſo underſtood them. But *ſecondly*, " and eſpecially, becauſe the miſtake in the *Greek* and *Latine Tranſlations* grew " apparently from the near *affinity of Character* between the two Hebrew letters " ד and ר which hath occaſioned the like *miſtake* in ſundry other words, noted " in the (b) *Hebrew Lexicons*: and ſome alſo between theſe very words " (c) *Zarim* and *Zadim* in other places of Scripture, as well as in this. But " ſince the conſtant reading in all *Copies* extant is with *Daleth* and not *Reſh*; and " ſo not only the old *Hebrew Doctors*, with (*d*) the learnedeſt *Expoſitors* of this " laſt age, but ſome of the ancient *Fathers* alſo, (*e*) St. *Hierom* by name (who " was among them all incomparably the beſt skilled in *the Original*) have ex- " pounded it: we need not put our ſelves to any farther buſineſs for this matter, " but take the common reading, as it is in our *Engliſh Tranſlations* both Old and " New, [*Keep back thy ſervant from preſumptuous ſins.*

a *Senſus ferè idem eſt.* Bellarm. hîc.

b See Engelbert. Eng. præfat. ad Schindler. lex. pentaglot.

c As Mal. 3. 15. —4. 1. Zach. 12 10, &c.

d Vatablus, Junius, &c.

e *S. Hieron. vertit, à Superbis.* Bellar.

8. And then the *firſt thing* we have to do, is to lay open the *Nature* of theſe *preſumptuous ſins*: for that is ever *the firſt queſtion*, that every man will ask concerning any thing propoſed to debate, under any *name* or *notion*; What doth that *name* or *word* import? *To preſume* then, in the common uſe and notion of *the word* with us, importeth ever a kind of *confidence* or *boldneſs* in the Preſumer. And it may be taken, either in a *good*, or in a *bad* ſenſe: But more uſually in *the bad*; as (by reaſon of common abuſes) moſt other *indifferent words* are. He that hath a *faſt friend*, that he thinketh will *ſupport* him, will ſometimes adventure upon an *undertaking*, which he is not able to go through withal alone, nor durſt undergo, if he had not ſuch a *friend* to rely upon. When a man doth ſo; we ſay, he *preſumeth upon that friend*: that is, he *is confident*, that friend will not fail to *aſſiſt* him therein to his utmoſt power: Now if a man be bold to do but what he *may* and *ſhould* do, and that withal he have ſome good ground for his *confidence*, (" from the conſideration of his friends *ability*, the experience of " his *love*, ſome former *promiſes* on his friends, or *merit* on his own part, or " other like) ſo as every man would be ready to ſay he had reaſon *to preſume ſo* " *far* of his friend: this is a *good*, reaſonable, and warrantable *preſumption*. But if he fail in *either reſpect*, as if he *preſume* either to do unlawful, unworthy, or unbefitting things, or to do even *lawful things*, when there appeareth no great cauſe why any man ſhould think *his friend* obliged by the Laws of *friendſhip* to aſſiſt him therein: then is ſuch his *preſumption* a faulty and an *evil preſumption*. And whatſoever may bear the name of a *Preſumptuous ſin* in any reſpect, is ſome way or other tainted with ſuch *an evil* irrational *preſumption*.

9. But we are further to note, that *preſumption* in the worſer ſenſe, and as applied to *ſin*, may be taken either *Materially*, or *Formally*. If theſe terms ſeem obſcure; with a little opening I hope the difference between theſe two will be eaſily underſtood. Taken materially, *the ſin of Preſumption* is a ſpecial kind of ſin, diſtinguiſhed from other *ſpecies* of ſins by its proper *Object or Matter*: when the very

very *matter* wherein we ſin, and whereby we offend God, is *Preſumption*: and ſo it is a branch of *Pride*. When a man *preſuming* either upon his *own ſtrength*, or upon *Gods aſſiſting* him, undertaketh to do ſomething *of himſelf*, not having in himſelf (by the ordinary courſe of *nature*, and the *common aid* which God affordeth to the actions of his creatures in *the ordinary ways* of his providence) *ſufficient ſtrength* to go through therewithal: or expecteth to receive ſome *extraordinary aſſiſtance* from the *Mercy*, *Power*, &c. of God, not having any ſufficient ground (either from the *general Promiſes* contained in the Scriptures, or by *particular immediate revelation*) that God will certainly *ſo aſſiſt* him therein.

Prov.3.5. Rom.12.16. Pſa.131.1. 10. All thoſe men, that *over-value* themſelves, or out of an overweening conceit of their *own abilities* attempt things beyond their power; That *lean to their own underſtandings*, as *Solomon*; That *mind high things, and are wiſe in their own conceits*, as St. *Paul*; That *exerciſe themſelves in great matters, and ſuch as are too high for them*, as *David* expreſſeth it. All thoſe that perſwade themſelves they can *perſiſt* in an holy courſe without a continual *ſupply of Grace*; or that think they can *continue* in their ſins ſo long as they think good, and then *repent* of them, and *forſake* them at their leaſure, whenſoever they liſt; or that doubt not but to be able by their *own ſtrength* to ſtand out againſt any *temptation*: All theſe, I ſay, and all other like, by *preſuming* too much upon *themſelves*, are guilty of *the ſin of Preſumption*: "To omit the *Poets*, who have ſet forth the "folly of this kind of *Preſumption* in the Fables of *Phaethon*, and *Icarus*: A notable *example* we have of it in the Apoſtle *Peter*, (and therein a fair *warning* Rom.11.20. for others *not to be high minded, but to fear*) who in the great *confidence* of his Mat.26.33. own *ſtrength*, could not believe his *Maſter* (though he knew him to be *the God of truth*) when he *foretold* him he would *yield*; but ſtill proteſted, that *if all the world ſhould forſake him*, yet he would never do it.

Præſumptio non modò circa propias vires, ſed etiam circa divinam potentiam vel miſericordiam, contingere poteſt. Aquin.22. qu 21.1. 11. Nor only may a man offend in this kind, by *preſuming upon himſelf* too much: but alſo by *preſuming* even *upon God* himſelf without warrant. He that *repenteth* truly of his ſins, *preſuming* of Gods *mercy* in *the forgiveneſs* thereof; or that *walketh uprightly* and conſcionably in the ways of his Calling, *preſuming* of Gods *Power* for his protection therein; ſinneth not in ſo *preſuming*. Such a *preſumption* is a fruit of *Faith*, and a *good preſumption*: becauſe it hath *a ſure ground*, a double ſure ground for failing; firſt in *the Nature*, and then in *the Promiſe* of God. As a man may with good reaſon *preſume* upon his *Friend*, that he will not be wanting to him in any *good Office*, that by the juſt *Laws of true friendſhip* one friend ought to do for another. But, as he *preſumeth too much* upon his *friend*, that careth not into what deſperate exigents and dangers he caſteth himſelf, in hope *his friend* will perpetually *redeem* him, and *relieve* him at every turn: So whoſoever truſteth to the *Mercy*, or to the *Power* of God, without the warrant of *a Promiſe*, preſumeth farther than he hath cauſe: And though he may flatter himſelf, and call it by ſome better name, as *Faith*, or *Hope*, or *Affiance* in God; yet is it in truth no better than a groundleſs and a *wicked Preſumption*. Act.13.—16. "Such was the Preſumption of thoſe *Sons of Sceva*, who took upon "them (but to their ſhame and ſorrow) *to call over them that had evil ſpirits* "*the name of the Lord Jeſus* in a form of adjuration, *Acts* 19. when they had no "*calling* or *warrant* from God ſo to do. And all thoſe men, that going on in a wretched courſe of *life*, do yet hope they ſhall *find mercy* at the hour of *death*: All thoſe that caſt themſelves into unneceſſary either *dangers* or *temptations*, with expectance that God ſhould manifeſt his *extraordinary Power* in their preſervation: All thoſe that promiſe to themſelves *the End* without applying themſelves to *the means* that God hath appointed thereunto; (as to have *Learning* without Study, *Wealth* without Induſtry, *Comfort from Children* without careful Education, *&c.*) foraſmuch as they *preſume* upon Gods *help* without ſufficient *Warrant*, are guilty of *the ſin of Preſumption*, taken in the former notion, and *Materially*.

12. But

12. But I conceive the *Preſumptuous ſins* here in the Text to belong clearly to the other notion of the word *Preſumption*, taken *formally*, and as it importeth (not *a diſtinct kind* of ſin in it ſelf, as that *Groundleſs Preſumption* whereof we have hitherto ſpoken doth, but) *a common accidental difference*, that may adhere to ſins of any kind: even as *Ignorance* and *Infirmity*, (whereunto it is oppoſed) alſo may. *Theft* and *Murther*, which are ſins of *ſpecial kinds*, diſtinguiſhed either from other by their ſpecial and proper *Objects*; are yet both of them capable of theſe *common differences*: inaſmuch as either of them may be committed, as ſometimes through *Ignorance*, and ſometimes through *Infirmity*, ſo alſo ſometimes through *Wilfulneſs* or *Preſumption*.

13. The diſtribution of *Sins* into ſins of *Ignorance*, of *Infirmity*, and of *Preſumption*, is very uſual, and very uſeful, and compleat enough without the addition (which ſome make) of a fourth ſort, to wit, Sins of *Negligence* or *Inadvertency*; all ſuch ſins being eaſily reducible to ſome of the former *three*. The ground of *the diſtinction* is laid in *the Soul* of man; wherein there are three diſtinct *prime faculties* from which all our actions flow: the *Underſtanding*, the *Will*, and the ſenſual Appetite or *Affections*. If nothing were amiſs in any of theſe, all our actions iſſuing thence would be perfect, and free from all ſtain of ſin. But it is a truth, and our miſery, that in this ſtate of corruption *the whole ſoul* is out of frame, and *all the faculties* thereof depraved. Much Blindneſs and Error in *the Underſtanding*; much Raſhneſs and Impetuouſneſs in *the affections*; much ſtubbornneſs and perverſeneſs in *the Will*: which rendreth our whole lives full of *Swervings*, *Weakneſſes*, and *Rebellions*. Yea, by reaſon of *the joynt concurrence* of thoſe *three faculties* in their operations: there is in moſt *ſinful actions*, (eſpecially thoſe that are *compleatly* ſuch) a mixture of *Ignorance*, *Infirmity*, *and Wilfulneſs*, or Preſumption. Whence it is, that all *Sins* are in the Scriptures indefinitely and indifferently called; ſometimes *Errors*, ſometimes *Infirmities*, and ſometimes *Rebellions*. Aquin. 1 2. qu. 76, &c.

14. But when we would ſpeak more *exactly* of theſe *three differences*, and ſo as to *diſtinguiſh* them one from another by their *proper appellations*: the enquiry muſt be, when a ſin is done, where the fault lay moſt; and thence it muſt have the right denomination. 1. If *the Underſtanding* be moſt in fault, not apprehending that good it ſhould, or not aright: *the ſin* ſo done, though poſſibly it may have in it ſomewhat both of *Infirmity* and *Preſumption* withal, is yet properly *a Sin of Ignorance*. 2. If the main fault be in *the affections*, through ſome *ſudden paſſion* or perturbation of mind; *blinding*, or *corrupting*, or but *outrunning* the Judgment; as of *Fear*, *Anger*, *Deſire*, *Joy*, or any of the reſt: *the Sin* thence ariſing, though perhaps joyned with ſome *Ignorance* or *Preſumption* withal, is yet properly *a ſin of infirmity*. 3. But if *the Underſtanding* be competently informed with *knowledge*, and not much *blinded* or *tranſported* with *the incurſion* of any ſudden, or *violence* of any vehement *perturbation*, ſo as the greateſt blame muſt remain upon the untowardneſs of *the Will*, reſolvedly bent upon the Evil: *the Sin* ariſing from ſuch *Wilfulneſs*, though probably not free from all mixture of *Ignorance* and *Infirmity* withal, is yet properly *a wilful Preſumption*; ſuch a *Preſumptuous ſin*, as we are now in treaty of.

15. *Rules* are ſooneſt learned, and beſt remembred, when illuſtrated with fit *Examples*. And of ſuch, the rich ſtorehouſe of *the Scripture* affordeth us in each kind, variety and choice enough; whence it ſhall ſuffice us to propoſe but *one eminent* one of each ſort. *The Men*, all of them for their holineſs, of ſingular and worthy renown: *David*, St. *Peter*, and St. *Paul*. *The ſins*, all of them for their *matter*, of the greateſt magnitude: *Murthering* of the innocent, *Abnegation* of Chriſt, *Perſecution* of the Church. *Pauls perſecution*, a grievous Sin, yet a *Sin of Ignorance*: *Peters denial*, a grievous Sin, yet a *Sin of infirmity*: *Davids Murther*, a far more grievous ſin than either of both, becauſe *a ſin of Preſumption*.

Gal.1.13. Acts 8 3. 16. St. *Paul* before his conversion, whilest he was *Saul*, *persecuted and wasted the Church of God* to the utmost of his power: *making havock* of the Professors of Christ, *entring into their very houses, and* (a) *haling thence to prison both men and women*; and posting abroad with *Letters* into remote quarters, to do all the mischief he could every where, with great *fury*, as if he had been *mad*, *breathing out* wherever he came nothing but *threatnings and slaughter* against the Disciples of the Lord. *His* (b) *Affections* were not set against them through any personal *provocations*, but meerly out of *zeal* to the Law: and surely his *zeal* had been good, had it not been *blind*. Nor did *his will* run cross to his *judgment*, but was led by it; for he verily *thought in himself that he ought to do many things contrary to the Name of Jesus*: and verily his *Will* had been good, had it not been *mis-led*. But the error was in his *Understanding*: his *Judgment* being not yet actually *convinced* of the truth of the *Christian Religion*. He was yet fully perswaded that *Jesus* was an Impostor, and *Christianity* a pestilent Sect raised by *Satan* to the disgrace and prejudice of *Moses* and the *Law*. If these things had indeed been so, as he apprehended them, his *Affections* and *will*, in seeking to root out such *a Sect*, had been not only blameless, but commendable. It was his *erroneous Judgment* that poisoned all: and made that, which otherwise had been *zeal*, to become *Persecution*. But however, the first discernable obliquity therein being in the *Understanding*, that *Persecution* of his was therefore *a Sin of Ignorance*: so called, and under that name condemned by himself, 1 *Tim.*1.13.

Acts 9.2. & 22.5. μεμεσωμένος μανίαν. Acts 26.11. —91. —b Phil 3 6. ζήλῳ ὑπὲρ θυμὸν τοῦτο ἐστιν. Chrys. ubi supra. Acts 26.9. ἀγνοῶν ἐπίνοια ἐν ἁμαρτία.

17. But such was not *Peters denial* of his Master. He *knew* well enough who he was: having *conversed* so long with him, and having long before so amply *confessed* him. And he *knew* also, that he ought not for any thing in the world to have *denied* him: That made him so *confident*, before that *he would not* do it, because he was abundantly satisfied that *he should not* do it. Evident it is then, that *Peter* wanted no *knowledge*, either of his Masters *person*, or his own *duty*: and so no plea left him of *Ignorance*, either *Facti* or *Juris*. Nor was the fault so much in his *Will*, as to make it a sin properly of *Presumption*. For albeit *de facto* he did deny him when he was put to it, and that with fearful *oaths and imprecations*; yet was it not done with any *prepensed Apostasie* or out of *design*. Yea, he came rather with *a contrary resolution*: and he still *honoured* his Master in *his heart*, even then when he *denied* him with *his tongue*: and as soon as ever *the watch word* was given him by *the second Cock*, to prefer to his *consideration* what he had done, it grieved him sore that he had so done, and he *wept bitterly* for it. We find no *circumstance* in the whole relation, that argueth any deep *obstinacy* in his *Will*. But in his *Affections* then! Alas, there was the fail. A sudden (a) *qualm of fear* surprising his soul, when he saw *his Master* so despightfully used before his face, (which made him *apprehensive* of what *hard usage* himself might fall under; if he should *then* and *there* have owned him) took from him for that time the benefit and (b) use of *his reason*: and so drew all his *thoughts* to this one point, how to decline the *present danger*, that he had never *a thought* at so much liberty, as to consult *his judgment*, whether it were a sin, or no. And thus, proceeding from such *a sudden distemper* of passion, *Peters denial* was a sin properly of *Infirmity*.

Mat.16.16. Mark 14.71. —72. Luke 22.62. a ὑπὸ τῆς δόξης κατηχούμενος. Chrys. in Mat.26.75. b εἰδὼς μὴ μεσβυλήσας. Arist.5. Ethic.10.

18. But *Davids sin*, in contriving the death of *Uriah*, was of a yet higher pitch, and of *a deeper dye*, than either of these. He was no such stranger in the Law of God, as not to *know* that the wilful *murther of an innocent* party, such as he also knew *Uriah* to be, was a most loud *crying sin*: and therefore nothing surer, than that it was not meerly a sin of *Ignorance*. Neither yet was it a sin properly of *Infirmity*: and so capable of that *extenuating circumstance*, of being done in the heat of *Anger*, as his uncleanness with *Bathsheba* was in the heat of *Lust*, (" although that *extenuation* will not be allowed to pass for an *excuse*

2 Sam.11.per totum.

" there,

"there, unleſs *in tanto* only, and as it ſtandeth *in compariſon* with this fouler "crime.) But having *time* and *leaſure* enough to bethink himſelf what he was about, he doth it *in cool bloud*, and with much adviſed *deliberation*: plotting and contriving this way and that way to perfect his *deſign*. He was *reſolved*, whatſoever ſhould become of it, to have it done: in regard of which *ſetled reſolution of his Will*, this ſin of *David* was therefore a high *preſumptuous ſin*.

19. By the light of theſe *Examples* we may reaſonably diſcover what a *Preſumptuous ſin* is, and how it is diſtinguiſhed from thoſe of *Ignorance* and *Infirmity*. Take the ſum of all thus. When a man ſufficiently *convinced* in his *underſtanding*, that the thing he would do is *unlawful*, and diſpleaſing unto God; or at leaſt hath *ſufficient means* ſo to convince him, if he be not willingly wanting to himſelf in the uſe thereof, ſo as he cannot juſtly plead *Non putaram*; And then beſides hath *time* and *leiſure* to adviſe with himſelf, to *examine* the caſe and every circumſtance of it, and to *apply* the light that is in his *underſtanding* thereunto; And yet when all is done, *reſolveth* contrary to the dictates of *his own Reaſon*, and the checks of *his own Conſcience*, to go on, to put his wicked *intentions* into act, and to fulfil *his own will*, the apparent *inconformity* thereof unto *the will of God*, notwithſtanding: this is *a wilful* and a fearful *Preſumption*. Her ſpeech in *the Poet* expreſſeth it in part.

——Video meliora, proboque;
Deteriora ſequor——

Medea apud Ovid.

I ſee I ſhould do *that*, and *I know* I ſhould do better to do *that*: but *I have a mind* rather to *this*; and therefore *I will* do *this*. When we advance *our own Wills*, not only againſt *the expreſs will* of our great *God*, but even againſt *the clear light* of our own *Conſciences*; and are not *able*, (nor indeed *careful*) to give any other reaſon *why we will* do this or that, but only *becauſe we will* (*pro ratione voluntas*;) ſo making our *own will* (a piece of no good *Logick*) both the *Medium* and the *Concluſion*: we do then ruſh headlong into thoſe *ſins*, from which *David* here prayeth ſo earneſtly to be with-held [*Keep back thy Servant O Lord from Preſumptuous Sins.*

Τὰ χρῆς' ὁπιστάμεθα, ᾗ χρηνώσκομεν.
Οὐκ ἐκπονῶμεν δ' οἱ μὲν &c. Eurip. in Hippol. act. 2.

20. Now ſee we what *Preſumptuous ſins* are: we are to conſider next, how *great* and *miſchievous* they are. Certainly if there were not ſomething in them, more than in ordinary ſins; *David* would not pray againſt them in ſuch *a ſpecial manner* as here we ſee he doth: and that in *four particulars*.

21. *Firſt*, becauſe thoſe other ſins are *quotidianæ ſubreptionis*, ſuch as *the ſervant of God*, though he walk never ſo warily, may yet be (and often is) *overtaken* with, through *incogitancy*, and the frequency of ſuch *temptations* as lie ſo thick in our way every where, that the moſt *watchful eye* cannot alwaies be aware of them all: his *Prayer* therefore concerning them is, that as he is ever and anon *gathering ſoyl* by them, ſo God would be ever and anon *cleanſing* him from them [*O cleanſe thou me from my ſecret faults.*] But as for theſe greater and *preſumptuous ſins*, he deſireth the powerful aidance of Gods holy Spirit *to withhold* him wholly from them, and *to keep him back* from ever approaching too near unto them [*Keep back thy Servant from preſumptuous ſins.* As a Traveller in a deep rode, will be choice of *his way* throughout, to keep himſelf as *clean* as he can from beſpotting even with *mire* and *dirt*: but if he ſpie a rotten *bog*, or a deep *precipice* juſt before him; he will make a ſudden ſtop, *hold back*, and caſt about for *a ſafer way*, he will be ſure (for fear of lying faſt, or venturing a joynt) to *keep out* of that howſoever: So *David* here; *Cleanſe me* from thoſe, but *keep me back* from theſe.

ἐὰν προλημφθῇ. Gal. 6. 1.

22. *Secondly*, in his Petition he maketh mention of his *ſervice* and dependence. "He often profeſſeth himſelf the ſervant of God, *Truly I am thy ſervant, I am* Pſa. 116. 16.

"*thy ſervant, and the Son of thy handmaid.* And he often remembreth it to "good purpoſe, and preſſeth it for his advantage, upon ſundry occaſions in this "book of Pſalms: as he doth here very ſeaſonably and pertinently, [*keep back thy Servant* —] Implying, that theſe *Preſumptuous ſins* are more unbecoming *the ſervant of God*, and more unpardonable in him, than thoſe other faults are. As a *diſcreet Maſter* will paſs by many *overſights* in his *ſervant*, if ſometimes for want of *wit*; and ſome *negligences* too, if haply for want of *care*, he do now and then otherwiſe than he would have him. But it would exceedingly provoke the ſpirit of the moſt *ſuffering Maſter*, to ſee his *ſervant*, though but once, to do that which he knew would offend him in a kind of *bravery*, and out of a ſawcy and (a) *ſelf-willed Preſumption*: (as who ſay, I know it will anger my *Maſter*, but all is one for that; I will do it tho:) no *Patience* would endure this. So *the ſervant of God, by one preſumptuous ſin* ſin doth more *grieve* and exaſperate *the holy Spirit* of his gracious *Maſter*, and more highly provoke his *juſt indignation*, than by many *Ignorances* or *Negligences*.

(a) *Idem delictum in duobus non eodem modo afficiet: ſi alter per negligentiam admiſit, alter curavit ut nocens eſſet.* Sen. l. de ira, 16.

23. *Thirdly*, he ſpeaketh here of Dominion, [*Let them not have Dominion over me.*] Any *ſmall ſin* may get *the upper hand* of the ſinner, and bring him under in time, and after that is once *habituated* by long cuſtom: ſo as he cannot eaſily ſhake off *the yoke*, neither redeem himſelf from under *the tyranny* thereof. We ſee the experiment of it but too often and too evidently in our common *Swearers* and *Drunkards*. Yet do ſuch kind of ſins, for the moſt part, grow on by little and little, ſteal into the *throne* inſenſibly, and do not *exerciſe Dominion* over the enſlaved ſoul, till they have got *ſtrength* by many and *multiplied Acts*. But a *Preſumptuous ſin* worketh a great alteration in the ſtate of the ſoul *at once*, and by one *ſingle act* advanceth marvellouſly: weakning *the ſpirit*, and giving a mighty advantage to *the fleſh*, even to the hazard of a *compleat Conqueſt*.

24. *Laſtly*, he ſpeaketh of *the great offence*: Total and final *Apoſtaſie*; which ſome underſtand to be the very *ſin againſt the Holy Ghoſt*: which cutteth off from the offender all poſſibility of *pardon* and *reconcilement*, becauſe it is ſuppoſed to be attended with *final impenitency*; and without *penance* there is no hope of *reconcilement*, or place for *pardon*. *David* petitioneth to be kept back from theſe *Preſumptuous ſins*, and free from their *Dominion*, that ſo he might *be upright and innocent from the great tranſgreſſion*. As if theſe *Preſumptuous ſins* did make ſome nearer approaches to that *great tranſgreſſion*: and as if no man could well ſecure himſelf againſt the danger of *final impenitency*, but by keeping out of the reach of theſe *Preſumptuous ſins*.

25. From all theſe intimations in the Text we may conclude, there is ſomething more in *Preſumptuous ſins*, than in ſins of *Ignorance* and *Infirmity*: the *Obliquity* greater, and the *Danger* greater. Which we are now a little farther to diſcover, that ſo our care to avoid them may be the greater. Their *Obliquity* is beſt ſeen in the *Cauſe*: their *Danger*, in the *Effects*. It hath been cleared already, that *Preſumptuous ſins* ſpring from the perverſeneſs of *the Will*, as the moſt proper and *Immediate cauſe*: and it is *the Will*, that hath the chief ſtroke in all *moral actions*, to render them *good* or *bad*, *better* or *worſe*. It is a Maxim amongſt the Caſuiſts, *Involuntarium minuit de ratione peccati*: and *Voluntas diſtinguit maleficia*, ſay the Lawyers. So that albeit there be many circumſtances, as of *Time*, *Place*, *Perſons*, &c. and ſundry other reſpects, eſpecially thoſe of *the Matter*, and of the *End*, very conſiderable for the aggravating, extenuating, and and comparing of *ſins* one with another: yet *the conſent of the Will* is of ſo much greater importance than all the reſt; that (all other conſiderations laid aſide) every *ſin* is abſolutely by ſo much *greater* or *leſſer*, by how much it is *more* or *leſs voluntary*. Sithence therefore in ſins of *Ignorance* and *Infirmity* there is leſs *Wilfulneſs*; the Will being *miſled* in the one by an *Error* in the Judgment, and in the other *tranſported* by the violence of ſome *Paſſion*: and in ſins of

(l) qui injuriæ. F. de furtis. 47. 253.

Preſum-

Preſumption there is a greater *wilfulneſs*; wherein the will, wanting either *information* or *leiſure* to reſolve better, doth yet *knowingly* and *adviſedly* reſolve to do ill: it will neceſſarily follow, that *Preſumptuous ſins* are therefore far greater ſins, than either of the other are. *The Will* being abundantly and beyond meaſure *wilful*, maketh the *ſin* to be abundantly and beyond meaſure *ſinful*. Doubtleſs far greater was *Davids* ſin, in murthering (though but) his *ſervant*: than either *Peters*, in denying his *Maſter*; or *Sauls*, in blaſpheming and perſecuting his *Saviour*.

26. Nor only do *Preſumptuous ſins* ſpring from a worſe *Cauſe* than the other, and thence are more *Sinful*: but do alſo produce worſe *Effects* than they, and ſo are more *Dangerous*: Whether we look at them *before*, or *at* the time of *Repentance*, or *after*. *Before Repentance*, they *harden* the heart wonderfully; they *waſt the conſcience* in a fearful manner, and bring ſuch *a callous cruſt* upon the inner man: that it will be * a long and a hard work, ſo to ſupple, ſoften, and intender the heart again, as to make it capable of the impreſſions of *Repentance*. For alas! what hope to do good upon a *wilful man*? The moſt grave *admonitions*, the moſt ſeaſonable *reproofs*, the moſt powerful *exhortations*, the moſt convincing *Reaſons* that can be uſed to ſuch a man; are but *Tabula cæco*, as a curious Picture to a *blind* man; (for who ſo *blind*, as he that *will not ſee*?) and *Fabula ſurdo*, a pleaſant tale to a *deaf* man; (for who ſo *deaf* as he that *will not hear*?)

* *Tardiùs peccatum ſolvitur, quod per conſilium ſolidatur.* Greg. de cura paſtor. part 3.

27. Thus it is with *wicked men* and caſt-aways, whoſe brawny hearts are by theſe *wilful rebellions* fitted for, and fatted up unto *deſtruction*. And verily not much better than thus is it with *Gods faithful ſervants* for the time; if at any time they hap to fall into any *preſumptuous ſin*. In what a ſad condition may we think poor *David* was, after he had lain with *the Wife*, and ſlain *the husband*? What *muſick* could he now (trow ye) find in his own *Anthems*? With what *comfort* could he ſay his *Prayers*? Did not his *tongue*, think ye, cleave to the roof of his mouth? And had not his *right hand* well-nigh forgot her cunning? To the judgment of man, no difference for ſome months together (during his *unrepentance*) betwixt *holy David*, the man *after Gods own heart*, and a *profane ſcorner*, that had *no fear of God* before his eyes. Such *waſte* and havock had *that great ſin* made, and ſuch *ſpoil* of the graces and pledges of Gods holy Spirit in his ſoul. Look how a ſober *wiſe man*, who when he is *himſelf* is able to order his *words* and *affairs* with excellent *diſcretion*; when in a ſharp burning-fever his *bloud* is inflamed, and his *brains* diſtempered, will *rave*, and *talk* at random, and *fling* ſtones and dirt at all about him, and every other way in his ſpeeches and motions, behave himſelf like *a fool* or *mad-man*: ſo is the ſervant of God, lying under the guilt of a *Preſumptuous ſin*, before Repentance.

28. And then when he doth come to *repent*; Lord what a do there is with him, before that *great ſtomach* of his will *come down*, and his *Maſterful ſpirit* be ſoundly *ſubdued*! And yet *down* it muſt, *ſubdued* it muſt be; or he getteth no *pardon*. What ſhrinking and drawing back, when *the wound* cometh to be *ſearcht*? And yet (a) *ſearcht* it muſt be, and *probed* to the bottom; or there will be no perfect recovery. *Preſumptuous ſins*, being ſo grievous as hath been ſhewed, let no man think they will be *removed* with (*b*) mean and ordinary *Humiliations*: *The Remedy* muſt be proportioned, both for ſtrength and quantity, (*Ingredients* and *Doſe*) to *the Quality* and *Malignity* of the diſtemper; or it will never do the cure. As ſtains of a *deep dye* will not out of the cloath, with ſuch ordinary *waſhings*, as will fetch out *lighter ſpots*: ſo to cleanſe the heart defiled with theſe deeper pollutions, theſe *crimſon and ſcarlet ſins*, and to reſtore it pure *white as ſnow or wooll*; a more ſolemn and *laſting courſe* is requiſite, than for leſſer tranſgreſſions. It will (*c*) ask more *ſighs*, more *tears*, more *Indignation*, more *revenge*; a ſtronger infuſion of all thoſe ſoveraign *ingredients* preſcribed by

a *Alto valneri diligens & longa medicina non deſit.* Cypr. ſer. 5. de lapſis.

b — ὃ δ' ἁπαρκὲς τοῖς μεγάλοις τὸ μέτριον ἀκέσασθαι. Naz. Arcan. carm. 8. Iſa. 1. 18.

c 2 Cor. 7. 11. *Quàm magna deliquimus, tam granditer deflemus.* Cypr. ibid.

by St. *Paul*, 2 *Cor.*7. before there can be any comfortable hope that it is pardoned. *The will* of man is a ſowre and ſtubborn piece of *clay*, that will not frame to any ſerviceable uſe, without much *working*. A ſoft and *tender heart* indeed is ſoon *rent* in pieces: like a *ſilken garment*, if it do but catch upon any little nail. But a heart *hardned* with long *cuſtom* of ſinning, eſpecially if it be with one of theſe *preſumptuous ſins*, is like the *knotty root-end* of an *old Oak*, that hath lain long a drying in the Sun. It muſt be (*d*) a *hard wedge* that will *enter*, and it muſt be handled with ſome skill too to make it do that: and when *the wedg* is entred, it will endure many a *hard knock*, before it will yield to the Cleaver, and fall in ſunder. And indeed it is a bleſſed thing, and to be acknowledged a gracious evidence of Gods unſpeakable *mercy*, to thoſe that have *wilfully* ſuffered ſuch an *unclean ſpirit* to enter in, and to *take poſſeſſion* of their ſouls, if they ſhall ever be enabled to *out him* again, though with never ſo much *faſting* and *Prayer*. *Potentes potenter*, they that have *mightily offended*, ſhall be ſure to be *mightily tormented*, if they *repent not*: and therefore it is but reaſon they ſhould be *mightily humbled*, when they do *repent*.

d—*duro nodo durus cuneus.* Adag.

—*graviſſimus nodus non poteſt expelli niſi graviſſimo oppreſſorio* Ambroſ.

29. *After Repentance* alſo, *Preſumptuous ſins* for the moſt part have their uncomfortable *Effects*. Very ſeldom hath any man taken the liberty to *ſin preſumptuouſly*, but he hath after met with that which hath been *grievous* to him: either *in outward things*, or in his *good name*, or in his *ſoul*; in ſome or other of theſe, if not in all, even after *the renewing* of himſelf by *repentance*, and the ſealing of his *pardon* from God. Like a grievous *wound* or *ſore*, that is not only of a *hard cure*, but leaveth alſo ſome remembrance behind it, ſome *ſcarre in the fleſh* after it is cured.

30. *Firſt*, a Preſumptuous Sinner rarely eſcapeth without ſome notable *outward Affliction*. Not properly as a *debt* payable to the Juſtice of God by way of *ſatisfaction*: for there is no proportion between the one and the other. But partly, as *an evidence of Gods high diſpleaſure* againſt ſuch a *high provocation*; and partly as a *fit chaſtiſement*, wherewith he is pleaſed in *mercy* to correct his *ſervants* when they have demeaned themſelves ſo *preſumptuouſly*: that both they and others may be *admoniſhed* by that *example* to do ſo no more: Be *David* the inſtance. What a world of *miſchief* and *miſery* did he create unto himſelf by that one preſumptuous fact *in the matter of Uriah*, almoſt all the days of his life after; The *Prophet Nathan* at the very ſame time, when he delivered him Gods *royal and gracious pardon* for it, under ſeal (*Tranſtulit peccatum, the Lord hath put away thy ſin:*) yet did he withal read him the *bitter conſequents* of it; as you have them ſet down, 2 *Sam.* 12. And as he foretold him, accordingly it fell out with him. His *daughter* defiled by her brother: that *brother* ſlain by another brother: a *ſtrong conſpiracy* raiſed againſt him by *his own Son*: his *Concubines* openly defiled by the ſame Son; himſelf afflicted with the *untimely* and *uncomfortable* death of that Son, who was his darling: reviled and *curſed* to his face by a baſe unworthy Companion: beſides many other *affronts*, *troubles*, and *vexations* continually. He had few quiet hours all his life long: and even upon his *death-bed* not a little diſquieted with tidings of his *two Sons*, almoſt up in arms about the Succeſſion. We uſe to ſay, *The wilful man never wanteth woe:* and truly *David* felt it by ſad experience, what *woe* his *wilfulneſs* wrought him.

2 Sam.12.13.

2 Sam.13.14. —29.

2 Sam.15 12. —16. 22. —18,33.

2 Sam.16.5, &c.

1 King.1.17, &c.

31. *Secondly*, Preſumptuous ſins are often *Scandalous*; leaving *an indelible ſtain* and blot upon the *name and memory* of the guilty offender, not to be wholly *wiped off*, ſo long as that *name* and and *memory* laſteth. *David* muſt be our *inſtance* here too: who ſinned many other times and ways, beſides that *in the matter of Uriah*. "It can be little pleaſure to us to rave into the *Infirmities* of "Gods *Servants*, and bring them upon the Stage, it would perhaps become "our charity better to *caſt a Mantle* over their nakedneſs, where *the fact* will

"with

"with any tolerable conſtruction bear *an excuſe*. Yet ſith *all things that are* "*written are written for our learning*, and that it pleaſed the wiſdom of God, Rom.15.4.
"for that end to leave ſo many of their *failings* upon record, as glaſſes to re-
"preſent unto us our common *frailties*, and as *Monuments* and *marks* to mind
"us of thoſe *rocks* whereat others have *ſhipwrackt*: it cannot be blamed in us,
"to take *notice of them*, and to make the beſt *uſe* we can of them for our own
"ſpiritual advantage. His diffidence then, and anxiety, *leſt he ſhould periſh one* 1 Sam.27.1.
day by the hands of Saul, when he had Gods promiſe that he ſhould out-live him.
His deep *diſſimulation* with and before *Achis*; eſpecially when he tendred his 1 Sam.21.12.
ſervice to him in the Wars. His raſh cholerick *vow to deſtroy Nabal*, and all that & 27.10.
belonged to him; who had indeed played *the churl* and *the wretch* with him (as & 28.8.
covetous and *unthankful* men ſometimes will do) but yet *in rigore* had done 1 Sam.25.21.
him *no wrong*. His double injuſtice to his loyal Subject *Mephiboſheth* (and 2 Sam.16.4.
therein alſo his *forgetfulneſs* of his old and truſty *friend Jonathan*) firſt, in *giving away all his Lands* upon the bare *ſuggeſtion* of a ſervant, and that to *the falſe Informer* himſelf, and that without any *examination* at all of the matter; and then, in *reſtoring him but half* again, when he knew the *ſuggeſtion* to be falſe. —19.29.
His fond affection to his ungracious Son *Abſalom*; in tendring *his life* before his —18.5.33.
own ſafety, and the publick good, and in taking *his death* with ſo much unmanly impatience. His lenity and *indulgence* to his other Son *Adonijah*, who was no better than he ſhould be neither; to whom he never ſaid ſo much at any time, as *Eli* did to his Sons, *Why haſt thou done ſo*? His carnal confidence in the mul- 1 King.1.6.
titude of his *Subjects*, when he cauſed them to be *numbred* by the Poll. Theſe 2 Sam.24.1, &c.
(and perhaps ſome other) *ſinful overſights*, which do not preſently occur to my memory, are regiſtred of *David*, as well as the *murther of Uriah*. Yet as if all theſe were *nothing* in compariſon of that *one*: that *one alone* is put in by the Holy Ghoſt by way of *exception*, and ſo inſerted as an *exception* in that glorious teſtimony, which we find given of him, 1 King. 15.5. [*David did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him all the days of his life, ſave only in the matter of Uriah the Hittite.*] That is, he turned not aſide ſo *foully*, and ſo *contemptuouſly*, ſo *preſumptuouſly*, and ſo *provokingly* in any other thing, as he did in that buſineſs of *Uriah*. All his *Ignorances*, and *Negligences*, and *Inconſiderations*, and *Infirmities* are paſſed over in ſilence: only this great *Preſumptuous ſin* ſtandeth up as a Pillar or Monument erected *ad perpetuam rei memoriam*, to his perpetual *ſhame* in that particular; for all ſucceeding generations to take *warning* and *example* by.

32. Yet were this more tolerable, if beſides *a Stain* in the *Name*, theſe *Preſumptuous ſins* did not alſo leave *a Sting* in the *Conſcience* of the ſinner: which abideth in him many times a long while after the ſin is *repented* of and *pardoned*; ready upon every occaſion to *ſmite* him, and to *gall* him with ſome *touch* and *remorſe* of his old *preſumption*. Like as a man, that having gotten ſome *ſore bruiſe* in his youth, and by the help of *Surgery* and the ſtrength of *youth* over-worn it; may yet carry a *grudging of it* in his bones or joynts *by fits* perhaps to his dying day. And as for the moſt part ſuch *grudgings* of an old bruiſe are apteſt to recur upon ſome new *diſtemper of body*, or upon *change of weather*: ſo the grief of an old *preſumptuous ſin* is commonly moſt felt, upon the committing of ſome *new ſin*, or the approach of ſome *new affliction*. Do you think *David* had not in all thoſe *afflictions* that after befel him, and at the apprehenſion of every *ſinful overſight* into which he fell, a freſh remembrance withal of *the matter of Uriah*, not without ſome *grief* and *ſhame* thereat? As Gen.42,21,22.
the diſtreſs *Joſephs brethren* met with in *Ægypt*, *Gen.* 42. brought to their *re-* V. *Jacob. Armagh.* Annales
membrance their treacherous dealing with him: which was (by probable com- a.m.2276.
putation) at the leaſt *twenty years after* the thing was done. Yea, and after their —2315.
Fathers death, (which by the like probable computation was near upon *twenty* —50. 15.—17

years

years more) *the remorſe* of the ſame ſin wrought upon their *Conſciences* afreſh, perplexing their hearts with new *fears and jealouſies*. "True it is, the ſinner "once *throughly purged* of the ſin by repentance, *hath no more conſcience* of that "ſin, in that fearful degree (ordinarily) as to be *a perpetual rack* to his ſoul, "and to *torment* him with reſtleſs doubtings of his reconcilement even to *de-* "*ſpair*: yet can it not chuſe but put ſome *affrightment* into him, to remember "into what *deſperate eſtate* he had before plunged himſelf by his own *wilful diſ-* "*obedience*, if God had not been infinitely gracious to him therein. Great *pre-ſumptions* will not ſuffer him that hath *repented* them, for ever quite to *forget* them: and he ſhall never be able to *remember* them, without *ſhame* and *horrour*.

33. Great cauſe then had *David* to pray ſo earneſtly (as we ſee here he doth) againſt them; and as great cauſe have the beſt of us to uſe our beſt care and endeavour to avoid them: being they ſpring from ſuch *a curſed root*, and are both ſo *grievous* to the holy Spirit of God, and of ſuch *bitter conſequents* to the guilty offender. Our next buſineſs will be, (the *ſin* and *danger* being ſo great) to learn what is beſt to be done on our part, for the *avoiding* and *preventing* both of *ſin and danger*. Now the *means of prevention* (our *third Diſcovery*) are, *Firſt*, to ſeek help from the hand of God, by *praying* with *David* here that the Lord would *keep us back*; and then to put to our own *helping hand*, by ſeconding our prayers with our beſt endeavours, to *keep our ſelves back* from theſe *pre-ſumptuous ſins*.

34. *A Jove Principium.* We have no ſtay, nor command of *our ſelves*; (ſo maſterful are our *Wills*, and head-ſtrong:) but that, if God ſhould leave us wholly to *the Wildneſs* of our unruly *nature*, and to take our own *courſe*, we Pſal. 32. 9. ſhould ſoon *run* our ſelves upon our own *ruine*. "Like unto *the horſe and mule* "*that have no underſtanding*, to guide themſelves in a right and ſafe way; but "they muſt be *holden in with bit and bridle* put into their mouths: elſe they will "either *do* or *find* miſchief. If we be not *kept back* with ſtrong hand (and no other *hand* but *the hand of God* is ſtrong enough to *keep us back*:) we ſhall ſoon run into all *extremities* of evil with the greateſt *impetuouſneſs* that can be, *as the* Jer.8.6. *horſe ruſheth into the battel*; running into every *exceſs of riot* as faſt as any tem- 1 Pet.4.4. ptation is ſet before us, and committing all manner of wickedneſs *with all kind* Eph.4.19. *of greedineſs*. *David* knew it full well; and therefore durſt not truſt his own heart too far: but being *jealous* over himſelf with a *Godly jealouſie*, evermore he made God his refuge. If at any time he had been *kept back* from ſinning, when ſome *opportunity* did ſeem to tempt or provoke him thereunto, he *bleſſed God* 1 Sam.25.32. for it: for he ſaw it was Gods doing, more than his own, (*Bleſſed be the Lord,* —34. *that hath kept his ſervant from evil*) in the caſe of *Nabal*, 1 *Sam.*25. If at any time he deſired to be *kept back* from ſinning, when *Satan* had laid *a bait* for him *with-out*, ſutable to ſome *luſt* ſtirring *within*; he ſought to God for it: for he knew that he muſt do it; himſelf could not, (*keep back thy ſervant alſo from pre-ſumptuous ſins*) here in the Text. Without his help and bleſſing all *endea-vours* are in vain: his help and bleſſing therefore muſt be ſought for in the firſt place by *Prayer*.

35. But we may not think, when we have ſo done, that we have done all that lieth upon us to do; and ſo an end of the buſineſs. It is *Gods bleſſing*, I confeſs, that doth the deed; not *our endeavours*: but we are vain, if we ex-pect Gods *bleſſing*, without doing our *endeavours*. Can we be ſo ſenſleſs as to imagine it ſhould ſerve our turn to ſay, *Lord keep us back*: and yet our ſelves in the mean time *thruſt forward* as faſt as we can? No: if we will have our *prayers effectual*, (and in their *efficacy* is our chiefeſt hope and comfort;) we muſt ſe-cond our *faithful prayers* with our *faithful endeavours*. *Oculus ad Cœlum; manus ad clavum.* Then may we with confidence expect, that God ſhould do *his part*

in

in *keeping us back*, when we are duly careful to do *our part* alſo towards the *keeping our ſelves back* from preſumptuous ſins. Againſt which ſins, the beſt and moſt ſoveraign *preſervatives*, I am yet able to preſcribe, are *theſe four* following. It is every mans concernment: and therefore I hope it ſhall be without offence, if after the example of God himſelf in delivering *the Law*, I ſpeak to every mans ſoul (as it were) *in particular*. —περὶ ἑαυτῶν. 1 Joh. 5. 28.

36. For the avoiding then of *Preſumptuous* ſins: *Firſt*, be ſure never to do any thing againſt *the clear light* of thine own *Conſcience*. "Every *known ſin* hath a "ſpice of wilfulneſs and *preſumption* in it. The very compoſure of *Davids* "*Prayer* in the preſent paſſage implieth as much; in paſſing immediately, after "the mention of his *ſecret* and unknown *ſins* to the mentioning of theſe *pre-* "*ſumptuous Sins*: as if there were ſcarce any *medium* at all between them. And "every *ſin againſt Conſcience* is a known ſin. A man hath not a *heavier Foe* than "his own *Conſcience*, after he hath ſinned; nor before he ſin, a *faſter Friend*. O take heed of loſing ſuch a *Friend*: or of making it, of a *Friend*, an *Accuſer*. If I ſhould ſee one that I loved well fall into the company of a *Cheater*, or other crafty Companion, that would be ſure to inveigle him in ſome *ill bargain*, or draw him into ſome *hurtful inconvenience*, if he ſhould cloſe with him; of whom yet he had no ſuſpicion: I ſhould do but the part of a *Friend* to take him aſide, tell him who had him in hand, and bid him look well to himſelf, and beware *a cheat*. But if he ſhould after ſuch *warning* given grow into farther *familiarity* with him; and I ſhould ſtill give him *ſigns* one after another, to break off *ſpeech*, and to quit the *company* of ſuch a dangerous fellow, and all to no purpoſe: Who could either *pity him*, or *blame me*, if I ſhould leave him at laſt to be *gulled* and *fooled*, that ſet ſo little by (*a*) the wholſom and timely admonitions of *his friend*? Much greater than his is thy folly, if thou (*b*) neglecteſt the *warnings*, and deſpiſeſt the *murmurings* of thine own *Conſcience*. Thou ſuffereſt it but deſervedly, if *thy Conſcience* having ſo often *warned* thee in vain, at length grow weary of that office, and leave thee to take thine own courſe; and ſo thou become a prey to the *Devil*, and fall into ſundry grievous preſumptions. *Quis enim invitum ſervare laboret*? Be careful not to *grieve thine own ſpirit* by offending thy *Conſcience:* and thou ſhalt not lightly *grieve the Spirit of God* by ſinning *Preſumptuouſly*.

a ἀγαθὸν ἦ μεγάθος ἐσαν ἐπάρηγε. Homer. Il. A.

b *O te miſerum, ſi contemnis hunc teſtem.* Senec. Ep. 43. Hor. 1. Ep. 20. Eph. 4. 30.

37. *Secondly*, ſtrive to be Maſter of thine *own Will*. We count our *horſes* unſerviceable till they be *broken*: and the more head-ſtrong, the more unſerviceable: And it is a point of the greateſt skill in the Art of *Education*, for Parents betimes to break their children of their *Wills*. If *David* had done ſo with his *Abſolon*, and his *Adonijah*, for ought we know, he might have had more comfort of them. Why ſhouldſt not thou carry as ſteady and ſevere a hand over thine *own Soul*, as a diſcreet *Father* would do over his *Child*? And be as careful to *break thy ſelf* of thine *own will*; as he *his child* of his? And to get the *maſtery* over thy ſelf in greater matters, it will behove thee to exerciſe this *Diſcipline* firſt in leſſer things: as he that would be a *skilful Wood-man*, will exerciſe himſelf thereunto firſt by ſhooting ſometimes at a *dead mark*. In thy *meats*, and *drinks*, in thy *paſtimes* and *ſociety*, in other *delights* and *things*, ſuch as are in themſelves both *lawful* and *honeſt*; exerciſe this *ſoveraignty* now and then over thine *own will*. When thou obſerveſt it eagerly bent upon ſome one thing, (that may without *ſin* or *folly* be left undone;) ſometimes *deny thy ſelf* and thine own will therein; *curb thy deſires*, though they be ſomewhat *importunate*: and thou ſhalt find in time incredible benefit by it. There are ſome other, but this is one of the beſt uſes of *Faſting*, and (to my ſeeming) the moſt proper and immediate good that cometh by it: not ſo much to tame *the Fleſh*, and take down *the body* (though that alſo) as to croſs *the appetite*, and pull down *the Will*. "That "Proverbial form of *afflicting the ſoul*, uſual among the *Hebrews*, and that Iſa. 58. 5.

Prov.23.2. 1 Cor.9.27. —25. 1 Cor.7.37.

"peculiar to *Solomon* of *putting a knife to the throat*, do both look this way. And ſo doth St. *Pauls* ὑπωπιάζω, 1 *Cor.*9. which is an *athletique pugilar* word: as thoſe that beat one another with their fiſts, *ſtriving for the Maſtery*; ſo did he to *bring his body in ſubjection*, that ſo he might have (as the phraſe is otherwhere in the ſame Epiſtle) ἐξουσίαν τοῦ ἰδίου θελήματος, *power over his own will*.

Knoller.

38. *The fact* was barbarous, but yet *the Story* memorable of *Amurath* the Great Turk, in cutting off with his own hands the head of his beautiful Minion *Irene*, upon no diſlike at all; but meerly that his *Princes* (who were diſpleaſed to ſee his mind, by doating upon her, drawn off from all care of *the publick affairs*) might withal ſee, how he could *command* himſelf, and *conquer* his own affections. But we need not ſeek out ſo far for *an example*: having one more *innocent*, and of a far better man than he, in the Scriptures; even our *David*. Who longing with an earneſt appetite to drink of the *water of the Well by the gate of Bethlehem*: "Yet when he had it brought him, by the brave attempt of three of *his Worthies*, he would not *taſte* a drop of it, but (in condemnation of *the inordinacy of his appetite*, which had expoſed ſuch worthy perſons to the hazard of their lives) *poured it out unto the Lord*. What a maſs of *ſin* and *Miſery* had he eſcaped, could he have ſo denied himſelf *in the matter of Uriah*. Verily, there is no *conqueſt* like this, for a man to *conquer himſelf*: and he that hath (*a*) ſubdued his *own will*, hath done a braver thing, than he that hath taken a *Town*, or ſcaled the walls of a *Caſtle*. It is *wilfulneſs* only that begetteth *preſumption*: the more therefore thou canſt maſter *thine own will*, the ſafer thou art from *ſinning Preſumptuouſly*. That is the *ſecond*.

2 Sam.23.15, 16.

(*a*) Quem magis admiraberis, quàm qui imperat ſibi, quàm qui ſe habet in poteſtate? Gentes facilius eſt barbaras, &c. Senec 5. de benef. 7.

39. *Thirdly*, beware of *engaging thy ſelf to ſin*. It is a fearful thing, when ſin hath got *a tye* upon a man. Then is one properly *in the ſnare of the Devil*; when he hath him as it were in a ſtring, and may *lead him captive* to what meaſure of *preſumption* he will. And ſundry ways may a man thus entangle himſelf: by a *Verbal*, by a *Real*, by a *Sinful Engagement*. He ſhall do beſt to keep himſelf out of all theſe *ſnares*. But if once he be in, there is no way out again but one: even this, *To loſe his pledge*, to break in ſunder *the bonds* wherein he is tied, as *Samſon* did the *green withs*, and to caſt away thoſe *cords* from him.

Prov.16.32. 2 Tim.2.26.

Judg.16.9.

40. A man hath bound himſelf raſhly by ſome *Promiſe*, *Vow*, or *Covenant*, to do ſomething he *may not do*, or not to do ſomething he *ought to do*. He is is now *engaged* in a ſin: the Devil hath got *this tye* upon him. And though *his Conſcience* tell him he cannot proceed without *ſin*; yet becauſe of his *Vow*, or his *Oath*, he is *wilful*, and muſt on. It was *Herods* Caſe, for taking off the *Baptiſts* head. It was *againſt his conſcience* to do it, for he knew he had *not deſerved* it: Yea, and it was againſt his mind too to do it; for the Text ſaith, he *was exceeding ſorry* that his Neice ſhould put him upon it. But yet ſaith the Story withal, *for his Oath ſake*, and becauſe *the great ones* about him ſhould not ſay but the King would be *as big as his word*, he reſolved it ſhould be done, and *gave commandment* accordingly to have it done. This I call *a Verbal Engagement*.

Mar.6.20. —26.

41. There is a *Real* one too, as ill as this. For example. A man heareth of a *bargain* which he apprehendeth will be for his *profit*; or ſpieth out a likely way for his *advancement*: and being unwilling to loſe *the opportunity*, perhaps diſburſeth ſome *moneys*, or putteth his *great friends* upon it, to further his *deſign*. It may be afterwards, upon better conſideration, he eſpieth *a flaw* in it, which he ſaw not before: or ſome intervening *accident*, which he could not probably foreſee, hath caſt ſuch *a rub* in his way, that he cannot go on fairly, as at firſt he hoped, but he muſt ſtrain *his conſcience* a little to remove that *rub*. This he knoweth he ſhould not do: but alas, he is now *engaged*. The Devil hath *this tye* upon him; It would not be for *his eaſe* to loſe ſo much *money*, as he is out of purſe already in the adventure: And he ſhall hazard the loſs of his *great friends* hereafter, if having put them upon a buſineſs, he ſhould now relinquiſh it:

it: And ſo he reſolveth to go on. It was *Amaziah*'s Caſe in part, when to aid him againſt the *Edomites* he had *hired a hundred thouſand men of Iſrael for an hundred talents of ſilver.* A Prophet cometh to him, and telleth him it was the Lords pleaſure he ſhould *diſmiſs the Souldiers* he had hired; for *God would not be with them:* and if he did employ them, *he ſhould not proſper.* The King was troubled at it not a little. He might fear leſt the *caſhiered Souldiers* ſhould do him ſome *diſpleaſure* as they returned back: and ſo they did, and that *a ſhrewd diſpleaſure* too. But the thing he ſtuck at moſt, was *the moneys* he was out, (*What ſhall we do,* ſaith he, *for the hundred talents, which I have given to the Army of Iſrael.*) He thought it went hard to part with ſuch *a round ſum* for nothing. Indeed the Prophet put him into *the right way*; even to give it for loſt, and to reſt upon the goodneſs of God, *who was able to give him much more than that.* And the King did very well and wiſely, to *hearken* to the counſel of *the Prophet*; and to be content to ſit down with *the loſs:* And ſo he *came well off* at the laſt; though he was dangerouſly *engaged* onward. 2 Chron. 25. 6. —13. —9.

42. Beſides that *Verbal,* and this *Real,* there is yet a third, which I call a *ſinful Engagement,* (becauſe it is ſuch *originally,* and *à principio*; for the two former alſo are ſinful *à termino,* and *in the Event:*) far worſe than either of both. And that is, when a man hath already done *ſome evil,* from which he cannot handſomly acquit himſelf, but to his *loſs or ſhame,* or other *puniſhment*; unleſs he either *cover* it, or *maintain* it, or ſome other way help himſelf, by laying (a) *another ſin* upon it, as untoward *Children* and naughty *Servants* are wont, when they have done *a fault,* and yet would ſhun *the blame,* to ſhift it off with *a lie.* This is (*b*) the moſt *dangerous tye* of all other: and there is nothing that ſo *deſperately* caſteth a man upon a *wilful reſolution* of ſinning, as when *the committing* of one Sin bringeth with it a *ſeeming neceſſity* of doing another. This makes men, like the *Giants* in the Poets, *imponere Pelion Oſſæ,* to *heap ſin upon ſin,* to pile up tranſgreſſions one upon another, and to add *thirſt to drunkenneſs.* It was *Davids* very caſe in *the matter of Uriah.* "He had never proceeded to "ſuch black thoughts, as to *plot the murther* of a perſon ſo *worthy* and ſo *inno-* "*cent* in ſo *baſe a manner,* and with ſo much *palpable hypocriſie*; had he not been "deeply *ingaged* before by another *diſhoneſt act* already by him committed. He had lain with *the wife:* ſhe proving with child, and all his *other ſhifts,* whereby he had attempted to cloak it, taking no effect, the thing was like to come to publick knowledge to his everlaſting *diſgrace,* if not alſo to the great *reproach of Religion.* No way now to help it, but to take *the husband* out of the way, and to marry *the widow.* He reſolveth upon it therefore: (*c*) ſo it muſt be, come what will come on it, *Facta eſt alea: David* was already in, and now no remedy but he muſt on. a *Scelera ſceleribus tuenda ſunt.* Senec. 1. de clem. 13. b *Quid eo infelicius, cui jam eſſe malo neceſſe eſt?* Ibid. Iſa. 30. 1. Deut. 29. 19. c πολλὰν ἀνάγκη, κἂν πὶ χρὴ, κοὐ μὴ πὶ χρὴ Eurip. Hecuba act. 4.

43. Theſe be fearful things. Therefore as *wary men* in the world love to keep themſelves out of *bonds,* ſo do thou beware of theſe *Engagements.* Seldom doth a man fall into a *Preſumptuous Sin,* but where the Devil hath got ſuch *a hanke* over him, as one of *theſe three,* I have now mentioned. But he that hath ſuffered himſelf to be thus *enſnared,* hath this only way left for his *eſcape,* even to *diſengage* himſelf out of hand, by *breaking through* the ſnare, if he cannot fairly *unty* it: as *Alexander* cut the *great knot* in pieces with his ſword, which he could elſe never have unlooſed. Know that neither *Oath, Vow,* nor other *tye* whatſoever is allowed by Almighty God to be *Vinculum iniquitatis,* to bind thee to any ſinful inconvenience. Whatſoever *ſeeming neceſſity* there is of doing evil; conſider it groweth but by a *later contract:* but God is able to plead a *precontract*; by vertue whereof there lieth upon thee an *abſolute neceſſity* of Obedience. Oppoſe then, againſt all thy *raſh promiſes* and *vows,* that *ſolemn promiſe and vow,* thou madeſt unto God in the face of the Congregation, and tookeſt the *holy Sacrament* upon it in thy Baptiſm, to *keep his holy Commandments, and to continue his* Curt. lib. 3.

faithful ſervant and ſouldier unto thy lives end. Let *Equity* teach thee, that the *firſt bond* ſhould be firſt *diſcharged*: and *Reaſon*, that if an *Oath or Vow* muſt ſtand, *the firſt* ſhould rather. That is the *Third preſervative*.

44. Laſtly, and in a word: "*Obdura*, Harden thy ſelf with a holy *obſtinacy* "and *wilfulneſs*; and *Obtura*, ſtop thy ears, *like the deaf Adder*, againſt all the "inchantments of *Satan* and his *inſtruments*, when they would by any cunning "inticement *charm* thee into any kind of *Sin*. It is *Solomons* receipt, and a ſure
Prov.1.10. one; no *antidote* like it: *My Son, if Sinners entice thee; conſent thou not.* Yet even from *theſe Sinners* thou mayeſt learn this point of *Wiſdom:* behold how *reſolute and wilful* they are in their courſes. Diſſwade them therefrom with the beſt art you can deviſe: they will, it may be, give you *the hearing*; perhaps confeſs you ſpeak *reaſon*. But they hold the *Concluſion* ſtill, in deſpite of all *Premiſes*: when you have *ſaid* what you can, they will *do* what they liſt. Why canſt thou not be as *obſtinately good*, as they are *obſtinately evil*? And notwithſtanding all the ſophiſms of *Satan*, perſwaſions of *carnal Reaſon*, allurements or diſcouragements in *the world*, ſay and hold; that thou wilt not for all that depart from
Pſal.119.115. the obedience of thy Maker. *Away from me ye wicked, for I will keep the Commandments of my God*; ſaith *David*, *Pſal.*119. As if he had ſaid, Talk no more
—106. of it; ſave your breath; I am reſolved of my courſe, *I have ſworn and am ſtedfaſtly purpoſed to keep the Commandments* of my God: with Gods help there will I *hold me*, and all the world ſhall not *wreſt me* from it.

45. The Devil is an *errand Sophiſter*; and will not take an *anſwer*, though never ſo reaſonable and ſatisfactory, but will ever have ſomewhat or other to *reply*. So long as we hold us but to *Ob.* and *Sol.* to *argument* and *anſwer*; he will
Mat.4.6. never out: but wrangle *in infinitum*. You may ſee it in *Mat.* 4. how ready he was with his *Replies*, even upon our bleſſed Saviour himſelf; and that with *Scriptum eſt* too: as if he meant to *drop quotations* with him. But as there Chriſts
—10. ὕπαγε Σατανᾶ, *Avoid Satan*, non-pluſt *the Tempter*, beyond all the *Reaſons* and *Authorities*, that could be produced: ſo the ſafeſt way for us to come off clear from him, is to give him a *flat denial* without further reaſon, and let him take that for *an anſwer*, if he will any. Thus to be *wilful*, is a *bleſſed Wilfulneſs*; a reſolution well becoming the *ſervant* and child of God, and a ſtrong preſervative againſt *wilful Preſumption*. "*The fort* is as good as *half loſt* (having to "treat with ſuch a cunning enemy) if you do but once admit of a *Treaty*: "therefore *ſtand off*.

a ἢ μετὰ δ' ὐδὲν ἔρδει Βροτοῖσιν, εἰ μὴ τὸν θεὸν χεὶ ζοντ' ἔχει. Eurip. Supplic. Act. 2.

46. But when we have *done all*, we muſt *begin* again. When we have *reſolved* and *endeavoured* what we can, unleſs (*a*) the Lord be pleaſed to ſet his *Fiat* unto it, and to confirm it with his *royal aſſent*, all our labour is but loſt. As he is *the Alpha*, ſo is he to be *the Omega* too: and therefore we muſt ſet him at *both ends*. And as we were to *begin* with him, ſo are we to *conclude* with him: *Pray* firſt, *pray* laſt: *Pray before all*, that we may have *grace* to do our Endeavours; *Pray after all*, that he would give a *bleſſing* to our endeavours. That ſo when *Satan*, the *World*, and our own *Fleſh* ſhall all conſpire againſt us to *drive us forward* to the works of ſin, we may by his *grace* and *bleſſing be kept back* therefrom, and enabled to perſevere in true *faith* and *holineſs* all the days of our lives. Which God our *heavenly Father* grant us for his mercies ſake, and for the merits of *Jeſus Chriſt* his only Son our Lord: to whom both with *the Holy Ghoſt*, &c.

AD

AD AULAM.

Sermon V.

GREENWICH, JULY 1637.

Philip. 4. 11.

Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am, therewith to be content.

1. SAint *Paul* found much *kindneſs* from theſe *Philippians*; and took much *comfort* in it: And becauſe it was more than *ordinary*, and beyond the kindneſs of *other Churches*, he doth therefore ſometimes *remember* it, with much *thankfulneſs* both to God and them. "Even *in the beginning of* Ver. 15.
"*the Goſpel*, that is, preſently after his firſt preaching it
"among them, (the ſtory whereof is laid down *Acts 16.*) Acts 16.12.
"when having paſſed through *Amphipolis* and *Apollonia*,
"he came and preached at *Theſſalonica*, which was another principal City of 1 Theſ. 3. 7, 9.
"*Macedonia*; theſe *Philippians*, hearing belike that the Apoſtle had little other —8.
"means for his *maintenance* there, than what he got by his *hand-labour*
"(wherein both for *examples* ſake, and becauſe he would *not be chargeable* to
"the *Theſſalonians*, he employed himſelf diligently *both day and night*;) they ſent
over, and ſo did *no other Church* but they, and that *once and again*, to ſupply his Verſ. 15, 16.
neceſſities there.

2. And as they *began*, it ſeemeth they *continued* to ſhew forth the truth of their *Faith*, and to adorn their *Chriſtian Profeſſion*, by their chearfulneſs and liberality, in *contributing* to the neceſſities of their *brethren* upon every good occaſion. "For at *Corinth* alſo the year following, where for the ſpace of *a year and* Acts 18.11. 1 Cor. 9.12.15.
"*half* together he did for good conſiderations forbear (as he had before done
"at *Theſſalonica*) to challenge that *maintenance* from the people which *by* —14.
"*Gods Ordinance* he had a right unto: *the ſupplies* he had, he acknowledgeth 2 Cor. 11.9.
to have come *from the brethren of Macedonia*; As if he had even *robbed the Philippians* (it is his own word) in *taking wages of them* for the ſervice done to *other Churches*. —8.

3. Not

Rom.15.26. 2 Cor.8.3. 3. Not to ſpeak of their *great bounty* ſome three or four years after that, towards the relief of *the poor brethren* that dwelt in *Judea*; wherein they were *willing of themſelves* without any great ſolicitation, and *liberal* (not only to the utmoſt of, but) even ſomewhat *beyond their power*: Now alſo again, after ſome three or four years more, St. *Paul* being at durance in *Rome*, their former *charitable care* over him (which had not of a good while ſhewn it ſelf forth for lack of *opportunity*) began to *re-flouriſh*, and to put forth with *a freſh verdure*, as a tree doth at the approach of Summer. For they ſent him a large benevolence to *Rome* by *Epaphroditus*, of the receipt whereof he now certifieth them by the ſame *Epaphroditus* at his return; expreſſing the great joy and comfort he took in thoſe gracious evidences of their pious affections, *to the Goſpel* firſt, and then *to him*. He highly commendeth their *Charity* in it: and he earneſtly beſeecheth God to *reward* them for it.

ἀνεθάλετε. Verſ. 10. —18. —18. —19.

2 Cor.12.16. —18. 4. Yet leſt this *juſt commendation* of their beneficence, ſhould through any mans uncharitableneſs (whereunto corrupt nature is too prone) raiſe *an unjuſt opinion* of him, as if he ſought *theirs* more than *them*, or *being crafty had caught them with guile*, to make a *prey* or a *gain* of them; ſo ſiniſterly interpreting his *extolling* of their *charity* for the time paſt, as if it were but an artificial *kind of begging* for the time to come: He thought it needful for him by way of *Prolepſis* to prevent whatſoever might be ſurmiſed in that kind, which he beginneth to do in the words of *the Text*, to this effect.

Ver.10.—19. 5. True it is, nor will I diſſemble it, when I received from *Epaphroditus the things that were ſent from you*: it was no ſmall *rejoycing* to my heart, to ſee *your care of me* (after ſome years intermiſſion) to *flouriſh again*: And I cannot but give an *Euge* to your charity: for truly *you have done well to communicate with my afflictions*. Yea, I ſhould derogate from *the grace of God*, which he hath beſtowed upon you, and worketh in you, if I ſhould not both *acknowledge* your free benevolence towards me, and *approve* it as *an odour of a ſweet ſmell, a ſacrifice acceptable, and well-pleaſing to God*. Which I ſpeak not out of a greedy mind to make a gain of you, nor *for a cloak of covetouſneſs* (*God is my witneſs*) nor any other way ſo much in reference to my own *private intereſt*, as for the glory of God, and to the comfort of your conſciences. In as much as *this fruit* of your *Faith* thus working by *Love*, doth redound to the honour of *the Goſpel* in the mean time, and ſhall in the end *abound to your account in the day of the Lord Jeſus*. Otherwiſe as to my own particular, although my wants were *ſupplied*, and my bowels *refreſhed* through your *liberality*, (which, in the condition I was in, was ſome comfort to me:) yet if that had been all I had looked after; the want of the things you ſent me, could not have much afflicted me. The Lord whom I ſerve is *God All-ſufficient*: and *his grace* had been ſufficient for me, though *your ſupplies* had never come. He that *enableth* me, (howſoever of my ſelf *unable* to do any thing, yet) to *do all things through Chriſt that ſtrengtheneth me*, hath framed my heart by his Holy Spirit, and trained me up hereunto in the School of *Experience* and *Afflictions*; to *reſt my ſelf contented* with his allotment whatſoever it be, and to have *a ſufficiency* within my ſelf, though in never ſo great *a deficiency* of outward things. [*Not that I ſpeak in reſpect of want: for I have learned in whatſoever ſtate I am, therewith to be content.*]

6. The words contain *a Proteſtation*, and *the Reaſon* of it. *Firſt*, becauſe his commendation of their *Charity* to him might be obnoxious to *miſ conſtruction*, as if he had ſome low *covetous* end therein: to prevent all evil ſuſpicion that way, he *diſavoweth* it utterly by *proteſting* the contrary, in the former part of the verſe, [*Not that I ſpeak in reſpect of want.*] And then to make that *Proteſtation* the more credible, he aſſigneth as *the Reaſon* thereof *the contentedneſs* of his mind [*For I have learned*, ſaith he, *in whatſoever ſtate I am, therewith to be content.*]

content.] Concerning which *Contentedneſs*, in the latter part of the verſe, he giveth a touch what a manner of thing it was; and withal acquainteth us how he came by it: giving us ſome hint, in that, of *the Nature*; in this, of *the Art* of true *Contentment*. Which are the *two things* indeed mainly to be inſiſted upon from *the Text*. Yet would not *the Proteſtation* be wholly ſlipt over: ſith from it alſo may be deduced ſundry profitable *Inferences*. Some of which I ſhall firſt mind you of, with convenient brevity: and then paſs on to the main. Οὐκ ἐπ᾽ ὑστερήσει. Not that I ſpeak *in reſpect of want*.

7. Hence learn *firſt*, what a baſe and unworthy thing it is, indeed for *any man*; for a *Chriſtian man* much more; moſt of all for a *Church-man*, to be covetouſly minded. Would our Apoſtle be ſo careful, to quit himſelf but of *the ſuſpicion*, if *the crime* it ſelf were any whit tolerable? Nor doth he it here only; but upon every needful occaſion otherwhere alſo, uſing the like preventions and *proteſtations*. To the Epheſians: *I have coveted no mans Silver, or Gold, or Apparel.* Acts 20.33. To the Corinthians: *I have not written theſe things, that it ſhould be ſo done to me.* 1 Cor.9.15. I was not, neither *will I be burthenſom to you, for I ſeek not yours, but you.* 2 Cor.12.14. To the Theſſalonians: *Neither at any time uſed we a cloak of covetouſneſs, God is witneſs.* 1 Theſ.2.5. He calleth *God* to be his *compurgator*: which ſure he would not do, *niſi dignus vindice nodus*; if it did not much concern him to *ſtand clear* in the eye of the world in that behalf. And he ſpeaketh there of a *cloak of covetouſneſs* too: for who indeed ſhameth not to wear it outwardly? No man will *profeſs* himſelf *covetous*, be he never ſo wretchedly *ſordid within*: but he will for very ſhame caſt as handſom *a cloak* as he can over it (*Frugality*, (a) *good Husbandry*, *Providence*, ſome *cloak* or other) to hide *the filthineſs* of it from the ſight of other. But *filthy* it is ſtill; be it *cloaked* never ſo honeſtly. Still *God abhorreth it*, as a filthy thing: [*He ſpeaketh well of the covetous, whom God abhorreth.*] "To it in a "more peculiar manner hath the very name of *Sordidneſs* been appropriated of "old, and ſtill is in every mans mouth. Our Apoſtle hath ſet a brand of *Filthineſs* upon it more than once (μὴ αἰσχροκερδῆ) calling it *filthy lucre*. Yea, ſo unfit he holdeth it to be found among *the Prieſts*, that he would not have it (if it were poſſible) ſo much as once (b) *named* (at leaſt not with allowance, not without ſome *ſtigma* upon it) *among the Saints*.

a *Nec dubitè tanquam frugi laudatur avarus.* Juvenal. Satyr.14. Pſal.10.3. 1 Tim.3.3.8. Tit.1.7.

b Eph.5.3. if that be the meaning of πλεονεξία there, as tranſlators have commonly rendred it.

8. There is an honeſt *care* to be had, I confeſs, of *providing* for a mans ſelf, and thoſe that depend upon him: no leſs requiſite in a *Church-man* than in every other man; if not (in ſome reſpects) even much more: and verily he wanteth either *wit*, or *grace*, or both, whoever *neglecteth* it. Yea further, ſith God hath aſſigned (a *by his own Ordinance*) *wages* to him that *laboureth* in his work, (and if he be a *faithful Labourer* he is well worthy of it:) he may without injuſtice not only *expect* it, but even *exact* it, of thoſe that would unconſcionably *defraud* him therein. But why may not all this be done, and that effectually too, without either bearing *inwardly*, or betraying *outwardly*, a greedy and *covetous* mind. Whether then we *provide for* our own, by well husbanding what we have; or whether we *look for* our own, by requiring our dues from others: ſtill, ſtill *let our converſation be without covetouſneſs. Take heed and beware of Covetouſneſs*, ſaith our Saviour: doubling his *charge*, that we ſhould double our *circumſpection*. Which if we do not, and that with more than ordinary heedfulneſs; *the love of the world* will creep upon us, and by little and little get within us, and *ſteal away* our hearts ere we can think it. *Take heed and beware of Covetouſneſs*. It is an evil *ſpirit*, but withal a *ſubtile*: and can ſlily wind it ſelf in at a little hole; but having once made *entrance* and gotten *poſſeſſion*, it is not ſo eaſily *outed* again. Rather it will quickly ſet open a wide door to *ſeven more*, and in time to a *whole legion* of other evil ſpirits (I cannot ſay, *worſe* than it ſelf, for there are not many ſuch: but certainly *bad* enough) to render *the end of that man* much *worſe than the beginning*. For *the love of money is the root of* (very many,

a τῷ γὰρ ὄντι καὶ ἐν πλεονεξίᾳ. 1 Cor.9.14.

Heb.13.5. Luke 12.15.

1 Tim.6.10.

many, and even almoſt of) *all evil: which while ſome have coveted after, they have erred from the faith*; made ſhipwrack of their *conſciences*, and entangled
—11. themſelves in a world of *piercing cares* and *ſorrows. But thou O man of God, flie from theſe things*: flie covetouſneſs. Obſerve how careful the Apoſtle is every where to *diſclaim* it: and be thou as careful evermore to *avoid* it.

9. Obſerve hence *ſecondly*, what an *aptneſs* there may be even in very *good men* (through the remainders of natural corruption) to *miſ-interpret* the ſpeeches and actions of their *ſpiritual Fathers*: as if in much of what they *ſaid* or *did*, they aimed moſt at their own *ſecular advantage*. That theſe *Philippians* had *charitable hearts*, if there were no other proof, their *great bounty* both to our Apoſtle and others, ſo often by him *remembred*, were evidence enough. Yet ſurely, if he had not withal known thoſe dregs of *Uncharitableneſs*, that (as *the ſediments* of depraved nature) lurk in the hearts of the *moſt charitable* men: he might have ſaved the labour, that ſometimes he is put upon, of his *own purgation*. Hard the mean while is *the ſtrait*, men of *our cloth* are often put unto. If we let all go, and permit it to mens conſciences how they will deal with us, reſolving to *ſuffer* and *ſay nothing*: beſides that we expoſe our ſelves both to *loſs* and *ſcorn*; we alſo betray *Gods* and the *Churches* right; and we are
Lev.19.17. alſo unfaithful in *the work* of our Calling, in *ſuffering ſin upon our neighbour* for want of *a rebuke*. But if we look better about us, and *require* what of right *belongeth to us*: then do men ſet their mouths wide open againſt us ſtraight; And *covetous* are we, if we do but *ſpeak* for our own, (that is the leaſt and beſt they can ſay:) but if *ſue* for it, then not *covetous* only, but *contentious* alſo. Yea, and this is often done with ſuch palpable *iniquity*, that there lieth many times *a deeper imputation* upon us, for but ſeeking to *right our ſelves*, than upon thoſe who by doing us *manifeſt wrong* enforce us thereunto. Alas! is this the *double*
1 Tim.5.17. *honour* you would beſtow upon thoſe *that labour in the Word*: firſt to rob them of their *maintenance*, and then to rob them of their *good names*? Do you
1 Cor.9.9. thus reward the Oxen that *tread out the corn* for you: Firſt, to *muzzle* them up, that they *cannot eat*; and then to thruſt another *muzzle* upon them, that they *may not complain*?

10. "This is hard, you will ſay. It is ſo: but no more then (ſo long as "there is ſuch *a proneneſs* in moſt men, to *miſ-judge* and *miſ-aſperſe* thoſe that "are ſet over them, eſpecially if they once grow to differ about *meum* and "*tuum*) we may expect from the men of this Generation, and ſhould prepare "for before we *put our hand to the plow*. It ſhould not therefore much diſcou-
1 Cor.4.3. rage us (St. *Paul* counted it but *a very ſmall thing*) ſo long as we *know nothing by our ſelves*, and do but what we *may* and *ought*: if we ſhall find our ſelves wrongfully and upon light ſurmiſes taxed of *Covetouſneſs*, of *Ambition*, of *Time-ſerving*, which are the crimes uſually laid in our diſh, not only by *the ſcum of the people*, men of lower rank and repute, but ſometimes even by *perſons of quality*, yea, ſuch as pretend moſt to *Religion*. Since holy *Paul*, than whom never man lived freer from ſuch *vicious affections*, could not without ſo
a *Ne admittam culpam ego meo ſum promus pectori: Suſpicio eſt in pectore alieno ſita.* Plaut.in Trinum. 1. 2. many *Proteſtations* ſecure himſelf from (a) *the ſiniſter jealouſies* and *cenſures* of thoſe from whom he received *maintenance*. Rather ſhould their *forwardneſs* to judge thus *uncharitably* of us, make us to walk the more *warily* and *wiſely*, not to give them cauſe: but to be ſure in our whole courſe to have both *the warrant* for what we *are to do*, and for *what we have done*, the *teſtimony* of *a good Conſcience*. That if yet they will needs *ſpeak evil of us, as of evil doers*: they
1 Pet.3.16. may do it *gratis*, and to their *own ſhame*, and not *ours*.

11. Obſerve hence *thirdly*, with what *great caution* the Apoſtle here ſpeaketh; and whereſoever elſe he is occaſioned to ſpeak of *himſelf*, or his *own affairs*. It were certainly good for us, (in the publick exerciſe of our *Miniſtry* at leaſt,) where we may avoid it, not to meddle at all with *perſonal* and *particular* things,

that

that concern either *our ſelves* or *others*. Both becauſe the more we deſcend to *particulars*, the more ſubject we are to *miſtakings*, (for *deſcendendo contingit errare*;) and the leaven of a little *error* or *Indiſcretion* in the Pulpit, will ſowre a great lump of *Truth* and of *wholſome doctrine*: As alſo becauſe *perſonal matters* can hardly be ſo dealt in, (eſpecially in publick) but that, through *prejudices* and *the partiality* of mens *affections*, offence and diſtaſte will be taken thereat by ſome or other. It were beſt for us therefore, (that we either do not *miſtake*, or be not *miſtaken*) to hold us to *general truths*, forbearing *perſonal matters*, as much as may be. But where *a neceſſity* lieth upon us, not with conveniency to be avoided (as ſo *the Caſe* may be) to ſpeak of our own or other mens *particular concernments*: it ſhould be our great care by our bleſſed Apoſtles example, to ballance well every word we ſpeak, and to uſe ſuch *caution* and *diſcretion* therein, that we leave nothing (as far as is poſſible) ſubject to *miſconſtruction*; neither *inject ſcruples* into the heads and minds of our *hearers*, which we ſhall not withal have ſufficiently *removed*: and not only to be ſure to avoid *the juſt giving*, but to uſe our beſt diligence alſo to prevent *the unjuſt taking*, of offence at any thing we ſhall deliver.

12. Obſerve *Fourthly*, how ready the Apoſtle is upon every needful occaſion, as to keep himſelf from *the Crime*, ſo to clear himſelf from (a) *the ſuſpicion* of evil. He that is wanting to his own *juſt defence*, tranſgreſſeth *the Law of God*, and *the rule of Charity*, in bearing *falſe witneſs* againſt himſelf. And it is not only *cruelty*, but *ſtupidity* too, for a man wholly to diſ-regard what *others think* of him; "Eſpecially *pernicious*, when their miſ-conceits of *the perſon* may draw "prejudice upon *his Doctrine*, and conſequently bring ſcandal unto *the Goſpel* of "Jeſus Chriſt. It carrieth with it ever a ſtrong preſumption of *guilt*, but an infallible argument it is of *vanity* howſoever; When a man ſweateth to put away *a crime* from him, before it be *laid* to him: and laboureth (as a woman in travel) to be delivered of *an excuſe*, ere any body have *accuſed* him. But, for to ſtop the mouth of *calumny* upon a falſe charge, or to prevent *miſpriſions* where they are likely to enſue, and may do harm if they ſhould enſue: there to *juſtifie* our ſelves, and by publick *manifeſto* (as it were) to *diſclaim* what we might be wrongfully *charged* withal, is many times *expedient*, and ſometimes *neceſſary*. *I am become a fool in glorying*, ſaith our Apoſtle, *but ye have compelled me*. As who ſay; your under-valuing of me, to the great prejudice of *the Goſpel*, but advantage of *falſe Teachers*, hath made that *glorying* now *neceſſary* for me, which had been otherwiſe but *vanity* and *folly*. When his caſe falleth to be ours; we may then do, as he now doth; *purge our ſelves* from falſe *crimes* and *ſuſpicions*, and *maintain* our own *innocency*. Only be we firſt ſure, that *our Conſciences* ſtand clear in *the ſight of God*, before we endeavour to clear *our Credits* before *the faces of men*. Leſt by *juſtifying* our ſelves before them, we contract *a new guilt* before him: and ſo become indeed *worſe* than *we were*, by ſtriving to ſeem *better* than *we are*.

(a) *Omnes bonos, bonaſq; accuratè adde rei, Suſpicionem & culpam ut ab ſe ſegregent.* Plaut. in Trinum. 1.

2 Cor. 12 11.

All theſe from *the Proteſtation* in the former part of the verſe, Οὐχ ὅτι, &c. *Not that I ſpeak in reſpect of want.*

13. But *the main* of our buſineſs is (as I ſaid) in the latter part of the verſe: concerning *the Nature* and *the Art of Contentment*. All *Arts* have their *Præcognita*: ſo hath this. "The firſt and chiefeſt whereof is (as in all other *Arts* "and *Sciences*) to underſtand, *Quid ſit*, *Quâ de re agitur*, what it is that we "are to treat of as *the ſubject matter* of the whole diſcourſe: as whereunto all "the *Precepts*, *Rules*, and *Concluſions* therein contained muſt relate. We ſhall never learn *the Art*, unleſs we firſt know *the Nature* of *Contentment*. Of that therefore *firſt*, from theſe words (very few in the Original) ἐν οἷς εἰμὶ. *In whatſoever ſtate I am.*

14. Wherein *the Nature* of true *Contentment* is (by intimation) diſcovered

from *the object* thereof in *three particulars*: partly *limited*, and partly *unlimited*. Limited *firſt*, in reſpect of *the Perſon*: it muſt be a mans *own eſtate*. The Verb here is in *the firſt Perſon*, εἰμὶ, *I am*. Limited *ſecondly*, in reſpect of *the time*: it muſt be a mans *preſent eſtate*. The Verb here is of *the Preſent Tenſe*, εἰμὶ, *I AM*. But *thirdly*, for the *kind* (high or low;) for *the Quantity* (great or ſmall;) for the *Quality* (convenient, or inconvenient;) and in every other reſpect, altogether indifferent and *unlimited*. So it be a mans *own*, and *preſent* eſtate, it mattereth not elſe what it be; ἐν οἷς, indefinite, *In whatſoever eſtate*. In theſe *three* joyntly conſiſteth *the nature* of contentment: in any of which whoever faileth, is ſhort of St. *Pauls* learning. That man only *hath learned to be content*, that can ſuffice himſelf with *his own* eſtate, with *the preſent* eſtate, with *any eſtate*. Of theſe *three* therefore in their order. And firſt of the *Limitation* in reſpect of *the perſon*, That a man reſt ſatisfied with *his own eſtate*.

15. The very thing (to my ſeeming) principally intended in *the laſt Commandment* of the *Decalogue*, Οὐκ ἐπιθυμήσεις. Which forbiddeth expreſly the coveting of our *neighbours Houſe*, *his Wife*, *his Cattel*: and proportionably, the coveting of his *Farm*, his *Office*, his *Honour*, his *Kingdom*: and generally *the coveting* of any thing *that is anothers*. "Which is as much in effect, as to re-"quire every man to reſt *fully ſatisfied* with that portion of *outward things* "which God hath been pleaſed by fair and juſtifiable ways in his good provi-"dence to derive upon him, without a greedy *deſire* of that which is *anothers*. They who conceit, the thing in that *Commandment* properly forbidden, to be the *Primi motus*, thoſe *firſt motions* or ſtirrings of ſin, which we call *Concupiſcence*, ariſing in the *ſenſual appetite* ("corrupted through *Adam's* fall, as all other fa-"culties of the ſoul are) before any actual deliberation of *the underſtanding* thereabout, or actual conſent of *the Will* thereunto: I muſt confeſs do not ſatisfie me. For thoſe *motions* or ſtirrings (ſuppoſing them *ſinful*) are according to their *ſeveral objects* (ſo far as they can be ſuppoſed *ſinful*) forbidden in every of *the Ten Commandments* reſpectively: even as *the Acts* are, to which they *refer*; and from which they *differ*, not ſo much *in kind*, as *in degree*. I much rather incline to their judgment, who think the thing properly and principally there forbidden, to be *an inordinate deſire* after that, which by right or property is *anothers*, and not *Ours*.

16. And then theſe words of *the Apoſtle*, Heb. 13. may ſerve for a (ſhort, but full) Commentary upon *that laſt Commandment*: both in *the Negative*, and in *the Affirmative* part thereof. *Let your Converſation be without Covetouſneſs*, the Negative: *and be content with ſuch things as ye have*, the Affirmative. When we endeavour or deſire to get from another that which is his, by any *fraudulent*, *oppreſſive*, or other *unjuſt* courſe; we are then within the compaſs of *the Eighth Commandment*, *Thou ſhalt not ſteal*: "as is evident from the Ana-"logy of our Saviours Expoſitions upon the other *Commandments*, wherein "*Murder* and *Adultery* are forbidden, *Mat.* 5. But the laſt Commandment, *Thou ſhalt not Covet*, cometh more within us: condemning every *inordinate deſire* of what is *not ours*, albeit we have no *actual intention* to make it ours by any unlawful (either *violent* or *fraudulent*) means. The bare (a) *wiſhing* in our hearts, that what is our neighbours were *Ours*; *his Wife*, *Houſe*, *Servant*, *Beaſt*, or his *any thing* Ours; without conſidering whether he be *willing* to part with it or no, or whether it be *meet for him* ſo to do or no: is a curſed fruit of corrupt *ſelf-love*, a direct breach of the holy *Law of God* in that *laſt Commandment*, and flatly oppoſite to that αὐτάρκεια, or *ſelf-ſufficiency*, wherein true contentment conſiſteth.

Heb. 13. 5.

a—μήδ' ἄγαν τῶν πλησίον. Eurip. Hecub. Act. 3.

17. *Ahabs* ſin was this, when firſt his teeth began to water after *Naboths Vineyard*. He went indeed afterwards a great deal farther. He brake *the Eighth* Commandment, *Thou ſhalt not ſteal*; and he brake *the Sixth* Commandment alſo,

1 King. 21. 1. &c.

alſo, *Thou ſhalt not kill:* when he took *Naboths* both *Life* and *Vineyard* from him by a moſt unjuſt and cruel oppreſſion. All this came on afterwards. But his *firſt ſin* was meerly againſt *the laſt Commandment:* in that he could not reſt himſelf *ſatisfied* with all his own *abundance*, but his mind was ſet on *Naboths* plot; and unleſs he might have that too (lying ſo conveniently for him) to lay (*a*) to his *demeſnes*, he could not be at quiet. He had not as yet (for any thing appeareth in the Story) any ſetled *purpoſe*, any reſolved *deſign*, to wreſt it from the owner by *violence*, or to weary him out of it with *injuſt vexations*: So he might but have it upon any *fair terms*; ("either by way of *Sale*, he would "give him full as much for it as it could be worth of any mans money; or by "way of *exchange*, he would give him for it a better plot of ground than it "was, either way ſhould ſerve his turn:) *Naboth* ſhould but ſpeak his own *conditions*, and they ſhould be *performed*. Many a *petty Lord of a Hamlet* with us, would think himſelf diſparaged in a Treaty of *Encloſure*, to deſcend to ſuch *low Capitulations* with one of his poor *Neighbours*, as the great *King of Iſrael* then did with one of his *Subjects*, and to ſin but as *modeſtly* as *Ahab* yet did. Here was neither *fraud* nor *violence*, nor ſo much as *threatning* uſed: but the whole *carriage outwardly* ſquare enough, and the *propoſals* not unreaſonable. All the fault (as yet) was *within*. The thing that made *Ahab* even then *guilty* in the ſight of God, was *the inordinacy* of his deſire after that Vineyard, being *not his own:* which inordinacy, upon *Naboths* refuſal of the offered conditions, he farther *bewrayed* by many ſigns, the effects of a *diſcontented mind*. For in he cometh, heavy and diſpleaſed; taketh *pet*, and his *bed*; looketh at no body, and out of ſullenneſs forſaketh his *meat*. Had he well learned this piece of the leſſon in the Text, to have contented himſelf *with his own*, both *his body* had been in better *temper*, and *his mind* at better *quiet*, and *his conſcience* at better *peace* than now they were.

(*a*) —*ſi angulus ille Proximus accedat; qui nunc deformat agellum!* Horat. 2. ſatyr. 6.

18. *Abraham* it ſeemeth had learnt it. Who was ſo far from all *baſe deſire* of enriching himſelf with *the King of Sodoms goods*, that he utterly *refuſed* them, when he might have taken them, and *held* them without any injuſtice at all. He had, or might have had, *a double Title* to them. They were his (a) *Jure belli*, by *the Law of arms* and of *Nations*; having *won* them in the field, and in a *juſt war*: and they might have been his *jure donationis*, by the Kings free donation [*Give me the Perſons, take the goods to thy ſelf*] if he had been minded to *accept* the offer. But *Abraham* would none: *contenting* himſelf with what the Lord had bleſſed him withal, he did not *deſire*, neither would he *take from a thread or a ſhooe latchet*, of any thing that appertained to the King of *Sodom*.

Gen. 14. 21, &c.

(a) τὸ γὰρ πόλεμον ἀρχὴν κτήσεως εἶναι τῶν ἀφαιρετῶν· οἱ γὰρ ἀνδραποδισταὶ δεῖ ἄρχεσθαι τούτων, ὧν ἂν ἐπιτήδειοι ὦσι. Ariſt. 1. Polit.

19. But what need we ſeek any other (indeed where can we find a better?) *example* to inſtance in, as to the matter we now treat of, than this *our Apoſtle*: if we do but recall to mind that *Proteſtation* of his once before-mentioned, made before the *Clergy* of *Aſia* in his *Viſitation* at *Miletum*, Acts 20. [*I have coveted no mans Silver, or Gold, or Apparel.*] Brave and noble was the challenge, that *Samuel* made in a full Aſſembly of the whole people of Iſrael [*Behold here I am, witneſs againſt me before the Lord, and before his Anointed. Whoſe Oxe have I taken? Or whoſe Aſs have I taken? Or whom have I defrauded? Whom have I oppreſſed? Or of whoſe hands have I received a Bribe?*] Poſſibly there are *Judges* and *Officers* in the world, that would be loth to make ſo bold *a challenge*, and venture *a fair trial* upon it. Yet cometh *that challenge* far ſhort of *this Proteſtation*: *Samuel* ſpeaketh only of *not taking*; St. *Paul* alſo of *not coveting*: according to the expreſs letter of the prohibition in *the Decalogue*. Οὐκ ἐπιθυμήσεις, *Thou ſhalt not covet*, ſaith the Law: his Conſcience anſwereth, οὐκ ἐπεθύμησα, *I have not coveted*. So good a Proficient was he, ſo perfect a Scholar in this *holy learning*, that he could it *Verbatim*. ἐμαθον might he well ſay and truly: for he had *indeed learned* to be content with his own.

Act. 20. 33.

1 Sam. 12.

20. And might not we *learn* it too, think ye, as well as he? Sure we might: for what ſhould hinder? Only if we would but tye our ſelves ſtrictly to thoſe *Rules* (thoſe I mean of *Juſtice* and *Charity*) which are *the firſt elements* of this learning. For *Juſtice* firſt: the Rule is, *Suum cuique*, That every man have what of right to him appertaineth. "Now every mans *right* unto any of the things "of this world ariſeth from Gods diſpoſal thereof by ſuch ways and means "(ordinarily) as by *the general Law*, and common conſent of all civil Nations, "or by *the poſitive Laws* of particular Kingdoms and Common-wealths (not "repugnant thereunto) are allowed for that end: as *Deſcent*, *Gift*, *Purchaſe*, "*Induſtry*, &c. Whoſe *diſtributions*, however *unequal* they may ſeem to us, are "yet evermore *juſt* in themſelves, and as they come from him. So that every man "is by us to be accounted *the juſt owner* and proprietary of that whereof he is "*the legal Poſſeſſor*: yea, though it do appear to us to have been very *unjuſtly* "*gotten*, either by himſelf, or by any of thoſe from whom he had it. His very "*poſſeſſion* I ſay, although without *a juſtifiable Title*, is yet ſufficient to make it "his, as to *the intendment of the Law* in that behalf; that is to ſay, ſo far "forth as to render our *deſiring* of it from him unlawful *in foro interno*: un- "leſs in that one caſe only, when *the right* is in us, though he be *in poſſeſſion*. In "all other Caſes *poſſeſſion* is a good plea: *the Title of Poſſeſſion* being in all rea- "ſon to be eſteemed *good* againſt him, that is not able to ſhew a *better*.

21. "If then we be at any time carried with a reſtleſs and *immoderate deſire* "after that, which the hand of *Providence* hath been pleaſed to diſpoſe other- "where, (and our ſelves have *no antecedent* right, whereby to entitle it *ours*:) "do we not take upon us (after a ſort) to *controll* the holy and wiſe *appoint-* "*ments* of our good God? For if it were *indeed* fitter for us than him, and not "*in opinion* only: could not the Lord by his *Almighty power*, and would he not "in the diſpenſation of his *good providence*, have by ſome honeſt means or other "*diſpoſed* it upon us rather than upon him? By this extreme *partiality* to our ſelves we become *unjuſt Judges of evil thoughts*: in ſetling that *upon our ſelves* in our own *thoughts*, as fitteſt for us, which God hath thought fit to ſetle ra- ther *upon another*. The Story in *Xenophon*, how young *Cyrus* was corrected by his *Tutor*, for beſtowing *the two coats* upon two of his School-fellows, ac- cording to *the fitneſs* thereof to their *two bodies* in his own diſcretion; without enquiring firſt (as he ſhould have done) who was *the right owner* of either; is ſo well known, and withal pertinent to our preſent purpoſe, that I ſhall not need either to *relate* it, or *apply* it. When Almighty God then, by *diſpoſing* of theſe outward things, hath manifeſted his pleaſure to give our neighbour *a pro- perty* in them: it is an *unjuſt deſire* in us to *covet* them from him, and to *wiſh* them transferred upon our ſelves.

Lib. 1. Kυρ. παιδ.

22. *The other Rule* I told you of, is that of *Charity*. "Which binding us to "*love our neighbour as our ſelves*, muſt needs bind us conſequently to rejoyce "*in his good*, as *in our own*; and not wiſh any thing to his *prejudice*, no more "than *to our own*: and conſequently to theſe, *to be content* that he ſhould enjoy that which God hath allotted him *with our good wills*, as we deſire to hold that which is in like manner allotted us *with his good will*. There is no ſuch enemy to *Brotherly love* as is *Self-love*. For look how much we beſtow upon *our ſelves* more than we ſhould, we muſt needs leave *to our brother* ſo much leſs than we ſhould. And it is nothing but this over-much *love of our ſelves*, that maketh us ſo much covet to have *to our ſelves* that which belongeth not to us. *If ye fulfil the Royal Law according to the Scripture, Thou ſhalt love thy Neighbour as thy ſelf*, ye do well, ſaith St. *James*: Very well this. *But if ye have reſpect to Perſons*, (eſpecially if ye become partial once to your own perſons;) that is not well: then *you commit ſin*, ſaith he, and are *convinced of the Law as tranſ- greſſors*.

Jam. 2. 8. —9.

23. But

23. But this is *Durus ſermo*, may ſome ſay. It were hard ſo to *confine* mens minds to that which is *their own*, as not to allow any deſire at all of that which is *anothers*. If we ſhould conceive *the Law* thus ſtrict: it would deſtroy, not only *all Humane Ordinances* that concern Trading and Commerce, as *buying, ſelling, exchanging*, &c. (without which publick Societies cannot ſubſiſt;) but even *the Divine Ordinance* alſo of earning our livings by *labour* and *induſtry*. Then might no man endeavour by honourable and vertuous atchievements to raiſe himſelf a *fortune*, or make way for his future *advancement*, or do any thing whatſoever, whereby to acquire or derive upon himſelf a *property* in any thing that were not *his own* already: Since none of all this can be done without a deſire (in ſome degree or other) of that which is *anothers*.

24. This *Objection* need not much trouble us. Nor *Juſtice*, nor *Charity*, nor the holy *Law of God* which giveth rules to both, condemn *all deſire* of that which is *anothers*; but an *inordinate deſire* only: that which is *orderly* and rightly qualified, they all allow. All the difficulty in this matter will be, (and that will make us ſome buſineſs) how to diſcern between an *orderly*, and an *inordinate deſire*: that ſo we may be able to judge rightly concerning our own *deſires* at all times; whether they be ſuch as are allowed, and may conſiſt with *contentment*, or ſuch as are *forbidden*, and cannot conſiſt therewith. Which is to be done by duly conſidering of thoſe *three* eſpecial *Qualifications*, which are all requiſite (the concurrence, I mean, of *the whole three*) to the making up of an *orderly deſire*: in any of which if there be a failer, *the deſire* becometh *inordinate* and ſinful. Theſe *three* are, in reſpect; Firſt, of *the Object*; Secondly, of *the Act*; Thirdly, of *the Effect* of the deſire.

25. For *the Object* firſt. If I deſire but that from my neighbour (ſay it be his *Houſe, Land, Beaſt*, or other *Commodity*) which I find him willing, or may reaſonably preſume he will not be *unwilling* (for that I ſee no cauſe why he ſhould be ſo) to part withal; eſpecially if *the having thereof* be viſibly ſo much greater *advantage* or *convenience* to me, than *the parting therewith* could be *loſs* or *inconvenience* to him, that I ſhould be as *ready* to pleaſure him with *mine*, were my caſe his, as I am now *deſirous* he ſhould pleaſure me with his: If all this be done and meant by me *bonâ fide*, and that I am willing withal to make him *a valuable compenſation* to the full for whatſoever *loſs* or *inconvenience* he ſhall ſuſtain thereby, and according to *the worth* of the thing: my *deſire* is thus far *regular*. In this manner *Abraham* deſired of *Ephron the Hittite* a ſpare portion in one end of his field for a burying-place for *Sarah*: when as, being *a ſtranger*, he had no *poſſeſſion* among them wherein *to bury his dead*, Gen. 23. Gen. 23. 4, &c.

26. But if I ſhall deſire to have that from him, which probably is as *uſeful* and *expedient* for him, as it can be for me, or which he taketh ſome *pleaſure* or *content* in, or is very *unwilling* howſoever ("though for no great reaſon perhaps, but *for his minds ſake* only) to part withal; or which (if it were mine own caſe) I ſhould be *loth* to forgo to another, that ſhould in the like kind *deſire* it from me: If yet, when all this appeareth to me, I perſiſt in my former *deſire* notwithſtanding, and thirſt after it ſtill; this is an *uncharitable*, and ſo an *inordinate deſire* in me. *Ahabs deſire* was ſuch. After he ſaw *Naboths heart* ſo ſet upon his *ancient inheritance*, that he would not part with it upon any terms; For he had given him *a flat denial*, and rejected all Motions for an *alienation* with an *Abſit* (*the Lord forbid it me, that I ſhould part with the Inheritance of my Anceſtors*;) yet he muſt have it tho; nothing will content him without it. That for *the Object*. 1 King. 21. 3.

27. *Secondly*, for the *Act*, or more immediate effect of *the Deſire*. If I *deſire* any thing that is my neighbours with a *moderate* and ſober deſire; ſo as I can ſet *my heart* at reſt, fall out as it will, and compoſe *my affections* to an indifferent

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temper whether I obtain my desire or no, (" If I may have it well and good; " if not, no great harm done, I am but where I was:) my *desire* is also thus far *regular*, and hindereth not but that I may be well enough *content* notwithstanding.

28. But if my *desire* raise *mud* and *perturbations* in me, and breed troubled and confused *thoughts*, so as to disquiet me in *my sleep*, distract me in my *devotions*, disturb me that I cannot walk in the ways of my *Calling*, or perform *the common Offices* of life with any chearfulness, or any other way *distemper* the calm *tranquillity* of my mind and soul: then is my *desire* so far forth an *inordinate* and *covetous* desire, and inconsistent with true *Contentation*. And such again
1 King.21.4. was *Ahabs*. When he could not have his longing, *Nec manus, nec pes*; He could neither *eat*, nor *drink*, nor *sleep*, nor enjoy any thing he had; nor do any thing he should for thinking of it: nothing but *lowre*, and *tumble*, and *fret* for grief and despight: have it he must, or he should never be well.

29. There are thousands, that would loth be reputed *Covetous*, yet have a grudging of his disease: and *it is an evil disease*. For tell me (to close a little with thee, thou that scornest the name of *Covetous*) whence is it, that thou either *pinest away* with envy at *the Greatness* of thy neighbours, or *repinest* with murmuring at *the scantness* of thy own portion? These are parlous *symptomes*.
a—*majorque videtur, & melior, vicina seges.* Juv.sat.14. Why art thou ever and anon maundering, that his (a) *farm is better* than thine, his *meadows greener* than thine, his *corn ranker* than thine, his *cattel fatter* than thine, his *ware-house fuller* than thine, his *Office gainfuller* than thine, his *service better rewarded* than thine, his *trading quicker* than thine; and I know not how many things more?

Hor.1.Serm 1. *Quodque capella aliena gerat distentius uber*
Tabescas? ——

Must *thine eyes* needs *be evil* towards him because *the hand* of God hath been *good* to him? *Tolle quod tuum, & vade.* Take that is thine, and go thy way, and *rest* quiet with it. Be *thankful* to him that gave it, (it was more, I ween, then he owed thee:) and in Gods name make thy best of it (*Spartam quam nactus es, hanc orna.*) " But do not *desire* that *inordinately*, which thou canst not compass " *honestly*, and which (if *dishonestly* gotten) thou shouldest have little joy of, " when thou hadst it. Say *thy lot* be not all out as thou couldst *wish*, (indeed what mans almost is so?) yet take comfort in it onward, *till better come. Better* may come, when God seeth thee *fit for better*: but *fit* thou art not, so long as thou art not *contented* with what thou hast.

30. Lastly, for *the consequents*, or remoter effects of *the Desire*. " *Desire* " looketh ever at *the end*, carrying the mind and thoughts thither with some " eagerness: and therefore stirreth *endeavour* in the use of such *means* as are " likely to bring men to the *desired end* the soonest, and so putteth them upon " *Action*. Whence commonly such as *the desire* is, such is *the endeavour* also: and that, both for *Quantity* and *Quality*. According to the strength of *the Desire* is the bent also of *the endeavour*: and according as *the Desire* is qualified (*Morally* qualified I mean, that is, either *good* or *bad*;) *the endeavour* also is conditioned much what like it. If then I can so bound *my desire* of something which another hath, as to resolve and hold, not at any hand to attempt *the obtaining* thereof by any other than by fair, and warrantable, and conscionable means:
1 Sam.24.4. & 26.8. *my desire* is also thus far *a regular and lawful desire*. " So *David*, though he could " not but *desire* the accomplishment of Gods gracious promise of advancing " him to *the Kingdom*, which was *not his* yet (otherwise than in Gods designa-
1 Sam 24.6, & 26.11. " tion) but *anothers*: yet when he was urged by his followers, to lay hold of " a fair opportunity, which (as they thought) God had *put into his hand* for

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"the effecting thereof: his ſoul did ſo much *abhor* the very mention of ſuch a fact, that at *two* ſeveral times, he would not ſo much as take the advice into the leaſt *deliberation*, but rejected it with an *Abſit* too. Shall I lay theſe hands upon the *Lords Anointed*? *God forbid.* No ſaith he, I will not do it *for a Kingdom.* Such *wicked facts* I leave for wicked *men* to act. God can and will I know in his due time make good *his own promiſe* without *my ſin.* I ſhall be content to *wait his leiſure*, and to remain in the *ſad condition* I now am in, till it ſhall pleaſe him to bring me out of it, rather than clog my *conſcience* with the guilt of ſuch a horrid crime. 1 Sam. 24. 13.

31. But if my *deſire* ſhall prompt me to that reſolution ſo common in the world, (*rem ſi poſſis, rectè*; *ſi non, quocunque modo rem*) I would rather have it *fairly*, if it might be; but if it will not come ſo, yet would I have it *howſoever*: my *deſire* becometh an unjuſt and *inordinate deſire*. Such was *Ahabs* ſtill: his example, you ſee, furniſheth us at every turn. He muſt have *the Vineyard*: yea, that he muſt. Hor. 1. Ep. 1. *unde habeat quærit nemo, ſed oportet habere.* Juven. ſat. 14.

Cujus ſi dominus pretio non vincitur ullo, &c. Juven. ibid.

If *money* will fetch it, *Naboth* ſhall have his own asking: But if that will not do the deed, ſomething elſe muſt. "*Letters* ſhall be written, *Witneſſes* ſuborned, "*Judges awed*, *Juſtice* perverted, and an *innocent perſon* (if *the ſituation of his* "*Vineyard* had not made him *guilty*) in a godly formal pageant of *a legal pro-*"*ceeding* with much baſe hypocriſie, and in a moſt undue unworthy manner, "*accuſed, condemned, executed. Quid non mortalia pectora cogis?* Stand amazed, "and conſider, what a maſs of ſin and miſchief, the leaſt indulgence to a vici-"ous *inordinate deſire* may lead you to at the laſt, more than perhaps you could "at the firſt ſuſpect your ſelf capable to fall into.

32. What ſhould I ſay then, Brethren? Even what our Lord hath ſaid before me, *Take heed and beware of Covetouſneſs*; "Look upon all (a) *the frauds* "that are practiſed every where among the ſons of men; take a ſurvey of all "*the oppreſſions*, the greater and leſſer *oppreſſions*, that are done under the Sun: "you ſhall find the moſt of them to owe both their *firſt-birth* and *after-growth* "to this curſed *root of Covetouſneſs. Extortion*, *Bribery*, *Flattery*, *Calumny*, "*Perjury*, *Simony*, *Sacriledge*, *unjuſt Wars and Suits*: Do they not all come from hence? *Falſe weights and meaſures* in the markets; *falſe lights and wares* in the ſhops; *falſe pleas and oaths* in the Courts; enhauncing of *Fees*, trucking for *Expedition*, racking of *Rents*, cracking of *Bankrupts*, depopulating of *Towns*, projecting of *Monopolies*, and God knoweth how many more, (my breath would fail me, and the time, but to name them) are they not all from hence? And doth not the riſeneſs of them abroad in the world, unanſwerably convince the men of this Generation of much *injuſtice* and *uncharitableneſs*, in *coveting* other mens goods, and not being *content with their own*? a *Iade fere ſcelerum cauſæ: nec plura, quam ſæva cupido Immodici cenſus.* Juv. ſat. 14. 1 Tim. 6. 10.

33. Upon this *firſt point* I have ſtood the longer, being the principal of *the three*, and the foundation of the *other two*. That now ſetled, we ſhall be like to come off with quicker diſpatch in the reſt. *The Object of Contentment*, as it is limited in reſpect of *the Perſon*; It muſt be a mans *own eſtate*, (of which hitherto:) ſo is it limited in reſpect of the *Time*; It muſt be a mans *preſent Eſtate*, (of which next.) The Text hath not ἐν οἷς ἤμην in the *preter*, In what ſtate I *have been*; nor ἐν οἷς ἔσομαι in *the future*, In what ſtate *I ſhall be*: but in *the preſent* ἐν οἷς εἰμὶ, In whatſoever ſtate *I am*. Look what *God* (who is *Lord* of all, and diſpenſeth to every man ſeverally as he will) diſpoſeth upon him for *the preſent*; although perhaps far ſhort of what he may have had in ſome times *heretofore*, or of what he may probably have in poſſibilities and reverſions *hereafter*: he that hath *a contented mind* doth not afflict himſelf, either with *penſive* thoughts,

thoughts, at *the remembrance* of what he *hath been*; or with *ſuſpenceful* thoughts, in forecaſting both his *hopes* and *fears* what he *may be*: But he giveth himſelf up to the Lords *preſent diſpoſal*, and reſteth ſatisfied with the portion that is *before him*. Ἀρκούμενοι παροῦσιν, ſaith the Apoſtle expreſly, *Heb.* 13. being content (a) *with the preſent things*: and elſewhere, *Having food and rayment* (ἐχοντες in the preſent tenſe ſtill) *let us be therewith content.*

Heb.13.5.
a—ſέργειν τοῖς παροῦσι. Iſocrat. orat. de pace.
1 Tim.6.8.

34. Grant but *the former part*, already made good, That we are to be content with *our own*; and this will follow of it ſelf, That we are to be content with *the preſent*: becauſe nothing can be truly ſaid to be *our own*, but *the preſent*. What is *paſt* and gone, perhaps it *was ours*; but we cannot ſay, *It is ours* now: and what is *future*, and to come, perhaps it may *be ours*, (and perhaps it *may not* too;) but we cannot ſay, *It is ours* yet. *Panem noſtrum quotidianum*, our daily bread; or (as ſome tranſlate it) *hodiernum*, our this days bread: ſo we are taught to *ſtile* it, when we *beg* it. *Noſtrum* and *Hodiernum* may be well put together: for it is only *this days bread* that is *our bread*. Another *days* bread may be another *mans* bread for ought we know.

Horat.2.Sat.2

Nam propriæ telluris herum natura, nec illum,
Nec me nec quenquam fecit ——

All theſe things paſs to and fro in the world from one hand to *another*, and ſo to *another*, and *another*, ever and anon, upon ſome *caſualty* or other, many times (a) *in a moment*, ſhifting MASTERS; and ſeldom ſtay long in a place. When one would think we had them faſt, either *they take them wings, and flie away*, and leave us behind; or *our thread is cut*, and we *drop away*, and leave them behind. And how ſuddenly this may be done, who knoweth? Perhaps before to morrow, (*ſtulte, hac nocte:*) and then what was ours goeth another way, who knoweth whither? Perhaps to a meer ſtranger (*cujus erunt?*) *Thou fool, this night thy Soul ſhall be required of thee: then whoſe ſhall theſe things be*, thou now calleſt *thine*? Nothing is certainly *ours*, but *the preſent*: and of that we have no farther *certainty* than *the preſent*. So that unleſs we can frame our minds to be content with *the preſent*, we ſhall never be able to find any *certainty* whereon to reſt.

a—*tanquam Sit proprium cuiquam, punctò quod mobilius horâ. Permutet dominos, & eadat in altera jura.* Horat.2. Epiſt.2.
Pro.23.5.
Luke 12.20.

35. Add hereunto *ſecondly*, that all ſollicitous looking forward and beyond *the preſent*, doth *ipſo facto* and of it ſelf take off ſo much from our *content*. It raiſeth up many foggy miſts of *hopes*, and *fears*, and other *perturbations*, that diſquiet the mind wonderfully, and torture it with ſuſpencefulneſs and anxiety. *Spemq; metumq; inter dubii.* Whilſt men, through *the deſire* of having, hang in ſuſpence betwixt *the hope* of getting, and *the fear* of miſſing; they cannot chuſe but *pierce themſelves through with many ſorrows*, and create themſelves much unreſt.

1 Tim.6.10.

Hor.2.Carm. 16.

Lætus in præſens animus quod ultra eſt
Oderit curare;

And again,

——3.Carm.8.

Dona præſentis cape lætus horæ, &
Linque futura.

"Theſe and ſundry other like paſſages we meet with in *the Poets*, together with "thoſe *phraſes* ſo uſual with them,

a—ὃ ἡσυχιέστερον βίον ἔλαχον. Anthol.2. Epigr.47.
—*Ille potens ſui, Lætuſque vivet, cui licet, In diem dixiſſe vixi.* Horat. 3.od.29.

"(a) *In diem vivere, &c.*——

"would be good meditations for us: if we ſhould underſtand them in that "*Chriſtian ſenſe* whereto we now *apply* them, and which the words themſelves

"will

" will bear; and not in *the Epicures ſenſe*, wherein for the moſt part they that " uſed them *meant* them. But I rather give it you in our Saviours words; *Take therefore no thought for the morrow, for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof*, Mat.6. Mat.6.34.

36. A *third conſideration* there is, nothing leſs available than either of the former, but rather much more, to them that can lay hold of it (" for it is " above the reach of *Poets* and *Philoſophers*, and beyond the ken even of profeſ- " ſed *Chriſtians* that want the *eye of Faith*) to frame us to contentment with *the preſent*: ariſing from the contemplation of the infinite *love* of our gracious Lord God joyntly with his infinite *wiſdom*. By theſe as many as are truly *the children of God* (by *faith*, and not *titulo tenùs* only) are aſſured of this moſt certain truth; That whatſoever their *heavenly Father* in his *wiſdom* ſeeth *beſt* for them, that evermore in his *love* he provideth for them: From which *Principle* every man that truly feareth God, and hath fixed his hope there, may draw this infallible *concluſion* demonſtratively and by the Laws of good diſcourſe, (*per viam regreſſus*) This my good God hath *preſently ordered* for me: and therefore it muſt needs be he ſaw it *preſently beſt* for me. Thus may we *ſugere mel de petrâ*; gather grapes of *thorns*, and figs of *thiſtles*, and ſatisfie our ſelves with *the honey* of comfort out of the *ſtony rock* of barrenneſs and adverſity.

37. Where are they then, that will tell you, On the one ſide what jolly men *they have been*: But *miſerum eſt fuiſſe*. Having been born and bred to *better fortunes*, their ſpirits are too great to ſtoop to ſo *low a condition* as now they are in. If it were with them, as in ſome *former times*, no men ſhould lead more *contented* lives than they ſhould do. Or that will tell you on the other ſide, what jolly men *they ſhall be*: when ſuch fortunes as they have *in chaſe* or *in expectation* ſhall fall into their hands; they doubt not, but they ſhall live as *contentedly* as the beſt. Little do the one ſort, or the other, know *the falſeneſs* of their own unthankful and rebellious *hearts*. If with *diſcontent* they repine at what *they are*; I ſhall *doubt* they were never *truly content* with what *they were*, and I ſhall *fear* (unleſs God change their hearts) that they will never be *well content* with what *they ſhall be*. He that is indeed content when *the Lord giveth*, can be content alſo when *the Lord taketh away*; and with *Job* bleſs the holy Name of God for both. " He had a mind contented in *as good* (though perhaps " not in *ſo high*) a meaſure, when he ſate *upon the dunghill* ſcraping himſelf with " a potſheard, in the midſt of his incompaſſionate friends; as he had when he " ſate *in the gate*, judging the people in the midſt of the Princes and Elders of the Land. Job 1.21.

38. It were certainly therefore beſt for us, to *frame our minds* now the beſt we can to our *preſent eſtate*, be it better or worſe: that whether it ſhall be better or worſe with us *hereafter*, we may the better *frame* our minds to it then alſo. We ſhould all do in this caſe, (*a*) following *the Lord* which way ſoever he leadeth us, as *the Iſraelites* followed the guidance of *the cloudy-fiery-pillar*. When it went, they went; when it *ſtood*, they ſtood: and look which way it went, to *the North*, or to *the South*, the ſame way they took: and whether it moved *ſwiftly* or *ſlowly*, they alſo framed *their pace* accordingly. We are in like ſort to frame our ſelves and wills to a holy *ſubmiſſion*, to whatſoever *the preſent* good pleaſure of his will and providence ſhall *ſhare out* for us. (*a*) Ἴσα βαίνω. Plato. Num.9.15, &c.

39. Which yet let no man ſo deſperately miſ-underſtand, as to pleaſe himſelf hereupon in his own *ſloth* and ſupinity, with *Solomons ſluggard*, (whom that wiſe man cenſureth as *a fool* for it) who *foldeth his hands together*; and letteth the world wag as it will, without any care at all what ſhall become of him and his another day. " And yet, as if he were the only wiſe man (*Sapientum octa-* " *vus*, wiſer *than ſeven men that can render a reaſon*) he ſpeaketh Sentences, (but it is like *a Parable in a fools mouth*, a ſpeech full of *reaſon* in it ſelf, but by Eccl.4.5.—6. Prov.26.16. —7.

him witlesly *applied*) and telleth you, that *Better is a handful with quietness, than both the hands full with travel and vexation of spirit.* "Would you not "think him the most *contented* soul that lives? But there is no such matter. "He is as *desiring*, and as *having*, as the *most covetous* wretch that never "ceaseth toyling and moyling to get more: if he might but *have it* and never "*sweat* for it.

40. Nor yet *Secondly* so, as to pass *censure* upon his brethren, as if it were nothing but *Covetousness* or *Ambition*, when he shall observe any of them by their *providence, industry*, and good *endeavours* in a fair and honest course to lay a foundation for their future better fortunes: as the *currish Philosopher* snarled at his fellow,

Hor.1.Ep.17. *Si pranderet olus sapienter, regibus uti*
Nollet Aristippus——

For so long as *the ways* we go are just and *straight*, and *the care* we take *moderate*, and neither *the things* we look after *unmeet* for us, nor *the event* of our endeavours *improbable*; if withal *the minds* we bear be tempered with such an *evenness*, as to expect the issue with patience, and neither be *puft up* beyond measure with *the good success* of our affairs, nor *cast down* beyond measure if they hap to *miscarry*: it hindereth not but we may at once both be well (a) *contented with the Present*, and yet industriously *provident for the future.* The same Poet hath meetly well expressed it there, speaking again of the same person, *Omnis Aristippum decuit color, & status, & res, Tentantem majora, ferè præsentibus æquum.* It is a point of *wisdom*, not a fruit of *discontent*, when God openeth to a man a fair *opportunity* of advancing his estate to *an higher* or *fuller* condition than now he is in, to embrace *the opportunity*, and to use all meet *diligence* in the pursuit, for *the obtaining* of his *lawful desires.* Rather it is a fruit either of *Pride*, or *Sloth*, or both, to *neglect* it: though upon the pretence of being *content with the present.*

a μεγάλοισι χάιρειν σμικρὸς ἀνὴρ ἔχων. Eurip. in Jon.act.2.

41. Pass we now on from this *Second*, to *the Third* and last *point* observed concerning *the object* of true Contentment: which was *the indifferency* of it, as it standeth in the Text, for *the kind, quantity, quality*, and every other respect (except the before excepted) altogether *unlimited.* Ἐν ὅτῳ, indifferently. Be it *high* or *low, rich* or *poor, base* or *honourable, easie* or *painful, prosperous* or *troublous*; all is a point: all that God sendeth is welcome. He that hath *learned* St. *Pauls Lesson*, can make a shift with *any estate*, and rest satisfied therewithall. The Apostle a little enlargeth himself in the next verse: shewing that in *the change* of *outward things*, his *mind* yet continued *unchanged*, and was still the same under the greatest contrarieties of events. *I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.* And elsewhere he saith of himself and his fellow-labourers in the Gospel, that *in all things* they had been careful to approve themselves *as the Ministers of God, by the armour of righteousness on the right hand and on the left by honour and dishonour, by evil report and good report*, &c. As indeed it is a point of the *same skill*, to know how *to abound*, and how *to want*: and *equally* hard to bear *prosperity* without insolence, and *adversity* without impatience. The wise Son of *Agur* was therefore *equally* afraid of *both*, when he prayed that God would neither give him excessive *Riches*, nor extreme *Poverty*; As one that well knew there was great and *equal danger* in *the one extreme* as well as in *the other*; if God should leave us to wrestle with *the temptations* that may arise from either of them by our own strength alone without the aidance of his grace. But he whose heart is established with grace, can sort his mind to *any estate*, and find content in any. He can *sleep*, both securely in *a Palace*, and thankfully in *a Cottage.*

2 Cor.6.4,7, &c.

Prov.30.8.

42. *Reasons*

42. *Reaſons* are: for I muſt haſten. *Firſt*, Contentment cometh from *the mind within*, not from *the things without*. —*Non res præſtat, ſed animus.* If *the things* themſelves were enough to afford *content*, or breed *diſcontent*: then ſhould all men that *enjoy them* alike, be alike *contented* therewith; and all men that *want them* alike, be alike *diſcontented* thereat. Whereof daily experience ſheweth the contrary. It is therefore from the different furniture of *the mind*, that men are differently affected both with *plenty* and *want*. Now *the mind* of a godly man being ſetled upon God by a holy dependence upon his providence: hence it is, that neither *height* nor *depth*, neither *want* nor *abundance*, neither *things preſent*, nor *things to come*, nor any worldly accident can drive him from that hold. *He ſhall not be moved for ever*, neither ſhall be daunted with *any evil tidings*: becauſe his *heart is fixed*, and his *truſt is in the Lord*, Pſal. 112. Seneca. Pſal. 112. 6, 7.

Si fractus illabatur orbis
Impavidum ferient ruinæ. Hor. 3. Carm. 3.

43. *Secondly*, ſuch a vaſt *diſproportion* there is between the *reaſonable ſoul* of man, and *the ſublunary Creatures*, that *the appetite* of that cannot be *filled* with any of theſe. *Capacem Dei non implet niſi Deus.* The ſoul being capable of *a Communion* with God by *grace*, and *the fruition* of him in *glory*, cannot be ſatisfied with any thing that is leſs than *God*; nor therefore with any thing but *God*. At the laſt day, when *the Saints* ſhall enjoy fulneſs of glory in the preſence of God, their ſouls ſhall be compleatly *ſatiated* with joy and happineſs to their utmoſt capacity (*Satiabor cum apparuerit gloria*, *When I awake, I ſhall be ſatisfied with thy likeneſs*, Pſal. 17.) In the mean time they are *ſatisfied* with a kind of *fulneſs*, according to the meaſure of their preſent capacity: "ſuch *a fulneſs* as ſuf-"ficeth for the ſuſtaining of their ſouls with patience and comfort, (*Sufficit tibi* "*gratia*: Till that *ſatiety of Glory* come, my *grace is ſufficient* for thee onward.) Hence groweth another *difference* between the godly, and the worldly man. The one is *content with nothing*: becauſe for want of *Grace* he hath not *a ſufficiency within*, to quiet *the deſires* of his ſoul, not to be ſatisfied with *outward things*. The other is *content with any thing*: becauſe he hath *a ſufficiency of grace* within him, whereof (ſo long as he perſiſteth in that ſtate, and but by his own default) *no creature* in the world can deprive him. Pſal. 17. 15. 2 Cor. 12. 9.

44. Again *thirdly*, the encreaſe of *outward things* rather *provoketh* the appetites of the ſoul, then *ſtilleth them*: and by that means rather putteth a man further off from *content*, than he was before.

Et minus hæc optat, qui non habet. Juven. ſat. 14.

He that loveth ſilver, ſaith *Solomon*, *ſhall not be ſatisfied with ſilver*: *nor he that loveth abundance with encreaſe*. As *a River*, the greater it groweth by receiving in little brooks, the *wider* and the *deeper* it weareth *the channel*: ſo all *outward things*, the more they *encreaſe*, the more they enlarge *the deſires*, ſtill to their own proportion. Was ever *Voluptuous*, or *Ambitious*, or *Covetous*, or *Malicious* man, ſo glutted either with *pleaſures*, or *preferments*, or *riches*, or *revenge*, as not to deſire more? Only the godly mans *hopes* are not ſo nipt with *the decay*, nor his deſires ſo extended upon *the encreaſe* of theſe *outward things*; as to hinder his *content*. Becauſe neither his *hopes*, nor *deſires* are ſet upon *the world*, or the things of the world: but upon *God*, and his *Chriſt*, and his *Spirit*, and his *Promiſes*. Eccl. 5. 10.

45. *Firſt* then (to infer ſomewhat, briefly) why ſhouldſt thou that liveſt in a low and *mean eſtate*, *envy* him that hath a far greater: which yet is as far from giving him *content*, as thine would be if it were his? *When riches encreaſe, they are encreaſed that eat them: and what profit* (or pleaſure either) *is there to the owner thereof, ſave the beholding them with his eyes*? All the advantage he hath is Eccl. 5. 11.

but this: that he can ſay, *All this is mine.* The Sun is as *warm* to thee as to him: the air as *ſweet.* Thy fare, though not ſo *coſtly*, yet as *ſavoury*: thy body as *healthy*, thy mind as *free*, as his: thy ſleep as *ſoft*, though upon *a harder bed*: thy reſt as *ſafe*, though under *a meaner roof.* If there be any difference, here it is; That as his *eſtate* is greater; ſo his *charge* is greater, and his *cares* greater, and his *fears* greater, and his *troubles* greater: and at the laſt great day, his *reckoning* ſhall be greater. Therefore *envy* him not.

46. *Secondly*, In this, as in moſt other things, moſt of us (God help us) make our ſelves a great deal of work more than needs, becauſe we go *the wrong way* to work. For the bringing of *our minds* and *our eſtates* together, (for that is in a manner the whole buſineſs: till they *meet*, there can be no true *Contentment*:) we commonly begin at *the wrong end*, and ſo loſe our labour. We ſtrive to *fit all things to our minds*: which (ſo long as our *deſires* are vaſt and boundleſs) is a *tedious* and *bootleſs* work.

Horace. ——*Non ſi te ruperis* ——

We may *tug* hard at it; *ſweat* till our hearts ake: but it will not be. Why do we not rather begin at *the other end*? Do that rather, which is not only *poſſible*, but (the grace of God aſſiſting) *eaſie* alſo? In ſtriving to fit *our minds to the things*. *Non augendæ res, ſed minuendæ cupiditates*: that is the way. To work our own *Contentment*, we ſhould not labour ſo much (a) *to encreaſe our ſubſtance*, (that is a prepoſterous courſe;) as *to moderate our deſires*: which is the right way, and the more feaſible. *Jacob* did not propoſe to himſelf any great matters; fat revenues, and large poſſeſſions: but only *bread to eat, and rayment to put on*, Gen.28. No matter of what courſe *grain*, ſo it were but *bread*, to give nouriſhment, and maintain life. No matter for *the ſtuff*, or *faſhion*, ſo it were but *raiment* to cover nakedneſs, and to keep off heat and cold. Neither doth St. *Paul* ſpeak of any choicer or coſtlier matters. *Having food and raiment*, ſaith he, *let us be therewith content*, 1 Tim.6. He ſaith not τρυφὴν, delicates; but τροφὴν, διατροφὰς, *food*: nor κοσμήματα, ornaments; but σκεπάσματα, *raiment*, coverings. Any *filling* for the belly, any *hilling* for the back, would ſerve his turn.

Seneca. a Ἃ τὴν οὐσίαν πλείω ποιεῖν, ἀλλὰ τὴν ἀπλησίαν ἐλαττῶ. Plat. 7. de legib. Gen 28,20. 1 Tim.6.8.

47. *Thirdly*, ſince it is a point of *the ſame skill* to do both; to *want*, and to *abound*, we ſhould do well, whilſt the Lord lendeth us *peace* and *plenty*, to exerciſe our ſelves duly in the *Art of abounding*; that we be the better able to manage the *Art of wanting*, if ever it ſhall pleaſe him to put us to it. For therefore eſpecially are we ſo much to ſeek, and ſo puzzled that we know not which way to turn us, when *want* or *afflictions* come upon us: becauſe we will not keep within any reaſonable compaſs, nor frame our ſelves to *induſtrious*, *thrifty*, and *charitable* courſes, when we enjoy *abundance*. It is our extreme *inſolency* and *unthankfulneſs* when we are *full*, that maketh our *impatience* and *diſcontentedneſs* breakforth with the greater extremity, when the Lord beginneth to *empty us*.

Hor.1 Epiſt.10. *Quem res plus nimio delectavêre ſecundæ,*
Mutatæ quatient.

As in a Fever, he that *burneth* moſt in his *hot fit*, *ſhaketh* moſt in his *cold*: ſo no man beareth *want* with leſs *patience*, than he that beareth *plenty* with leaſt *moderation*. If we would once perfectly learn to *abound*, and not *riot*: we ſhould the ſooner learn to *want*, and not *repine*.

48. But how am I on the ſudden, whileſt I am diſcourſing of *the Nature*, fallen upon ſome of the Rules of *the Art of Contentment*? And yet not beſides *the Text* neither: the word μαθεῖν containeth that too. Yet becauſe to lay down *the grounds* and *method* of that *Art*, and to do it to purpoſe, another hours work would be but little enough: I ſhall therefore forbear to proceed any further at this time. Now to God the Father, God the Son, and God the Holy Ghoſt, &c.

AD

AD AULAM.

Sermon VI.

OTELANDS, July 1637.

Philip. 4. 11.

—— for I have learned in whatsoever state I am, therewith to be content.

1. TO omit what was observed from the Apostles *Protestation* in those first words of the verse, [*not that I speak in respect of want:*] from these words in the latter part of the verse we have proposed formerly to speak of *two things* concerning *Christian Contentment*: first *of the Nature* of it, and wherein it *consisteth*; and then of the Art of it, and how it may be *attained*. The *Nature* of it hath been not long since somewhat opened, according to *the intimations* given in the Text, in *three particulars*. Wherein was shewn, that that man only liveth truly *contented*, that can suffice himself *first*, with *his own* estate; *secondly*, with *the present* estate: *thirdly*, (being his own and the present) with any *estate*, ἐν οἷς εἰμι, *—— in whatsoever state I am, therewith to be content.*] I am now by the Laws of good *Order*, and the tie of a former *promise*, to proceed to the like discovery of *the Art of contentment*: by occasion of this word μεμαθηκα, [*I have learned, in whatsoever state I am, to be therewith content.*]

2. St. *Paul* was not framed unto it by the common instinct of *nature*: neither had he hammered it out by his own industry, or by any wise *improvement* of nature from the Precepts of *Philosophy* and *Morality*: nor did it spring from the abundance of *outward things* as either an *effect*, or an *appurtenance* thereof. It was *the Lord* alone, that had *wrought* it in his heart by his saving and sanctifying *Spirit*, and *trained* him up thereunto in the School of *Experience* and *Afflictions*. The sum is, that *true contentedness of mind is a point of high and holy learning: whereunto no man can attain; unless it be taught him from above.* What the Apostle saith of *Faith*, is true also generally of every other *Grace*; and of this in particular, as an especial and infallible effect of *Faith*: [*Not of your selves, it is the gift of God.*] And of this in particular the Preacher so affirmeth Eph 2.8.

in

Eccleſ.5.19. in *Eccleſ.* 5. [*Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God.*]

Mat.5.46. Luke 6.35. 3. Neither is it a *common gift*, like that of the *Rain* and *Sun*, the comfort whereof are indifferently afforded to *good and bad*, to the *thankleſs* as well as the *thankful*: but it is a *ſpecial favour* which God vouchſafeth to none, but to Pſal.127.3. thoſe that are his *ſpecial favourites*, his beloved ones; [—*he giveth his beloved ſleep*, *Pſal.*127.] whiles others *riſe* up early, and go *to bed late*, and *eat* the bread of ſorrows; reſtleſly wearing out their *bodies* with *toyl*, and their *minds* with *care*: they lay them down in *peace*, and their minds are at reſt; They *ſleep*. But it is the *Lord* only that maketh their *reſt* ſo ſoft and ſafe: *he giveth* them ſleep. And the beſtowing of ſuch a gift is an argument of his *ſpecial love* towards them that partake it; He giveth his *beloved ſleep*. It is indeed Gods *good bleſſing*, if he give to any man bare riches: but if he be pleaſed to ſecond that *common bleſſing* with a farther bleſſing, and to give *contentment* withal; then it is to be acknowledged a ſingular and moſt excellent *bleſſing*; as *Solomon* ſaith, Prov.10.22. [*The bleſſing of the Lord, it maketh rich; and he addeth no ſorrow with it.*] In Eccleſ.2.26. *Eccleſ.*2. the ſame *Solomon* telleth us, that contentment cometh *from none* but *God*, and is given *to none* but *the Godly*: For, ſaith he, *God giveth to a man that is good in his ſight*, (and that is *the godly* only) *wiſdom, and knowledge, and joy*. But as for the *ſinner*, none of all this is given to him. What is his portion then? Even as it there followeth, [*But to the ſinner he giveth travel to gather, and to heap up.*] *The ſinner* poſſibly may *gather* as much together as the godly, or more; and *raiſe* to himſelf more and greater *heaps* of worldly treaſure: but when he hath done, he hath but his *travel* for his pains. He hath not *wiſdom* and *knowledge* to underſtand *the juſt valuation* and *the right uſe* of that which he hath *gathered together*: he taketh no joy; *he* taketh no comfort in thoſe *heaps*; he findeth nothing in them but cares, and diſquietneſs, and vexation of ſpirit; [*All his days* —23. *are ſorrows, and his travel grief, yet his heart taketh not reſt in the night.*] It is not therefore without cauſe, that our Apoſtle ſo ſpeaketh of *contentment* as of the 1 Tim.6.6. handmaid unto godlineſs; [*But Godlineſs with contentment is great Gain*, 1 Tim.6.

4. The *truth* whereof will yet farther appear unto us, if we ſhall conſider of theſe *two Grounds*: *Firſt*, that in all other things there is an *inſufficiency*; and *Secondly*, that there is a *ſufficiency* in the grace of God to work *Contentment*. We cannot conceive any *other things*, beſides *the Grace of God*, from which *Contentment* can be ſuppoſed to ſpring, but thoſe three; *Nature*, *Morality*, and *Outward things*. All which in the Trial will appear to be altogether inſufficient to work this effect. Firſt, *Nature* (as it is now *corrupt*) inclineth our hearts and affections ſtrongly to *the world*: the inordinate love whereof, firſt *breedeth*, and then *cheriſheth* our diſcontent. Whiles between the *deſire* of having, and the *fear* 1 Tim.6.10. of wanting, we continually *pierce our ſelves through* with a thouſand cares and ſorrows. Our luſts are *vaſt*, as the Sea; and *reſtleſs*, as the Sea; and, as the Sea, Prov.30.15. will *not be bounded* but by an Almighty Power. *The horſeleech hath but two daughters*, but we have I know not how many *craving luſts*, no leſs importunately *clamorous* than they: Till they be ſerved, inceſſantly crying, *Give*, *Give*, but much more *unſatisfied* than they; for they will be *filled* in time, and when they are *full* they tumble off, and there's an end: But our *luſts* will never be ſatisfied; Gen.41.21. like *Pharoahs thin kine*, when they have eaten up all *the fat ones*, they are ſtill as *hungry* and as *whining* as they were before. We are by nature *infinitely covetous*; we never think our ſelves *rich* enough, but ſtill *wiſh* more: and we are by nature *infinitely timorous*; we never think our ſelves ſafe enough, but ſtill *fear* want. (*a*) Neither of both which alone (much leſs both together) can ſtand with true *Contentment*. This *flower* then groweth not in the garden of (*corrupt*) *Nature*, which is ſo rankly over-grown with ſo many, and ſuch peſtilent and noyſome weeds.

a—*Nam qui cupiet, metuat quoque porro: Qui metuens vivit, liber mihi non erit unquam* Hor.1. Epiſt.1.

5. But

5. But perhaps *the ſoyl* may be ſo improved by *the culture of Philoſophy*, and the malignity of it ſo corrected by *moral inſtitution*; as that *Contentment* may grow and thrive in it. No: that will not do the deed neither. True it is, that there are to be found in the Writings of Heathen *Orators*, *Poets*, and *Philoſophers*, many excellent and acute *Sentences* and *Precepts* tending this way: and very worthy to be taken notice of by us *Chriſtians*, both to our *wonder* and ſhame. To our *wonder*, that they could eſpy ſo much *light* as they did, at ſo little *a peep-hole*: but to our *ſhame* withal, who enjoying the benefit of *divine revelation*, and living in the open Sunſhine of *the glorious Goſpel* of truth, have profited thereby in ſo ſmall a proportion beyond them. But all their Sentences and Precepts fall ſhort of the mark: they could never reach that ſolid *Contentment* they levelled at.

Sunt verba & voces, ——— Hor. 1. Epiſt. 1.

As he ſaid: and he ſaid truer than he was aware of; for they are *but words* indeed, empty of truth and reality. The *ſhadow* of contentment they might catch at: but when they came to graſp *the ſubſtance*, *Nubem pro Junone*; they ever found themſelves deluded. As the *blinded Sodomites* that beſet *Lots* houſe, they *fumbled* about the door, perhaps ſometimes *ſtumbled* at the threſhold: but could not for their lives either *find* or *make* themſelves a way into their inner Rooms. The greateſt *Contentments* their ſpeculations could perform unto them, were but *ægri ſomnia*; Not a calm and ſoft *ſleep*, like that which our God giveth his *beloved ones*; but as the *ſlumbring dorms* of a ſick man; very ſhort, and thoſe alſo interrupted with a medley of croſs and *confuſed fancies*. Which poſſibly may be ſome ſmall *refreſhing* to them amid their long *weary ſins*: but cannot well be called *Reſt*. Now the very true reaſon of this unſufficiency in whatſoever *Precepts of Morality* unto true *Contentment*, is, becauſe *the Topicks* from whence they draw their perſwaſions are of too *flat* and *low* an elevation. As being taken from the dignity of *man*, from the baſeneſs of *outward things*, from the mutability of *Fortune*, from the ſhortneſs and uncertainty of *life*, and ſuch like other *conſiderations*, as come within their own ſphere; *Uſeful* indeed in their kind, but *unable* to bear ſuch a pile and *roof* as they would build thereupon. But as for the *true grounds* of ſound *Contentment*, which are the *perſwaſions* of the *ſpecial providence* of God over his Children, as of a *wiſe* and *loving Father*, whereby he *diſpoſeth* all things unto them *for the beſt*; and a *lively faith* reſting upon the rich and *pretious Promiſes* of God revealed in his holy word: they were things quite out of their *element*, and ſuch as they were wholly ignorant of. And therefore no marvel if they were ſo far to ſeek in this high and *holy learning*. Gen. 19. 11. Hor. de Art.

6. But might there not in *the third place* be ſhaped, at leaſt might there not be imagined, a fitneſs and competency of *outward things*, in ſuch a mediocrity of *proportion* every way unto a mans *hopes and deſires*; as that *contentment* would ariſe from it of it ſelf, and that the party could not chuſe but *reſt ſatisfied* therewithal? Nothing leſs. For *firſt*, experience ſheweth us, that *contentment* ariſeth not from *the things*, but from *the mind*; even by this, that diſcontents take both *ſooneſt* and ſoreſt of the greateſt and *wealthieſt* men. Which would not be, if *greatneſs* or *wealth* were the main things required to breed *Contentment*. *Secondly*, thoſe men that could not frame their hearts to *contentment*, when they had *leſs*, will be as far from it, if ever they ſhall have *more*. For their *deſires*, and *the things*, will ſtill keep at a diſtance; becauſe as *the things* come on, ſo their *deſires* come on too. As in a *Coach*, though it hurry away never ſo faſt, yet the *hinder wheels* will ſtill be behind the former, as much as they were before. And therefore our Apoſtle in the next verſe maketh it a point of

of *equal skill*, and of *like deep learning*, to know how to be *full*, as well as how to *be hungry*; and how to *abound*, as well as how to *suffer need*. *Thirdly*, it is impossible that *Contentment* should arise from these things; because *contentment* supposeth a *sufficiency* (αὐτάρκεια supposeth τὸ ἀρκετόν) whereas there is ever some *deficiency* or other in *the things* desired. What man had ever *all things* so sortable to his *desires*, but he could espy something or other *wanting*?

Hor.3.Od 23. ——*tamen Curtæ nescio quid semper abest rei.*

And many times, *all* he hath doth him not so much pleasure, as the want of that
Ester 5.13. *one thing* tortureth him. As all *Hamans wealth*, and *honours*, and *favour* with the King, and *power* in the Court, availed him nothing, for want of *Mordecai's*
1 King. 21.4 *knee*. And *Ahab* could not be merry, nor sleep, nor eat bread, though he swayed the Scepter of a mighty Kingdom, for want of *Naboths Vineyard*. Or if we could suppose contentment should arise from *the things*, yet *fourthly*, it could have no stability nor certainty of *continuance*: because *the things* themselves are subject to *casualties* and *vicissitudes*. And the *mind* of a man that should repose upon such things, must needs (a) *rise* and *fall*, *ebb* and *flow*, just as the *things* themselves do. Which is contrary to the state of a true *contented mind*; which still remaineth *the same* and *unchanged*, notwithstanding whatsoever *changes* and *chances* happen in these *outward* and mutable things.

a *Gaudium in materiâ convertibili, mutari necesse est, re mutatâ.* Bern. serm. 1. de diversis.

7. We see now the unsufficiency of *Nature*, of *Morality*, of *Outward things*, to bring *Contentment*. It remaineth then, that it must spring from *Religion*, and from *the Grace of God* seated in the heart of every godly man: which casteth him into a new mould, and frameth the heart to a blessed *calm within*, whatsoever *storms* are abroad, and *without*. And in this *Grace* there is no *defect*. As the Lord sometimes answered our Apostle, when he was importunate with him for that which he thought not fit at that time to grant; *sufficit tibi gratia*, *My*
2 Cor.12.9. *Grace is sufficient for thee*. He then that would attain to St. *Paul's learning*, must repair to the same *School*, where St. *Paul* got his learning, and he must apply himself to the same *Tutor* that St. *Paul* had. He must not languish *in portico*, or *in Lyceo*; at the feet of *Plato* or *Seneca*: but he must get him into *the Sanctuary of God*, and there become θεοδίδακτος, he must *be taught of God*, and *by the anointing* of his holy Spirit of grace; which *anointing teacheth us all things*,
1 Joh.2.27. 1 *Joh.* 2. All other Masters are either *Ignorant*, or *Envious*, or *Idle*. Some things they are *not able* to teach us, though they *would*: some things they are *not willing* to teach us, though they might: but this *Anointing* is every way a most compleat *Tutor*, Able, and loving, and active: this *anointing teacheth us all things*, and amongst other things this *Art of Contentation also*.

8. Now as for *the means*, whereby the Lord traineth us up by his holy grace unto this learning: they are especially these *three*. *First*, *by his spirit* he worketh this *perswasion* in our hearts, that whatsoever he *disposeth* unto us at any time *for the present*, that is evermore the *fittest* and *best* for us at that time. He giveth us to see, that all things are guided and ordered by a most *just*, and *wise*, and *powerful providence*. And although it be not fit for us to be acquainted with the *particular Reasons* of such his wise and gracious *dispensations*: yet we are assured
Rom.8.28. in the *general*, that all *things work together for the best to those that love God*; That he is a loving and careful Father of his children, and will neither bring any thing upon them, nor keep back any thing from them, but for *their Good*; That he is a most skilful and compassionate *Physician*, such a one as at all times, and perfectly, understandeth *the true state* and temper of our hearts and affections, and accordingly *ordereth* us, and *dieteth* us as he seeth it most behooseful for us (in that present state) for the *preservation* or *Recovery* of our spiritual strength, or for *the prevention* of future maladies. And this *perswasion* is one special

ſpecial means, whereby the Lord teacheth us *Contentment* with whatſoever he ſendeth.

9. *Secondly*, whereas there are in *the word* ſcattered every where, many gracious and *precious Promiſes*, not only concerning the *life to come*, but alſo concerning *this preſent life*: the ſpirit of grace in the heart of the godly, teacheth them by faith *to gather up* all thoſe *ſcattered* Promiſes, and *to apply* them for their own comfort upon every needful occaſion. They hear by the *outward preaching* of the Word, and are aſſured of the truth thereof by the *inward teaching* of the Spirit, That God *will never fail them nor forſake them*; That he is *their ſhepherd, and therefore they ſhall not want*, but his *goodneſs* and *mercy* ſhall follow them all the days of their lives; That *his eye is upon them that fear him, to deliver their ſouls from death, and to feed them in the time of dearth*; That he will *give grace and Worſhip, and withhold no good thing from them that live a godly life*; That though the *Lions* (the great and greedy oppreſſors of the world) *may lack and ſuffer hunger, yet they which ſeek the Lord ſhall want no manner of thing that is good*: and a thouſand other ſuch like *Promiſes* they hear and believe. The aſſurance whereof is another *ſpecial means*, by which the Lord teacheth his children to repoſe themſelves in a *quiet content*, without fear of *want*, or too much thoughtfulneſs for *the future*.

Heb.13.5. Pſal.23.1, &c. Pſal.33.18.9. Pſal.34.11. Pſal.34.11.

10. *Thirdly*, for our better learning, beſides theſe *Lectures* of his *Providence* and *Promiſes*, he doth alſo both appoint us *Exerciſes*, and diſcipline us with his *Rod*: By ſending changes and afflictions, in our *bodies*, and in our *names*, in our *friends*, in our *eſtates*, in the *ſucceſs* of our affairs, and many other ways; but always *for our profit*. And this his wiſe teaching of us bringeth on *our learning* wonderfully. As for thoſe, whoſe *houſes are ſafe from fear, neither is the Rod of God upon them* (as *Job* ſpeaketh) that are never emptied nor *poured from veſſel to veſſel*: they *ſettle upon their own dregs*, and grow *muddy* and *muſty* with long eaſe, and their *proſperity befooleth* them to their own deſtruction. When theſe come once to *ſtirring*, and trouble over-taketh them, (as ſooner or later they muſt look for it:) then the *grumbles* and *mud* of their impatience and *diſcontent* beginneth to appear, and becometh unſavory both to God and man. But as for thoſe, whom the Lord hath taken into his own tuition and nurturing; he will not ſuffer them either to wax wanton with too long *eaſe*, nor to be *depreſſed* with too heavy *troubles*: but by frequent (*a*) changes he exerciſeth them and inureth them to all *eſtates*. As a good Captain traineth his Souldiers, and putteth them out of one poſture into another, that they may be expert in all: ſo *the Lord of Hoſts* traineth up his Souldiers by *the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil Report and good Report*, by health and ſickneſs; by ſometimes *raiſing* new friends, and ſometimes *taking away* the old; by ſometimes ſuffering their enemies to *get the upper hand*, and ſometimes *bringing them under* again; by ſometimes *giving ſucceſs* to their affairs, even beyond their expectation, and ſometimes *daſhing their hopes* when they were almoſt come to full ripeneſs. He turneth them this way, and that way, and every way, till they know all their poſtures, and can readily caſt themſelves into any *form* that he ſhall appoint. They are often *abaſed*, and often *exalted*; now *full*, and anon *hungry*: one while they *abound*, and they *ſuffer need* another while. Till, with our *Apoſtle*, they *know both how to be abaſed, and how to abound*: Till *every where and in all things they be inſtructed both to be full and to be hungry, both to abound and to ſuffer need*: Till they can (at leaſt in ſome weak, yet comfortable meaſure) *do all things through Chriſt that ſtrengtheneth them*. Theſe (b) *exerciſes* are indeed the *moſt unpleaſing* part of this holy *learning*, eſpecially to a *young Novice* in the School of Chriſt (the Apoſtle ſaith truly of it, *Heb.* 12. that *for the preſent it is not joyous, but grievous*,) But yet it is a *very neceſſary* part of the learning, and marvellouſly *profitable* after a time: for (as

ἐπὶ τὸ συμφέρον. Heb.12.10. Job.21.9. Jer.48.11. Prov.1.32.

a εὐθὲν, μετάστασιν, μετάθεσιν, ἰσώμου, Πλάττων τὸ χρεὼν τοῖς ἐναντίοις ἀεί. Nazian. Carm. de vita ſua.

2 Cor.6.7, &c.

Verſ.12. —13.

b *Meditationes militares.*

χρήσιμα. Heb.12.11.

it there alſo followeth) *Nevertheleſs afterwards it yieldeth the quiet and peaceable fruit of righteouſneſs* (c) *unto them which are exerciſed thereby.*

c γεγυμνασμένοις.

11. We have hitherto ſeen the point opened and proved, that true *Chriſtian contentment* ſpringeth not firſt from *Nature*, nor ſecondly from *Morality*; nor thirdly from *Outward things*: but is taught only *by God* himſelf. Who firſt perſwadeth the hearts of his children, out of the acknowledgment of his *fatherly providence*, that that eſtate is ever preſently beſt for them which they have for the preſent: and aſſureth them *ſecondly*, by faith in his *Temporal Promiſes*, that they ſhall never want any thing that may be good for them for the time to come; and *thirdly*, exerciſeth and inureth them, by *frequent interchanging* of proſperity and adverſity, and *ſanctifying* both eſtates unto them, both to *glorifie* him, and to *ſatisfie* themſelves by, and with either. μεμύημαι here, and in the next verſe μεμύημαι, *I have learned, and have been* thereunto *inſtructed*, and as it were *initiated* into it as into an art or myſtery; *in whatſoever ſtate I am, therewithal to be content.* Now for the *Uſes* and *Inferences* hence.

12. *Firſt*, St. *Pauls* μεμύημαι here notably diſcovereth, both the *vanity* of thoſe men, who *boaſt* as if they had minds richly *content*, when as yet they never knew what *grace* and *godlineſs* meant: and withal the *folly* of thoſe men, that *ſeek for*, or promiſe to themſelves *contentment*, but ſeek for it other where than where alone it is to be found; that is to ſay, in the School of *Chriſt*, and of his *Holy Spirit.* In all learnings it is a point of ſpecial conſequence to get a *good Maſter.* He hath half done his work, that hath made a happy choice that way. And the *more needful* the learning is, the *greater care* ſhould be had in the choice. Here is a piece of *excellent learning* every man will confeſs. Why ſhould any of us then trifle away our time to no purpoſe, and put our ſelves to a great deal of fruitleſs pains, *to learn contentment* from thoſe that *cannot teach it.* Yet ſuch is the folly of moſt of us: we ſeldom look *farther* than *our ſelves*; ſeldom *higher* than theſe *ſublunary things* for this learning. It is one of *our Vanities*, that we love to be αὐτοδίδακτοι, and we glory not a little in that knowledge, which we have hammered out by *our own induſtry* without a Teacher. But that which we uſe to ſay in other *learnings*, is indeed moſt true in this; (a) *He that ſcorneth to be taught by any but himſelf, ſhall be ſure to have a fool to his Tutor.* *Cato*, and *Seneca*, and other the wiſeſt and learnedſt among *Philoſophers*, ever ſhrunk when they came to the trial: and by their timorouſneſs and diſcontentedneſs ſufficiently diſcovered the *unuſefulneſs* (or at leaſt the *unſufficiency*) of their beſt *Precepts*, to effect that bleſſed *tranquillity of mind* which they promiſed. *Profeſſing themſelves* (in their ſpeculations) *to be wiſe*, (in their practice) *they became fools*; and were *confounded* in the vanity of *their own imaginations.* It was a vain brag of him that ſaid it,

a Qui ſibi magiſtrum ſe conſtituit, ſtulto ſe diſcipulum ſubdit. Bern. Epiſt. 87.

φάσκοντες εἶναι σοφοὶ. Rom. 1. 22.

Hoc ſatis eſt orare Jovem, qui donat, aufert,
Det vitam, det opes: animum mi æquum ipſe parabo.

Horat. 1. Epiſt. 18.

He would pray to *Jupiter* to give him *health*, and to give him *wealth*: but as for *Contentment*, he would never put him to trouble for that. If he might have *health* and *wealth*, he doubted not but he could carve out his own *contentment* well enough without any of *Jupiters* help. Little did he know the curſed corruption of his own heart: and that he ſtood rather in more need of God for this than for thoſe other things. A far wiſer man than he hath told us from his own experience and obſervation, and that not in one or two, or a few particulars, but he ſaith, *It is a common evil among men; A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet giveth him not power to eat thereof,* Eccleſ. 6. 1, 2. But admit his brag had been as *true*, as it was *vain*; and that he could indeed have wrought his

his own *contentment* if *Jupiter* ſhould give him the things he required: yet ſtill he had come far ſhort of St. *Pauls learning* in the Text. For even by his own confeſſion, he could not raiſe himſelf *a contentment* out of *nothing*. He muſt have *wealth* and *health* to work upon, or elſe he could do nothing. He had not yet attained to that high pitch of learning, as *in whatſoever ſtate he ſhould be, to be therewith content*. Which yet every poor ſimple *Chriſtian*, that truly feareth God, hath in ſome meaſure attained unto: who can find *contentment* alſo in *ſickneſs* and in *poverty*, if the Lord be pleaſed to ſend them, as well as in *health* and *plenty*; and bleſs his Name for both in the words of holy *Job*, (*The Lord hath given, the Lord hath taken, bleſſed be the name of the Lord.*) Job 1.

13. *Secondly*, ſince *Contentment* is a point of *learning* as we ſee, and we know alſo *where* it is to be learned, or not at all: it were well we would all of us be perſwaded in the next place to be *willing* to *learn* it. St. *Paul* had never had it, if he had never *learned* it: and you ſee what uſe he had of it, and how mightily it did beſtead him the whole courſe of his life, after he had *learned* it. And the more to quicken you hereunto, take into your conſideration amongſt other theſe *inducements*. Conſider *firſt*, the *excellency* and *difficulty* of this *learning*. Moſt Scholars will not ſatisfie themſelves with the knowledge of *ordinary and obvious things*, but are deſirous to learn things that are beyond the reach of the Vulgar. Lo now, here is a Leſſon worthy the ambition of every *Diſciple* in the School of Jeſus Chriſt: ſuch a Leſſon as none of the *Princes* or *Philoſophers* of the World, by all their *power* or *wiſdom*, could ever attain unto. But that the *difficulty* diſcourage you not, Conſider *ſecondly*, that (as we uſe to ſay, ſo indeed) *there is nothing hard to a willing mind.* (a) Ἐὰν ὅτι φιλομαθὴς, you know. But here is the miſery of it, that as boys love *play*, ſo we love the *world*: and this maketh us, as that doth them, *truants* in our *learning*. And ſo we are long about a little, becauſe we cannot abide to ply it. But if we would once ſet our ſelves to this *ſpiritual learning* with all our might, and *buckle* cloſe to it, certainly we ſhould in ſhort time find our ſelves to have *profited* in it wonderfully. Conſider *thirdly*, how *willing* our *Maſter* is to teach us; (*Come ye children, I will teach you the fear of the Lord:*) and let that provoke in us the like *willingneſs* to learn; (*Speak Lord, for thy ſervant heareth.*) Conſider *Fourthly*, the *uſefulneſs* of this learning. We deſire all of us (and good reaſon we have) to learn perfectly the *Myſteries* of thoſe *Trades* and *Profeſſions* which we intend to exerciſe as our *particular Callings*, becauſe thereof we ſhall have *continual uſe*, in the whole courſe of our lives. This *learning* we now ſpeak of, is a *holy myſtery*; (μεμύημαι is the Apoſtles word for it in the next verſe:) and it is a moſt *uſeful*, and *behooſeful*, and *neceſſary myſtery* for us all in the whole practice of *Chriſtianity*: there is indeed no good to be done in our *Chriſtian Profeſſion* without it. See ſome benefits of it, and then judge if it be not worth the learning. It ſweetneth all the bitterneſs of this preſent life. *To labour and to be content with that a man hath is a ſweet life*, ſaith the Son of *Sirac*, in his 40th Chapter. It keepeth the mind in a conſtant *equal tranquillity* amidſt all the changes and chances of this mortal life. It maketh us *rich* in deſpite of the world: for what *riches* is like this, for a man *to want nothing?* He may *be without* many things that others have, but he *wanteth* them not: even as *the Angels* in heaven, that have neither *meat*, nor *drink*, nor *cloaths*, nor *houſes*, nor *lands*, nor any of thoſe bodily things, yet *want* none of them; becauſe they are well enough without them: And ſo the contented man, though *having nothing*, yet is in *the ſelf-ſufficiency* of his mind as if he *poſſeſſed all things*. It giveth a *wonderful improvement* unto the meaneſt of theſe *outward things*; and by diſeſteeming them, ſetteth a better value upon them. For he that hath once well *learned this Art*, is able by his learning to make *a dinner of green herbs* as ſerviceable, as a *ſtall-fed Oxe*; and a little *Pulſe and water* as comfortable and ſavoury, as all *the* a Iſocrat. ad Demon. Pſal. 34. 11. 1 Sam. 3. 9. Sirac. 40. 18. 2 Cor. 6. 10. Prov. 15. 17.

Dan.1.12,&c. *delicacies in the Kingdom of Babylon.* How ſhould the conſideration of theſe things whet our *deſires* and *reſolutions*, not to ſuffer our eyes to ſleep, till we had made ſome *entrance* into, and ſome fair *proceedings* in this ſo excellent and profitable a *learning*.

14. A needful *Exhortation*, may ſome ſay, for thoſe that are yet *to learn*: but as for us, we have been long acquainted with it, and have as *contented minds*, as any man would deſire. The happier men they, if it prove ſo: but the heart of man is very *wicked and deceitful*; and it were good for us not to think well of our ſelves *above* what we *ought to think*. Sure I am that in all *Secular learnings* the old ſaying is moſt true, ὄπως πεφυκότες ἐγκαυχᾶσθε. There is no greater hinderance unto *proficiency*, than is an (a) *over-weening conceit* in any man of that *learning* he hath already. And not unlikely but in this *ſpiritual learning* alſo, that man that (b) wanteth *skill* the moſt, may ſee his own *want* the leaſt. That therefore we may deal ſoundly in *the trial* of our own hearts, and not *deceive our ſelves* herein upon falſe grounds, as we may ſoon do, and as too many do: it will be expedient in *the third* place to lay down ſome *rules* for the examination of our *proficiency*, if not rather for the conviction of our *non-proficiency* in this kind of *learning*.

Jer.17.9. Rom.12.3.

a τὸ ὅτι δεῖ τὸν εἶναι πλεῖστον ἀφαιρεῖται. Naz. Orat.1.

b διὸ καὶ αὐτὸ τοῦτό εἶσι σοφοὶ, τὸ ἑαυτοὺς μὴ νομίσειν ἀπαιδεύτους. Ibid.

15. And *firſt*, if a man have once attained to a good mediocrity in *this Art*, it will not ſuffer him to tranſgreſs the bounds of *Juſtice* and *Charity*, for the getting of the things of this life. He knoweth very well, according to *the Principles* he hath been taught: That *a little with righteouſneſs* is better than *great revenues* of the ungodly; That the *treaſures of wickedneſs* will do a man *little profit* in the evil day, nor yield him any comfort (when he will moſt of all ſtand in need thereof) upon his death-bed; *That though an inheritance may be gotten haſtily at the beginning, yet the end thereof ſhall not be bleſſed*; And that *bread* gotten by *deceit*, however it may be *ſweet* in the mouth, will turn to *gravel* in the belly. *Abraham* would not take to himſelf of *the ſpoils of Sodom* to the value of *a ſhooe-latchet*; that it might never be ſaid in after-times, that *the King of Sodom had made Abraham rich*. So neither will any godly man, that hath learned *the Art of Contentation*, ſuffer a peny of *the gain of Ungodlineſs* to mingle with the reſt of his eſtate; that *the Devil* may not be able to *upbraid* him with it afterwards to his *ſhame*, as if *he* had contributed ſomething towards the increaſing thereof. Try thy ſelf now by this *firſt Rule*, thou that boaſteſt thy ſelf ſo much of thy *contented mind*; but ſheweſt not thy ſelf over-ſcrupulous, where *gain* is before thee. If thy reſolutions have been, or are, according to the common guiſe of the World, (a) *Quocunque modo rem*, to gain and gather treaſure, and to *feather thy neſt* whether by right or wrong; If thou haſt adventured to encreaſe thy ſubſtance by *bribery*, or *forgery*, by *uſury* and *extortion*, by *ſacrilegiouſly* detaining or invading the Churches Patrimony, by griping and wringing *exceſſive fees* from poor men, by *delays* of juſtice, by *racking of Rents* to an unreaſonable proportion, by *falſe weights* and *meaſures*, and *lies*, and *oaths*; If thou canſt diſpenſe with thy conſcience, ſo as to *take advantage* of thy neighbours *poverty* or *ſimplicity*, or to *make advantage* of thy own either *power* to oppreſs him, or *cunning* to circumvent him: be not too confident of thy *learning* in this *Art*. *Injuſtice* and *Contentment* cannot certainly ſtand together.

Prov.16.8. —10.2. —20.21. —20.17. Gen.14.13.

a Hor.1.Ep.1. *Unde habeat quærit nemo, ſed oportet habere.* Juvenal. Sat.14 ex Ennio.

16. Neither *ſecondly* hath he attained to any good degree of *knowledge* herein; whoſe *thoughts* are too intent upon, and whoſe *deſires* too eager after, the things of this earth: although he ſhould not attempt the compaſſing thereof by any other than *lawful means* only. A *greedy eye*, and a *craving heart*, importunately (a) *hungring and thirſting* after the Mammon of unrighteouſneſs, (whereas the hunger and thirſt of *a through Chriſtian* ſhould be after *Chriſt* and the *righteouſneſs* of his Kingdom) is a certain ſymptome of a mind *not truly contented*.

a—*argenti ſitis importuna famesq;* Horat. 1.Epiſt.18. Mat.5.6.

contented. And ſo are thoſe carking and diſquieting *cares* likewiſe, which our Saviour ſo much condemneth, *Mat.6.* The Apoſtle therefore ſo ſpeaketh of *Covetouſneſs* and *Contentment*, as of things that ſtand in direct *oppoſition* either to other: *Let your converſation be without covetouſneſs*, ſaith he, *and be content with ſuch things as ye have*, Heb.13. Heb.13 5. Πεφροντικα and ἐπιμέλεια, *a ſtudious care* to walk faithfully and diligently in *the duties* of our Vocations; and [illegible]*oderate deſire* of bettering our *eſtates* by our providence in a fair way with[illegible]the injuring of others: are not only lawful and expedient in themſelves, but are alſo *good ſigns* of *a contented mind*, yea, and *good helps* withal to the attainment of a farther degree of *Contentment*. But μέριμνα and ἐπιθυμία, *a deſire* that will not be confined within reaſonable bounds; and a *ſollicitous anxious care*, whereby we create to our ſelves a great deal of vexation to very little purpoſe, with *taking thought* for the ſucceſs of our affairs: are the rank weeds of *an earthly mind*, and evident ſigns of the want of *true Contentment*.

17. And ſo is alſo *thirdly*, that pinching and *penurious humor*; which becauſe it is an evidence of a heart *wretchedly* ſet upon the World, we commonly call *miſerableneſs*, and the perſons ſo affected *Miſers*. When a man cannot find in his heart to take part of that which God ſendeth, for his own *moderate comfort*, and for the convenient ſuſtenance of *his family*, and of thoſe that belong to him, in ſome meaſure of proportion ſutably both to his *eſtate* and *rank*.

Servorum ventres modio caſtigat iniquo,
Ipſe quoque eſuriens——— Juv. ſatyr.14.

For whereas *the contented man*, that which he hath not he *wanteth not*; becauſe he can live *without it*: this wretch on the contrary *wanteth* even that which he hath; becauſe he liveth *beſide it*. He that is truly *contented* with what God hath lent him for his portion, can be alſo well content *to uſe it* as becometh him, and as his occaſions require: becauſe that which God intended it for, when he lent it him, was (a) *the uſe*, not the bare *poſſeſſion*. Not that *the owner* ſhould *behold it with his eyes*, and then neither *receive* farther good from it, nor *do* farther good with it: but that it ſhould be uſed and employed to the glory of *the giver*, and the comfort of *the receiver*, and others, with all *thankfulneſs*, and *ſobriety*, and *Charity*.

Avaro tùm deeſt quod habet, quàm quod non habet.

a χρῆσις δὲ φλέγει μόνους. Anthol. 2.50. Eccleſ. 5.11.

18. And do we not alſo *fourthly* too often and too evidently bewray *the diſcontentedneſs* of our minds, by our *murmuring* and *repining* at the ways of *Gods providence* in the diſpenſation of theſe *outward things*, when at any time they fall out croſs to our deſires or expectations. *The Iſraelites* of old were much to blame this way, and the Lord often plagued them for it: inſomuch that the Apoſtle propoſeth their *puniſhment* as a monitory *example* for all others to take warning by, 1 *Cor.*10. *Neither murmur ye, as ſome of them murmured, and were deſtroyed of the deſtroyer.* In *Ægypt*, where they had *meat* enough, they murmured for want of *liberty*: and in *the Wilderneſs*, where they had *liberty* enough, they murmured for want of *meat*. There, by reaſon of *the hard bondage* they were in under *Pharaoh* and his cruel Officers, they would have exchanged their very *lives* (had it been poſſible) for a little *Liberty*. Here, when they wanted either *bread*, or *water*, or *fleſh*, they would have exchanged their *liberty* again for the *Onions*, and *Garlick*, and *fleſh-pots of Ægypt*. Like *wayward children*, that are never well, *full nor faſting*, but always *wrangling*; ſo were they. And as they were then, ſo have ever ſince been, and ſtill are, the greateſt part of mankind: and all for want of this *holy learning*. Whereas he that is well verſed in this *Art of Contentation*, is ever like himſelf; the ſame *full* and *faſting*: always *quiet*, and always *thankful*.

1 Cor.10 10.

Exod.1.14.

—16.3. and Num.11.5.

19. Yea,

19. Yea, and *charitable* too, in the diſpenſation of *the temporals* God hath beſtowed upon him, for the comfortable relief of the poor diſtreſſed members of Jeſus Chriſt: which is another good ſign of a *Contented mind*. For what ſhould make him *ſparing* to them, who feareth *no want* for himſelf? As the
Pſal.112.7,8. godly man is deſcribed in *Pſal.*112. *His heart is fixed*, and *eſtabliſhed*, and *his*
—9. *truſt is in the Lord*: and thence it is that he is ſo chearfully diſpoſed *to diſperſe abroad, and to give to the poor*. Some boaſt of their *Contentedneſs*, as other ſome do of their *Religiouſneſs*: and both upon much like ſlender grounds. *They*, becauſe they *live of their own*, and do no man wrong: *theſe*, becauſe they frequent the *houſe of God*, and the holy Aſſemblies. Good things they are both, none doubteth; and *neceſſary appendices* (reſpectively) of thoſe two great *vertues*: for certainly that man cannot be, either truly *Contented* that doth not the one, or truly *Religious* that neglecteth the other. But yet, as certain it is, that no man hath either more *Contentment*, or more *Religion*, than he hath *Charity*. You then that would be thought either *contented* or *religious*; now if ever ſhew the truth of your *Contentation*, and the power of your *Religion*, by the works of *Mercy* and *Compaſſion*. The times are hard, by the juſt judgment of God upon a *thankleſs* Nation: and thouſands now are pinched with *famine and want*, who were able in ſome meaſure, and in their low condition, to ſuſtain themſelves heretofore. By this *opportunity* which he hath put into your hands, the Lord hath put you to *the teſt* and to *the trial*: and he now expecteth (and ſo doth the World too) that if you have either of thoſe *graces* in you, which you pretend to, you ſhould manifeſt *the fruits* of them, by refreſhing the bowels of the needy. If now you draw back, and do not (according to your *abilities* and *the neceſſities* of the times) ſeriouſly and ſeaſonably *bring forth* out of your treaſures, and *diſpenſe* out of your abundance, and that with more than ordinary *liberality*, ſomewhat for the ſuccour of thoſe that ſtand in extreme need: *how dwelleth the love of God in you*? How dare you talk of *Contentedneſs*, or make
Jam.1.27. ſemblance of *Religion*? *Pure Religion and undefiled before God and the Father is this*; *to viſit the fatherleſs and widows in their afflictions, and to keep ones ſelf unſpotted of the World*. The ſame will ſerve as one good κειτήριον among others, whereby to make trial of the truth of our *Contentedneſs* alſo.

20. Laſtly, it is a good ſign of *Contentedneſs*, when a man that hath any while *enjoyed* Gods bleſſings *with comfort*, can be content to *part with* them quietly and *with patience*, when the Lord calleth for them back again. The things we have, are not (properly) *data*, but *commodata*. When God lent us *the uſe* of them, he had no meaning to forgo *the property* too: and therefore they are *his goods* ſtill, and he may require them at our hands, or take them from us
Oſea 2.9. when he will, and diſpoſe of them as he pleaſeth. *I will return, and take away my corn and my wine in the ſeaſon thereof, and will recover my wooll and my flax*. Oſea 2. What we have, we hold of him as our *creditor*: and when he committed theſe things to our truſt, they were not made over to us by covenant for any *fixed term*. Whenſoever therefore he ſhall think good *to call in* his debts; it is our part to *return* them: with *patience* ſhall I ſay? yea, and with *thankfulneſs* too, that he hath ſuffered us to enjoy them ſo long; but without the leaſt grudging or *repining* (as too often we do) that we may not hold them longer.
Job 1.21. *Non contriſtor, quòd recepiſti: ago gratias, quòd dediſti*. Thus did *Job*: when all was taken from him, he bleſſed *the name of the Lord* ſtill; and to his Wife tempting him to *impatience*, gave a ſharp, but withal a moſt reaſonable and re-
—2.10. ligious anſwer, *Thou ſpeakeſt like a fooliſh woman: Shall we receive good things at the hand of God, and ſhall we not receive evil alſo*? As who ſay, ſhall we make earneſt ſuit to him when we would *borrow*: and be offended with him, when we are called on to *pay again*? We account him (and ſo he is) an ill and unthankful *debter*, from whom *the lender* cannot ask *his own*, but he ſhall be like to *loſe*

a

a friend by it. And yet how *impatiently* oftentimes do we take it at our Lords hand, when he requireth from us but ſome *ſmall part* of that which he hath ſo *freely*, and ſo *long* lent us?

21. Try thy ſelf then, Brother, by theſe and the like *ſigns*: and accordingly judge what *progreſs* thou haſt made, in this ſo high and uſeful a part of *Chriſtian learning*. 1. If thou ſcorneſt to *gain* by any *unlawful* or *unworthy* means; 2. If thy *deſires* and *cares* for the things of this life be *regular* and *moderate*; 3. If thou canſt find in thy heart *to take thy portion*, and to beſtow thereof for thine *own comfort*. 4. And to diſpenſe (though but) *the ſuperfluities* for the charitable relief of thy *poor neighbours*; 5. If thou canſt *want* what thou deſireſt without *murmuring*; 6. And *loſe* what thou poſſeſſeſt without *impatience*: then mayeſt thou with ſome confidence ſay with our Apoſtle in the Text, αὐτάρκης, *I have learned in whatſoever eſtate I am, therewith to be content*. But if any one of theſe particular *ſigns* be wholly *wanting* in thee, thou art then but a truant in *this learning*: and it will concern thee to ſet ſo much the harder to it, and to apply thy ſelf more ſeriouſly and diligently to *this ſtudy* hereafter, than hitherto thou haſt done.

22. Wherein for the better guiding of thoſe that are deſirous of this *learning*; either to *make entrance* thereinto, if they be yet altogether *to learn*, which may be the caſe of ſome of us; or to *proceed farther* therein if they be *already entred*, as the beſt-skilled of us all had need to do: (for ſo long as we are *in the fleſh*, and live *in the world*, the luſts both of *fleſh* and *world* will mingle with our beſt *graces*, and hinder them from growing to *a fulneſs of perfection*:) I ſhall crave leave, towards the cloſe of this diſcourſe, to commend to the conſideration and practice of all, whether *Novices* or *Proficients* in this *Art of Contentation*, ſome uſeful *Rules* that may ſerve as ſo many *helps* for their better attaining to ſome reaſonable abilities therein. The *general means* for the obtaining of this, as of every other *particular grace*, we all know are fervent *Prayer*, and the ſincere *love of God* and goodneſs. Which becauſe they are *general*, we will not now *particularly* inſiſt upon: it ſhall ſuffice, without farther opening, barely to have mentioned them.

23. But for the more *ſpecial means*; the firſt thing to be done is to labour for a true and *lively faith*. For *Faith* is the very *baſis*, *the foundation*, whereupon our hearts and all our *hearts-contents* muſt reſt: the whole *frame* of our *contentment*, riſing higher or lower; weaker or ſtronger, in proportion to that *foundation*. And this *Faith*, as to our preſent purpoſe, hath a double *Object*, (as before was touched:) to wit *the goodneſs* of God, and *the Truth* of God. His *Goodneſs*, in the diſpenſation of his *ſpecial providence* for the preſent: and his *Truth*, in the performance of his *Temporal Promiſes* for the future. *Firſt* then, labour to have thy heart throughly perſwaded of *the goodneſs of God* towards thee: That he is *thy Father*, and that whether he *frown* upon thee, or *correct* thee, or howſoever otherwiſe he ſeem to deal with thee, he ſtill beareth *a Fatherly affection* towards thee; That what he *giveth* thee, he giveth in *love*, becauſe he ſeeth it beſt for thee *to have it*; and what he *denieth* thee, he denieth *in love*, becauſe he ſeeth it beſt for thee *to want it*. A ſick man in the extremity of his diſtemper, deſireth ſome of thoſe that are about him and ſit at his bed-ſide, *as they love him*, to give him a draught of *cold water* to allay his thirſt: but cannot obtain it from his deareſt *Wife* that lieth in his boſome, nor from his neareſt *Friend* that loveth him as his own ſoul. They conſider, that if they ſhould *ſatisfie his deſire*, they ſhould *deſtroy his life*: they will therefore rather *urge* him, and even *compel* him, to take what the Doctor hath preſcribed, how *unpleaſant* and *diſtaſteful* ſoever it may ſeem unto him. And then if pain and the impotency of his deſire will but permit him the uſe of his *reaſon*; he yieldeth to their perſwaſions: for then he conſidereth, that all this is done *out of their love* to him,

Contentment. Heb. 13. 5.

and

and *for his good*, both when he is *denied* what he moſt *deſireth*, and when he is *preſſed to take* what he vehemently *abhorreth*. Perſwade thy ſelf in like ſort of all the Lords dealings with thee. If at any time he do not anſwer thee in *the deſire* of thy heart: conclude, there is either ſome unworthineſs in *thy perſon*, or ſome inordinacy in *thy deſire*, or ſome unfitneſs or unſeaſonableneſs in *the thing deſired*; ſomething or other not right *on thy part*; but be ſure not to impute it to any *defect of love* in him.

24. And as thou art ſtedfaſtly to believe *his goodneſs and love*, in ordering all things in ſuch ſort as he doth *for the Preſent*: ſo oughteſt thou with like ſtedfaſtneſs to reſt upon *his truth and faithfulneſs* for the making good of all thoſe *gracious Promiſes* that he hath made in his Word concerning thy *temporal* proviſion and preſervation *for the future*. "Only underſtand thoſe *promiſes* rightly, "with their due *conditions* and *limitations*, and in that ſenſe wherein *he intended* "them, when he made them: and then never doubt *the performance*. For ſay in good ſooth, art thou able to charge him with any *breach of promiſe* hitherto? Haſt thou ever found, that he hath dealt *unfaithfully* with thee? Or didſt thou ever hear that he hath dealt *unfaithfully* with any other? There is no want of *Power* in him, that he ſhould not be *as big as his word*; there is no want of *love* in him, that he ſhould not be *as good as his word*. He is not as *man that he ſhould repent*, or as the Son of man, that he ſhould *call back* his word. There is no *lightneſs* or inconſtancy in him, that there ſhould be *Yea and Nay* in his Promiſes; but they are *all Yea and Amen*. Thy heart can tell thee, thou haſt often broken *Vow* and *Promiſe* with him, and dealt *unfaithfully* in his Covenant: but do not offer him that indignity, in addition to all thy other injuries, as to meaſure him by thy ſelf, to judge of his dealings by thine, and to think him *altogether ſuch a one as thy ſelf*, ſo falſe, ſo fickle, ſo uncertain, as thou art. Far be all ſuch thoughts from every one of us. Though we *deny him*; yet *he abideth faithful, and* will not, *cannot deny himſelf*. We are fleeting and mutable, off and on, *to day* not the ſame we were *yeſterday*, and *to morrow* perhaps like neither of the former days: yet (*Ego Deus & non mutor*,) he continueth *yeſterday, to day, and the ſame for ever*. Roll thy ſelf then upon *his providence*, and repoſe thy ſelf with aſſured confidence upon *his Promiſes*: and *Contentment* will follow. "Upon this *baſe* the Apoſtle hath bottomed *Contentation*, Heb.13. *Be content with ſuch things as ye have*: for he hath ſaid, *I will never leave thee nor forſake thee.*

Num.23.9.
2Cor.1.19,20
Pſal.50.21.
2 Tim.2.12, 13.
Mal.3.9.— Heb 13 8.
Heb.13 5.

25. The next thing we are to look after in this buſineſs, is *Humility*, and *Poverty of ſpirit*. It is *our pride* moſt that undoeth us: much of our *diſcontent* ſpringeth from it. We think *highly* of our ſelves: thence our *envy*, fretting and pining away, when we ſee others, who we think *deſerve* not much *better* than we do, to *have* yet much *more* than we have; *wealth, honour, power, eaſe, reputation*, any thing. *Pride* and *Beggery* ſort ill together; even in our own judgements; ſo hateful a thing is *a proud begger* in the opinion of the world, that *Proverbs* have grown from it. We think he better deſerveth *the ſtocks* or *the whip*, than an alms, that *beggeth* at our doors, and yet taketh *ſcornfully* what is given him, if it be not of the beſt in the houſe. Can we hate this *in others* towards *our ſelves*, and yet be ſo blinded with *pride* and *ſelf-love*, as not to diſcern the ſame hateful diſpoſition *in our ſelves* towards *our good God*? Extremely *beggarly* we are. *Annon mendicus, qui panem petis*? Are we not very *beggars*, that came *naked into the world*, and muſt *go naked out of it*? That brought *nothing along with us* at our coming, and it is certain we ſhall carry *nothing away with us* at our departure? Are we not *errant beggars*, that muſt beg, and that *daily*, for *our daily bread*? And yet are we alſo extremely *Proud*: and take *the alms*, that God thinketh fit to *beſtow* upon us, in great *ſnuff*, if it be not every way to our liking. Alas! what could we look for, if God ſhould give us but what we *deſerve*?

Job 1.21.
1 Tim.6.7.
Mat.6.11.

deſerve? Did we but well conſider our own *unworthineſs*; it would enforce an acknowledgment from us, like that of *Jacob*, That we are far *leſs than the leaſt of his mercies*, &c. We are not worthy ſo much as to *gather up the crums* under his Table, as *our dogs* do under ours; who far better deſerve it at our hands, than we do at his. Our *hands* did not make them nor faſhion them: yet they *love* us, and *follow* us, and guard our houſes, and do us *pleaſures* and *ſervices* many other ways. But we, although we are *his creatures*, and the workmanſhip of his *hands*, yet do nothing (as of our ſelves) but *hate* him, and *diſhonour* him, and *rebel* againſt him, and by moſt unworthy *provocations* daily and minutely tempt his patience. And what *good thing* then can we *deſerve* at his hands? Rather what *evil thing* do we *not deſerve*, if he ſhould render to us according as we deal with him? Why ſhould we then be diſpleaſed with any of his *diſpenſations*? Having *deſerved nothing*, we may very well hold our ſelves *content with any thing*. Gen. 32. 10.

26. A *Third help* unto Contentation is, to ſet *a juſt valuation* upon *the things we have*. We commonly have our eye upon *thoſe things which we deſire*, and ſet ſo great a price upon them; that the *over-valuing* of what we have in chaſe and *expectation*, maketh us as much *under-value* what we have in preſent *poſſeſſion*. An infirmity, to which the beſt of the faithful (*the Father of the faithful* not excepted) are ſubject. It was the ſpeech of no worſe a man than *Abraham*, *O Lord*, ſaith he, *what wilt thou give me, ſeeing I go childleſs*? As if he had ſaid, "All this great encreaſe of *Cattel*, and abundance of *Treaſure* which thou haſt "given me, avail me nothing, ſo long as I have never a *Child* to leave it to. It differeth not much you ſee from the ſpeech of diſcontented *Haman*, *All this availeth me nothing, ſo long as I ſee Mordecai*, &c. ſave that *Abrahams* ſpeech proceeded from the weakneſs of *his Faith* at that time, and under that *temptation*; and *Hamans* from *habitual infidelity*, and a heart totally *carnal*. It is the admirable goodneſs of a gracious God, that he *accepteth the faith* of his poor ſervants, be it never ſo ſmall; and *paſſeth by the defects* thereof, be they never ſo *great*: Only it ſhould be our care, not to flatter our ſelves ſo far, as to *cheriſh* thoſe *infirmities*, or *allow* our ſelves therein; but rather to *ſtrive* againſt them with our utmoſt ſtrength, that we may overcome *the Temptation*. And that is beſt done, by caſting our eye, as well upon *what we have*, and could not well be without; as upon *what we fain would have*, but might want. The things the Lord hath already lent thee: conſider how uſeful they are to thee; how *beneficial*, how *comfortable*; how ill thou couldſt ſpare them; how much worſe thou ſhouldſt be then now thou art without them; how many men in the world that *want* what thou *enjoyeſt*, would be glad with all their hearts to *exchange* for it that which thou ſo much *deſireſt*. And let theſe conſiderations prevail with thee, both to be *thankful* for what God hath been pleaſed already *to give* thee, and to be *content* to want what it is his pleaſure yet *to withhold* from thee. Gen. 15. 2. Eſter 5. 13.

27. Another help for the ſame purpoſe *fourthly* is, *to compare* our ſelves and our eſtates rather with thoſe that are *below us*, then with thoſe that are *above us*. We love *compariſons* but too well, unleſs we could make better uſe of them. We run over *all our neighbours* in our thoughts: and when we have ſo done, we make our *compariſons* ſo untowardly, that there is no *neighbour* we have, but (as we handle the matter) we are *the worſe* for him: We find in him ſomething or other, that ſerveth as fewel either to our *Pride*, or *Uncharitableneſs*, or other corrupt *luſts*. We look at our *poorer neighbours*: and becauſe we are *richer* than he, we caſt *a ſcornful eye* upon him, and in the pride of our hearts *deſpiſe* him. We look at our *richer neighbour*: and becauſe we are not *ſo full* as he, we caſt *an envious eye* at him, and out of the uncharitableneſs of our hearts *malice* him. Thus unhappily do we *miſplace* our thoughts, or *miſapply* them; and whatſo-

ever *the promiſes are*, draw wretched *concluſions* from them: as *the Spider* is ſaid to ſuck poyſon out of every *flower*. Whereas *ſanctified wiſdom*, if it might be heard, would rather teach us to make a holy advantage of ſuch like *compariſons*, for the increaſe of ſome pretious *graces* in us; and namely theſe two of *thankfulneſs* and *contentedneſs*: *as the Bee* gathereth honey out of *every weed*. And the courſe is this. Obſerve thy *preſent corruption* whatever it be, when it beginneth to ſtir within thee; and then make *the compariſon* ſo, as may beſt ſerve to weaken the *temptation* ariſing from that *Luſt*. As for example. When thou findeſt thy ſelf apt to magnifie and *exalt thy ſelf* in thine own *greatneſs*, and puft up with the conceit of ſome *excellency* (whether *real* or but *imaginary*) in thy ſelf, to *ſwell* above thy meaner brethren: then *look upwards*, and thou ſhalt ſee perhaps *hundreds above* thee, that have ſomewhat that thou haſt not. It may be, *the comparing* of thy ſelf with them may help to allay *the ſwelling*, and reduce thee to a more *ſober* and *humble* temper. But when on the other ſide, thou findeſt thy ſelf apt to grudge at the proſperity of others, and to murmur at the ſcantneſs of thine own portion: then *look downwards*, and thou ſhalt ſee perhaps (a) *thouſands below* thee, that want ſomething that thou haſt. It may be, *the comparing* thy ſelf with them, may help to ſilence all thoſe *repining thoughts* and obmurmurations againſt the wiſe *diſpenſations* of Almighty God. For tell me, why ſhould one *or two richer* neighbours be ſuch a grievous eye-ſore to thee, to provoke thy *diſcontent*: rather than *ten* or *twenty* poorer ones a ſpur to quicken thee to *thankfulneſs*? If *Reaſon* by the inſtigation of *corrupt nature* can teach thee to *argue* thus, my houſe, my farm, my ſtock, my whole condition is *naught*; many a man hath *better*: why ſhould not *Reaſon* heightned by *Gods grace* teach thee as well to argue thus, mine are good enough; many a good man hath worſe?

a—neq; ſe majori pauperiorum Turbæ comparet: hunc atq; hunc ſuperare laboret. Hor. 1. Ser. 1.

28. *Fifthly*, for the getting of *Contentment*, it would not a little avail us, to conſider *the unſufficiency* of thoſe things, the want whereof now *diſcontenteth* us, to give us *content* if we ſhould obtain them. Not only for that *reaſon*, that as the things increaſe, *our deſires* alſo increaſe with them; (which yet is moſt true, and of very important conſideration too; as *Solomon* ſaith, *He that loveth ſilver, ſhall not be ſatiſfied with ſilver*:) but for a farther *reaſon* alſo, becauſe with the beſt *conveniences* of this life, there are interwoven ſundry *inconveniences* withal; which for the moſt part, the eagerneſs of our *deſires* will not ſuffer us to foreſee whileſt we have them in *chaſe*, but we ſhall be ſure to find them at length in *the poſſeſſion* and uſe. Whileſt we are *in the purſuit* of any thing, we think over and over how *beneficial* it may be to us, and we *promiſe to our ſelves* much good from it: and our thoughts are ſo taken up with ſuch meditations, that we conſider it *abſtractedly* from thoſe *diſcommodiouſneſſes* and *incumbrances*, which yet inſeparably cleave thereunto. But when we have *gotten* what we ſo importunely *deſired*, and think to enter upon *the enjoyment*; we then begin to find thoſe *diſcommodiouſneſſes* and *incumbrances* which before we never thought of, as well as thoſe *ſervices* and *advantages* which we expected from it. Now if we could be ſo wiſe and provident before-hand, as to forethink and forecaſt *the inconveniences* as well as *the uſefulneſs* of thoſe things we ſeek after: it would certainly bring our *deſires* to better *moderation*; work in us a juſt *diſ-eſtimation* of theſe earthly things which we uſually *over-prize*; and make us the better *contented*, if we go without them, *O miſerum pannum!* As he ſaid of his Diadem. "What "a glorious luſtre doth the *Imperial Crown* make, to dazle the eyes of the be- "holders, and to tempt *ambition* to wade even through *a ſea of bloud*, and ſtretch "it ſelf beyond all the lines of Juſtice and *Religion* to get within the reach of it? "Yet did a man but know what *legions of fears and cares*, like ſo many reſtleſs "*ſpirits*, are incircled within that narrow round: he could not be excuſed from "the extremity of *madneſs*, if he ſhould much *envy* him that wore it; much "leſs if he ſhould by villany or bloudſhed *aſpire* to it. When *Damocles* had

Eccleſ. 5. 10.

(a) the

(a) the ſword hanging over his head in a *twine-thred*, he had little ſtomach to eat of thoſe *delicacies* that ſtood before him upon the board, which a little before he deemed (b) *the greateſt happineſs* the world could afford. There is nothing *under the Sun*, but is full, not of *vanity* only, but alſo of *vexation*. Why then ſhould we not be *well content* to be without that thing (if it be the Lords will we ſhould *want* it) which we cannot have without much *vanity*, and ſome *vexation* withal?

a—*fulgentem gladium ſetâ equinâ appenſum.* Cic. 5. Tuſc. quæſt.

b—*negaretque unquam quemquam beatiorem fuiſſe.* ibid.

29. In *the ſixth place*, a notable help to *Contentment* is *Sobriety*: under which Name I comprehend both *Frugality* and *Temperance*. *Frugality* is of very ſerviceable uſe, partly to *the acquiring*, partly to *the exerciſing*, of every mans graces and vertues; as *Magnificence*, *Juſtice*, *Liberality*, *Thankfulneſs*, &c. and this of *Contentation* among the reſt. "Hardly can that man be, either truly thankful "unto God, or much *helpful* to his friends, or do any great matters in the way "of *charity* and to pious uſes, or keep touch in his *promiſes*, and pay every man "his own, (as every honeſt man ſhould do) nor live a *contented life*, that is not "*frugal*. We all cry out againſt *Covetouſneſs* (and that juſtly) as *a baſe ſin*, the cauſe of many evils and miſchiefs, and a main oppoſite to *Contentment*. But truly, if things be rightly conſidered, we ſhall find *Prodigality* to match it as in ſundry other reſpects, ſo particularly for the oppoſition it hath to *Contentedneſs*. For *Contentedneſs* (as the very name giveth it, αὐτάρκεια, *a ſelf-ſufficiency*) conſiſteth in the mutual and relative *ſufficiency*, of *the things* unto the mind, and of *the mind* unto the things. "Where *Covetouſneſs* reigneth in the heart, *the mind* "is too narrow for *the things*: and where the eſtate is *profuſely waſted*, *the things* "muſt needs be too ſcant for *the mind*. So that (a) *the diſproportion* is ſtill the "ſame, though it ariſe not from the ſame *principle*. As in many other things we "may obſerve an unhappy *coincidence of extreams*; *contrary cauſes*, for different "reaſons, producing one and *the ſame evil effect*. (b) *Extreme cold* parcheth "the graſs, as well as *extreme heat*: and *Lines* drawn from *the oppoſite parts* of "the Circumference meet in *the Center*. Although *the prodigal man* therefore utterly diſclaim *Covetouſneſs*, and profeſs to hate it: yet doth he indeed by his *waſtfulneſs* pull upon himſelf a neceſſity of being *Covetous*; and tranſgreſſeth the Commandment, which ſaith, *Thou ſhalt not covet*, as much as the moſt *covetous wretch* in the whole world doth. "The difference is but this: the one "*coveteth*, that he may *have it*; the other *coveteth*, that he may *ſpend it*; as "St. *James* ſaith, He coveteth *that he may conſume it upon his luſts*. He that will *fare deliciouſly* every day; or carry *a great port* in the world, and maintain *a numerous family* of idle and unneceſſary dependents; or adventure great ſums in *gaming* or upon *matches*; or bring up *his Children* too highly; or any other way ſtretch himſelf in *his expenſes* beyond the proportion of his *revenues*: it is impoſſible but he ſhould deſire means wherewithal to maintain *the Charges* he muſt be at for the aforeſaid *ends*. Which ſince his *proper revenues* (according to our ſuppoſition) will not reach to do: his wits are ſet on work how to compaſs *ſupplies* and to make it out, out of *other mens eſtates*. Hence he is driven to ſuccour himſelf by *frauds* and *oppreſſions*, and all thoſe other evils that ſpring from *the root of Covetouſneſs*. "And when theſe alſo fail (as hold they cannot long;) "there is then no remedy, but he muſt live the remainder of his days upon *bor*"*rowing* and *ſhifting*: whereby he caſteth himſelf into *debts* and *dangers*, loſeth "his *Credit*, or *Liberty*, or both, and createth to him a world of *diſcontents*. He that would live a *contented life*, and bear *a contented mind*, it ſtandeth him upon to be *Frugal*.

a—*ille ſiniſtrorſum hic dextrorſum abit: unus utrique Error, ſed variis illudit partibus.* Horat. 2. ſatyr. 3.

b—*bruma pernetrabile frigus adurit.* Virg. 1. Georg.

Jam. 4. 3.

1 Tim. 6. 10.

30. *Temperance* alſo is of right good uſe to the ſame end: that is to ſay, *a moderate uſe* at all times, and now and then *a voluntary forbearance* of, and abſtinence from the Creatures, when we might lawfully uſe them. If we would ſometimes *deny* our appetites in the uſe of *meats*, and *drinks*, and *ſleep*, and *ſports*,

and other comforts and refreſhments of this life; and *exerciſe* our ſelves ſometimes to *faſtings* and *wantings*, and other *hardneſſes* and *auſterities* (St. *Paul* 1 Cor 9 27. 1 Tim 4 8. γυμνάζω, and γυμνασία σωματική,) we ſhould be the better able ſure to *undergo* them ſtoutly, and grudg and *ſhrink* leſs under them, if at any time hereafter by any accident or affliction we ſhould be hard put to it. We ſhould, in all likelihood, be the better *content to want* many things when we cannot have them: if we would now and then inure our ſelves, to be as if *we wanted* them, whileſt *we have them.*

31. Laſtly, (for I may not enlarge) that *meditation*, which was ſo frequent with *the godly Fathers* under both *Teſtaments*, (and whereof the more ſober ſort among *the Heathens* had ſome glimmering light) That *we have here no abiding* Heb. 13. 14. *City, but ſeek one to come*; That we are here but *as ſtrangers and pilgrims*, in a 1 Pet. 2. 11. forein land, *heaven* being our *home*; and that our continuance in *this world*, is but as the lodging of a Traveller in an *Inn* for a night: this *meditation*, I ſay, if followed home, would much further us in the preſent *learning*. The Apoſtle 1 Tim 6 7,8. ſeemeth to make uſe of it for this very purpoſe, 1 Tim. 6. *we brought nothing into this world, and it is certain we can carry nothing out:* and thence inferreth in the very next words, *Having food and rayment let us be therewith content.* We forget our ſelves very much, when we fancy to our ſelves a kind of *perpetuity* here, Pſal. 49. 11. as if our *houſes ſhould continue for ever, and our dwelling places ſhould remain from one Generation to another.* We think it good being here; here we would *build us Tabernacles*, ſet up our reſt here. And that is it, that maketh us ſo *greedy* after the things that belong *hither*, and ſo ſullen and *diſcompoſed* when our *endeavours*, in the purſuit of them, prove *ſucceſleſs*. Whereas if we would rightly inform our ſelves, and ſeriouſly think of it, what the world is, and what our *ſelves* are; *the World* but an *Inn*, and *our ſelves* but *paſſengers*: it would faſhion us to more *moderate deſires*, and better compoſed affections. In our *Inns* we would be glad to have wholſom *diet*, clean *lodging*, diligent *attendance*, and all other things with convenience, and to our liking. But yet we will be wary what we call for; that we exceed not too much, leſt the *Reckoning* prove too ſharp afterwards: and if ſuch things as we are to make uſe of there, we find not altogether as we would wiſh, we do not much trouble our ſelves at it, but paſs it over; chearing our ſelves with theſe thoughts, that our ſtay is but for a night; We ſhall be able ſure to make ſhift with mean accommodations for one night; we ſhall be at home ere it be long, where we can mend our ſelves, and have things more to our own hearts-content. *Satiabor cum apparuerit Gloria.* The *plenteouſneſs* of that houſe, when we ſhall arrive at our own home, will *fully ſatiate* our largeſt deſires. In the mean time let the expectation of that *fulneſs*, and the approach of our departure out of this ſorry *Inn*, ſuſtain our ſouls with comfort againſt all *the emptineſs* of this world, and whatſoever we meet with in our paſſage through it, that is any way apt to breed us *vexation* or *diſcontent*: that we may *learn* with St. Paul, *in whatſoever eſtate we are, to be therewith content.* God vouchſafe this to us all for his Dear Sons ſake Jeſus Chriſt, &c.

AD

AD

AULAM.

Sermon VII.

GREENWICH, JULY 1638.

Iſaiah 52. 3.

For thus ſaith the Lord; Ye have ſold your ſelves for nought: and ye ſhall be redeemed without Money.

1. THe Speaker is *God*: that is plain (*For thus ſaith the Lord.*) And he ſpeaketh to *us*: Not to *the Jews only* (as ſome perhaps might imagine) but to *all Mankind*; And ſo to us, as well as them; if not in the *Literal and immediate ſenſe* (which to me ſeemeth ſo probable, that I make little doubt of it) yet at leaſtwiſe (which I find not gainſaid by any) in the *Analogical*, and *Spiritual Senſe*. The Speech it ſelf preſenteth to our view *a Sale*, and a *Redemption*: and under thoſe *Metaphors*, repreſenteth to our thoughts, *Mans inexcuſable* baſeneſs and Folly in *the Sale*; *Gods* admirable power and goodneſs in *the Redemption*. The moſt wretched *Sale* that ever was; all paſſed away, and *nothing coming in*: But the moſt bleſſed *Redemption* that ever was; all fetch'd back again, and *nothing laid out*. A *Sale*, without any *profit* to us; it *got us nought*: in the former part of the verſe, (*You have ſold your ſelves for nought.*) A *Redemption* without any *charge* to us; it *coſt us nought*: in the latter part, (*ye ſhall be redeemed without money.*) Theſe are the *two Points* we are to hold us to at this time: the *Sale* firſt, by *Sin*; and then the *Redemption by Chriſt*.

2. *You have ſold your ſelves for nought.*] Words not many in our Tranſlations; But in *the Original* (as alſo in *the Greek*) as few as can be to be a number, but *two*: Yet do they fairly yield us theſe four particulars. 1. *The Act*: and that is a bargain of Sale, (*ye have ſold.*) 2. *The Object* of that Act; the *Commodity*, or thing ſold, and that is themſelves, (*ſold your ſelves.*) 3. The *Conſideration*, or *Price*; (if you will allow that Name to a thing of no *Price*;) and that is *nothing*, or as good as nothing, (*ſold for nought.*) 4. *The Agent*, the Merchant or Saleſman: and that is themſelves too, (*Ye have ſold your ſelves.*) *To ſell*, and that *themſelves*, and that *for nought*; and to do all this, *themſelves*: of theſe in order.

3. The

3. The *Act* is first; it is a *Bargain of Sale*: (*Ye have sold your selves.*) If we had but *deposited* our selves with Satan, being so *perfidious as he is*; it had been hazard enough, and but too much: for even among Men, if the party that is *trusted* have but *the Conscience* to deny the trust, and *the face* to forswear it: he that trusteth him may soon come to lose all. But yet in point of *right*, and *to common intendment*, he that *depositeth* any thing in the hand of another, doth only *commit* it to his custody: both (a) *property* and *use* still reserved to himself. 2. In a *Demise* a man parteth with more of his interest; he transmitteth together with the possession, *the use* also or *fruit* of the thing letten or demised, so as the *usufructuarius* or *tenant* may during his Term *use* it at his pleasure, and (so far as he is not limited *by special Covenant*) make benefit of it to his own most advantage. But here is yet no *Alienation*: it is but *jus utendi salvâ substantiâ*. Still *the Property* remaineth where it was: and *the Possession* too after a time, and when the term is expired, *reverteth* to the first owner. 3. *A mortgage* indeed hath in it something of the Nature of *an Alienation*: inasmuch as it passeth over (b) *Dominium*, as well as *Rem*, and *Usumfructum*; that is *property*, and (as you would say) *Ownership*, as well as *Possession, Use, and Benefit*. Yet not absolutely any of these, but with a *defeisance*, and under *a Condition* performable by himself, so as the *Mortgager* is upon the point *the proprietary* still, if he will himself: because it is in his own power by performing *the condition* to make a defeisance of his *former act*, and consequently to make *the alienation* void, and then he is *in statu quo*.

a *Rei depositæ proprietas apud deponentem manet.* l. 17. F. depositi. vel contra.

b *Alienatio est omnis actus, per quam dominium transfertur.*

4. But in a *Bargain of Sale* there is a great deal more than in all these. There (*a*) the *Alienation* is absolute, and the contract Peremptory. Wherein *the Seller* transferreth and maketh over to *the Buyer*, together with *the Possession, Use*, and *Profits*, the very *property* also of the thing sold; with all his right, title, claim, and interest therein for ever, without power of *revocation*, or any other *reservation* whatsoever. And this is our Case: this *the fact*, whereof we stand indicted in *the Text*. What the Scripture chargeth upon *Ahab* for his particular, that he had *sold himself to work wickedness*: is (though not in the same *height* of sense, yet) in some *degree*, more or less chargeable upon *all Mankind*. We have all *sold our selves* to Sin and Satan. *Venundati sub peccato*, saith St. *Paul*; and he seemeth to speak it of the better sort of Men too (in the judgment of many good Interpreters) *Rom.* 7. And then how much more is it true of the rest? That they are *Carnal, sold under sin*.

a *Venditio alienatio est rei suæ, juris que in eâ sui in alium translatio.* Senec. 5. de benef. 10. τὸ πεπρᾶσθαι, πάντη ἐξ πάντως ἀπίβη. Suid. in πεπρᾶσθαι.

1 King. 21. 25.

Rom. 7. 14.

5. The greater is our *Misery*, and the more our *Presumption*: which are *the two Inferences* hence. Our *Misery* first, For by *selling our selves* over to *Sin* and *Satan*, we have put our selves out of *our own*, into *their Dominion*: and (during that state) remain wholly to be disposed at their pleasure. They are now become our *Lords*; and it is not for us to refuse any *drudgery*, be it never so *toylsom* or *irksom*, whereabout they shall list to imploy us. How should it else be possible for men endowed with reason, some to *melt themselves* away in Luxury and Brutish sensuality, as the *Voluptuous*; othersome to *pine themselves* lean with looking at the fatness of anothers portion, as *the Envious*; othersome to run themselves out of breath; sometimes till they burst, in the pursuit either of shadows, as *the Ambitious*; or of smoak, as *the Popular* or *vain-glorious*; othersome, like those that in old time were *damnati ad Metalla*, to moyl perpetually in lading themselves with *thick clay*, whereof it *would grieve* them to think that ever they should have *use*, as the *Coveteus*? Were it not that they are put upon such *drudgeries*, by their imperious Masters; *Sin*, who *reigneth* like a Tyrant in their Mortal Bodies, and will have all his *lust obeyed*: and *Satan*, who grown great by this new Purchase (for by it it is that he claimeth to *be Prince of the World*) sitteth in *the hearts* of ungodly men, as in his *Throne*, and there commandeth like an *Emperour*: and who may be so bold as to contradict,

Rom. 6. 12.

Joh. 16. 11.

or

or but to ſay, *Domine cur ita facis?* *Acti agimus*, is a true ſaying, in this ſenſe howſoever. *He muſt needs go*, we ſay, *whom the Devil driveth:* and St. *Paul* ſaith, *he is the ſpirit that worketh in the Children of diſobedience.* It is but an empty flouriſh then, that *licentious men* ſometimes ſtand ſo much upon their *liberty*; ſaying with them, *Joh.* 8. we were always free, and *were never in bondage unto any*; or with them in *Pſal.* 12. *Our lips are our own, who is Lord over us?* Who is Lord over you, do you ſay? No hard matter to tell you that: Even *Satan.* Your *lips* and your *tongues* are his; your *hearts* and your *hands* his; your *bodies* and your *ſouls* his; all you have, all you are, wholly and entirely *his.* You have *ſold your ſelves* to him, and *Emptum cedit in jus emptoris.* He hath *bought* you, and his you are, *to have and to hold:* he may now do *what he will* with you, (if (*a*) God ſuffer him) and you muſt abide it. This being the caſe of us all by reaſon of *Sin* (till we be reſtored by *Grace*) I need ſay no more to let us ſee, what *miſery* we have pulled upon our ſelves *by this Sale.*

Eph. 2. 1. Joh. 8. 33. Pſal. 12. 4.

(*a*) *Non minor quàd Diabolus iſtud potuit: ſed quòd Deus permiſit.* Bern. Epiſt. 141.

6. But there is another thing too in this *Sale*, beſides our *Miſery*, meet for us to take knowledge of: and that is our high and intolerable *Preſumption*, joyned with extreme *injuſtice* and *unthankfulneſs.* God made us to do him ſervice: and *his* we are, *his Creatures, his Servants.* Now then, *Quis tu?* What haſt thou to do *to judge*, ſaith St. *Paul*? may not I ſay much more, What haſt thou to do *to ſell anothers Servant*? And that *invito*, nay, *inconſulto Domino*; without any *Licence of Alienation* from the chief Lord, nay, without ſo much as ever asking *his conſent:* If God were pleaſed to leave us at firſt *in manu conſilii*, and to truſt us ſo far as to commit *the keeping* of our ſelves to our ſelves: he had no meaning therein to turn us *looſe*, neither to quit *his own right* to us and our ſervices. Nay may we not with great reaſon think that he meant *to oblige us ſo much* the more unto himſelf, by making us his *depoſitories* in a truſt of that nature? As if *a King* ſhould commit to one of his meaneſt *ſervants*, the cuſtody of ſome of his *Royal houſes* or *forts*, he ſhould by that very *truſt* lay a new obligation upon him of *fealty*, over and above that *common allegiance* which he oweth him as *a Subject.* Now if ſuch *a ſervant*, ſo entruſted by *the King* his Maſter, ſhould then take upon him, of his own head, without his Maſters privity, to contract with *a ſtranger*, perhaps *a Rebel* or *Enemy*, for the paſſing over the ſaid *houſe* or *fort* into his hands: Who would not condemn ſuch a perſon, for ſuch an act, of *ingratitude, injuſtice, and preſumption*, in the higheſt degree? Yet is our *injuſtice, ingratitude, and preſumption*, by ſo much more infinitely hainous than his, in *ſelling our ſelves* from God, our Lord and Maſter, into the hands of *Satan a Rebel*, and an *Enemy* to God and all goodneſs: By how much the diſparity is infinitely more betwixt the *eternal God*, and the greateſt of *the Sons of Men*, than betwixt *the higheſt Monarch* in the world, and *the loweſt of his Subjects.*

Rom. 14. 4.

7. So much for *the Act:* the other particulars belong to it as circumſtances thereof. To *a Sale* they ſay *three things* are required, *Res, Pretium*, and *Conſenſus:* a *Commodity* to be ſold, a *Price* to be paid, and *conſent* of Parties. Here they are all. And whereas I told you in the beginning, that in this *Sale* was repreſented to us Mans *inexcuſable baſeneſs and folly*; You ſhall now plainly ſee each Particle thereof made good, in the *three ſeveral Circumſtances.* In *the Commodity* our *Baſeneſs*; that we ſhould ſell away *our very ſelves*: in *the Price* our *folly*; that we ſhould do it for *a thing of nought:* in *the conſent* our *inexcuſableneſs* in both; that an act ſo *baſe* and *fooliſh* ſhould yet be our own voluntary *act and deed.* And firſt for *the Commodity*, (*You have ſold your ſelves.*)

8. *Lands Houſes, Cattel*, and other like poſſeſſions made for mans uſe, are the proper ſubject matter of *trade* and *commerce*; and ſo are fit to paſs from man to man by *Sales* and other *Contracts.* But that *Man*, a Creature of ſuch excellency, ſtamped with *the Image of God*, endowed with *a reaſonable Soul*, made capable

capable of *Grace* and *Glory*, ſhould *proſtare in foro*, become merchantable ware, and be chaffered in the Markets and fairs: I ſuppoſe had been a thing never heard of in the world to this hour; had not the overflowings of *Pride*, and *Cruelty*, and *Covetouſneſs*, waſhed out of the hearts of Men, the very impreſſions both of *Religion* and *Humanity*. It is well, and we are to bleſs God, and under God to thank our *Chriſtian Religion* and pious *Governours* for it; that in theſe times and parts of the world, we ſcarce know what it meaneth. But that it was generally practiſed all the world over in ſome former ages, and is at this day in uſe among *Turks*, and *Pagans*, to ſell men: ancient *Hiſtories*, and modern *Relations* will not ſuffer us to be ignorant. We have mention of ſuch *Sales* even in Scripture; where we read of ſome that *ſold* their own *brother*, as *Jacobs Sons* did *Joſeph*; and of one that ſold his own *Maſter*, as the Traitor *Judas* did *Chriſt*. Baſely and wretchedly both: *Envy* made them baſe; and *Covetouſneſs* him. Only in ſome caſes of *Neceſſity*, as for the preſervation of *Life*, or of liberty of *Conſcience* when other means fail, God permitted to his own people to *ſell themſelves*, or *Children* into perpetual bondage: and *Moſes* from him gave *Laws* and *Ordinances* touching that Matter, *Lev.*25.

Gen.37.28. Mat.26.15.

9. But between the *Sale* in the Text, and all thoſe other, there are *two* main *differences*: Both which do exceedingly aggravate our *baſeneſs*. The firſt, that no man could honeſtly *ſell another*, nor would any man willingly *ſell himſelf*, unleſs enforced thereunto by ſome urgent *neceſſity*. But what neceſſity, I pray you, that we ſhould *ſell our ſelves* out of Gods, and out of our own hands into the hands of *Sin* and *Satan*? Were we not well enough before? *Full* enough, and *ſafe* enough? Was our *Maſters ſervice* ſo hard that it might not be abiden? Might we not have lived? *Lived*? Yea, and that *happily*, and *freely*, and *plentifully*: and that *for ever* in his ſervice? What was it then? Even as it is with many fickle *ſervants* abroad in the world, that being in *a good ſervice*, cannot tell when they are well, but muſt be ever and anon *flitting*, though many times they change for the worſe: ſo it was only our *Pride and folly*, and a fond conceit we had of bettering our condition thereby, that made us not only without any apparent *neceſſity*, but even againſt all good reaſon and *duty*, thus baſely to deſert our firſt ſervice, and to *ſell our ſelves* for bondſlaves to *Sin* and *Satan*.

a Σώματα πολλὰ τρέφειν χ', &c. Antbol. 1.12.

10. The other *differenee* maketh the matter yet a great deal worſe on our ſide. For in *ſelling of ſlaves*, for ſo much as *bodily ſervice* was the thing chiefly looked after; therefore as the *body*, in reſpect of *ſtrength*, *health*, *age*, and other abilities, was deemed more or leſs fit for ſervice, *the price* was commonly proportioned thereafter. Hence by a cuſtomary ſpeech among the *Grecians*, (*a*) ſlaves were called σώματα, that is, *bodies*: and they that traded in that kind (b) σωματέμποροι, as you would ſay *merchants of bodies*. And ſo the word σωμάτων is rendred, *Rev.* 18. *Mancipia* or *ſlaves*. *Epiphanius* giveth us the reaſon of that uſe of the word, ἐπειδὴ ἡ διακονία ſaith he, *&c.* becauſe all the command that a man can exerciſe over his *ſlaves*, is terminated to the *body*, and cannot reach *the ſoul*. And *the ſoul* is the better part of man; and that by ſo many degrees better, that in compariſon thereof *the body* hath been ſcarce accounted a conſiderable part. Νὲς ἀνθρωπος, could the Greek Philoſopher ſay, and the Latine Orator, (c) *Mens cujuſque is eſt quiſque*. *The ſoul* is in effect the whole man; (d) *The body* but the ſhell of him: *the body* but the Casket, *the ſoul* the Jewel. It is obſervable, that whereas we read, *Mat.*16. (*what ſhall it profit a man, if he gain the whole world and loſe his own ſoul?*) inſtead thereof we have it, *Luk.*9. thus, (*if he gain the whole world and loſe himſelf?*) So that every mans *ſoul* is himſelf; and *the body* but (e) *an appurtenance* of him. Yet ſuch is *our baſeneſs*, that we have thus trucked away *our ſelves* with *the appurtenances*; that is, both our *ſouls* and our *bodies*. We deteſt *Witches* and *Conjurers* (and that worthily) as *wicked* and *baſe* People; becauſe we ſuppoſe them to have made either an expreſs,

b σῶμα τοκάσιμον. Chryſ. 1 Cor ſer.40. v. Rad. 2 Rer. Forner. quotid.26.& Caſaub. in Athen. 5.10. Rev.18.13. *Epiphan. in Ancorat.* Plato.

c *Cicer. in Somn.Scip.*

d—*corpus quaſi vas eſt, aut aliquod animi receptaculum.* Cic.1. Tuſcul. —ἐν σεσωμένῳ κάδῳ τὸ σῶμα πεικῆται. Chryſ. in Mat.ſer.34. Luke 9.25.

e—*videt enim —appendicem animi eſſe corpus.* Cicer.apud Nonnium in Appendix.

expreſs, or at leaſtwiſe an implicite *contract with the Devil*. Yet have our rebellions againſt God put us in the ſame predicament with them. *Verily Rebellion is as witchcraft*, 1 *Sam.* 15. Ours is ſo: ſince by it we have made *a Contract with the Devil*, and *ſold our ſelves* to him, ſouls and all. 1 Sam.15.23.

11. Yet are *baſe-minded* people moſt an end *covetous* enough: they will hardly part with any thing, but they will know for what. *Ecquid erit pretii? What will you give me?* Is a ready Queſtion in every mans mouth that offers to *ſell*. *Joſephs brethren*, though they were deſirous to be rid of him, yet would have *ſomewhat* for him: and *Judas* would not be a Traitor *for nought*. They got *twenty pieces of ſilver* for their *Brother*; and he *thirty* for his *Maſter*. And thoſe oppreſſors in *Amos* 2. that ſold the needy for a *pair of ſhooes*, would be content with a ſmall matter, ſo they might be on the taking hand. *Eſau* had a very ſorry recompenſe, a *morſel of meat*, and a meſs of *broth*, for his own *birthright*, and his fathers *bleſſing*: yet that was ſomething (*jus pro jure*) and *ſomething*, we ſay, *hath ſome ſavour*. But to let all go, and to get nothing for it, this is our ſingular *folly*: in the next Circumſtance, that of the Price (*Ye have ſold your ſelves for nought.*) Gen.37.28. Mat.26.15. Amos 2.6. Heb.12.16.

12. A heavy charge, may ſome ſay! but is there any *truth* in it? or is there indeed any *ſenſe* in it? Examine that *firſt*. It is well known there can be no *buying* and *ſelling* without the intervention of *a Price*: (a) *Pactio pretii* is by the Learned put into *the definition*, and therefore is conceived to be of *the eſſence* of this kind of *contract*. (b) Δὸς τι καὶ λάβε τι, is the old *formula* for buying and ſelling. So that if there be no *price paid*, or to be paid, nothing given or to be given in compenſation or exchange for what is received; it may be *a Contract* of ſome other *ſpecies*, but it can be no *Sale*. It ſeemeth then to be a meer *implicat*, a contradiction in *adjecto*, to ſay that a thing is *ſold*, and yet for *nothing*. a Nulla emptio ſine pretio eſſe poteſt. Juſtin. 3. inſtit. 24. b—ἐστ τινος τι; Δὸς, λάβε. Anth. 4 cap. 12. —ἄνια δίδου, καὶ λάμβανε. Suid.

13. But here we have a double help to ſalve it, in either of *the Terms one*. *Firſt*, for the term of *ſelling*: True it is, in ſtrict propriety of ſpeech *buying* and *ſelling* cannot be *without a price*. But *Divine* (eſpecially *Prophetical*) *expreſſions*, are not ever tied to ſuch ſtrictneſſes. We read therefore in the Scriptures, both of *buying* and *ſelling*, without a price; Of *buying* without a price, (*Come buy wine and milk without money, and without ſilver*, Iſa. 58.) And of *ſelling* without a price; (*Thou ſelleſt thy people for nought, and takeſt no money for them*, *Pſal.*44.) And likewiſe here in the Text. Nay more, that ſtrictneſs of propriety is not alwaies obſerved in other Authors. (a) *Vendendi verbum ad omnem alienationem pertinet*, ſaith a learned Civilian; The word *ſelling* may be extended to *every Contract*, the effect whereof is *an alienation*. And if ſo, then ſhould we have *given* away our ſelves *gratis* (as it is ſaid of ſome, *Eph.*4. that they have *given themſelves over* to laſciviouſneſs, παρέδωκαν is the word there:) yet might we be ſaid to have *ſold our ſelves* in this conſtruction; that is, to have made over our ſelves to *Satan* by an *abſolute alienation*: whereby whatſoever *right* and *intereſt* we had in our *ſelves* before (were it more or leſs, were it any or none) is now *conveyed* unto, and *ſetled* upon him. Iſa.58.1. Pſal.44.12. a Pratei. in lex. jurii. Eph.4.19.

14. Another help we have in the other Term, *for nought*. For (to ſay truth) we do receive a *price*, ſuch as it is. He is content to allow us *ſomething*; he knoweth we would not elſe bargain. Perhaps ſome little *profit*, or *pleaſure*, or *eaſe*, or *honour*, or *applauſe*, or *revenge*; ſome ſmall trifle or other: which being of very little worth or uſe, and ſo not to be taken for a *valuable conſideration*, may therefore be called *nought or nothing*: not ſimply or *abſolutely nothing*, but *comparatively* and *reſpectively nothing*. Even as in our common ſpeech, when a man would expreſs that he hath ſold a thing much *under worth*, the forms are ordinary: *I have even given it away*; *I have parted with it for a ſong*, *I have ſold it for nothing*. And this common uſage of the Phraſe, as it well preſerveth *the ſenſe*, ſo doth it alſo (that I may ſtop two gaps with one Buſh) juſtifie *the*

truth of this charge in my Text (*you have sold your selves for nought*) for between *meer nothing*, *and as good as nothing*, the difference is not great, in point of *discretion*.

15. Here then is *our folly* in this Sale, that on the one side we shamefully *underprised* what we were *to part with*, and on the other side extremely *overvalued* what we were *to receive* in exchange for it. Renowned is (b) *Glaucus* for his folly in *Homer*, for changing armour with *Diomedes* with such palpable disadvantage, that *Proverbs* came of it. And we laught at the sillines of the poor *Indians* when the *Portugals* came first among them, for parting with a massie lump of *Gold-ore* for a three-halfpeny knife. Yet is our folly far beyond theirs; they had *something*, yea, and in the same kind too; he *brass*, they *Iron* for *Gold*: that's yet one *Metal* for another, though there be great difference in the worth. But what sottishnes possessed us, thus to barter away *Cælum pro cæno*: Heaven for dung, Paradise for an apple, *our selves for nothing*?

a—adeo nihil est cuiq; se vilius. Senec. Epist. 42.

b χρυσεα χαλκεων, ἑκατομβοι ἐννεαβοιων. Hom Il. ζ.

16. But flesh and bloud is ready to justifie *its own Act*, (as ever they that are guiltiest of *folly*, are the shiest to own it) and thus will argue it. If we have *sold* our selves to *Satan*; yet the advantage seemeth to be on our side. We are sure we have got *something from him*, say it be but small, a vanity, *a toy*; yet such a toy as we are pleased withal. But he hath got a verier toy from us, a very *nothing*. For we have but *sold our selves*, and we are but *men*: and what is man, but *like a thing of nought*, Psal. 144. Lay *him in the balance with vanity* it self, he will prove *the verier vanity* of the two; that will overweigh him, *Psal. 62.* If any man should chance to think better of himself, and take himself *to be something*, there is one will tell him that he mistaketh the matter, and deceiveth himself, for he is *nothing*, *Gal. 6.* Nay, *less than nothing*, saith our Prophet, *Isa.* 40. By all which it should seem we have rather cheated *the Devil*, than he us; and have gotten the better end of him: and are so far from having parted with *something for nothing*, as we are charged; as that quite contrary we have rather gotten *something for nothing*. Or at leastwise, if we have but *vanity* for vanity; we a *thing of nought* from him, he a *thing of nought* from us, (*fumum accepit, fumum vendidit*) as it is in the Apophthegm; Or in an Epigram I have heard of *two Dunces* and their disputation (*Attulit ille nihil, retulit ille nihil*;) we are yet *upon even terms*, and that can deserve no great imputation of *folly*.

Psal. 144. 4. —62. 9.

Gal. 6. 3. Isa. 40. 17.

17. Indeed should we speak of our *bodies* only, these *mortal*, *corruptible*, *vile* bodies (as we find them termed by all those *Epithets*;) or look upon our whole nature, as it is now *embased by it*; or even taken at the best, and set in comparison *against God*; (in one of which *three respects* it must be understood, whereever the Scriptures speak of our *worthlesnes* or *nothingnes*:) there might then be some place for these *Allegations*. But take the *whole man* together, *soul* as well as *body*, yea, chiefly that; and state him as he was *before he was sold*, (as so we must do, if we will give a true judgment of *the fact*) and compare it but with *other creatures* (which is but reasonable;) and then all the allegations aforesaid are quite beside the purpose. *The Soul* is a most rich, indeed an inestimable commodity; *Pretiosa anima*, saith *Solomon*, Prov. 6. *the pretious Soul*. So he saith, but that speech is somewhat too general, he doth not tell us how *pretious*. Indeed he doth not; for in truth he could not: it is beyond his, or any mans skill, to give an exact praisement of it. There is somewhat bidden for it, *Mic. 6.* But such a contemptible *price*, that it is rejected with *scorn*; though it seem to sound loud, (*thousands of Rams, and ten thousands of Rivers of Oyl.*) He that alone knew the true worth of a *soul*, (both by his *natural knowledge*, being the eternal wisdom of God; and by his *experimental knowledge*, having *bought* so many, and paid a full *price* for them) our blessed Redeemer, the Lord *Jesus*, assureth us there is (a) no ἀντάλλαγμα. All the *universal world* affordeth not

Rom. 6. 12. 1 Cor. 15. 50. Phil. 3. 21.

Prov. 6. 27.

Mic. 6. 7. Mat. 16. 26.

a—Ψυχῆς ἀντάξιον. ᾧ γὰρ ἄξωθεν ποινὴς τὸ ἄφθ. Chrysost. ad Theodor. Lapsum, serm. 1. 6 edit. Sav. 58.

not *a valuable compenſation for it*, *Mat.* 16. We will reſt upon his word for this, as well as we may, and ſpare further proof.

18. And then the *inference* will be clear; that there never was in the world any ſuch *folly*, as *ſin* is; any ſuch *fools* as *ſinners* are. Ὅτως ἀνόητον ἡ πονηρία, as he ſaid: and *Solomon* putteth *the fool* upon *the ſinner*, I am not able to ſay how oft. That we ſhould thus *ſell* and truck away theſe *pretious Souls* of ours, the very (*a*) exhalations and arrachements (if I may ſo ſpeak) of *the breath of God*; not eſtimable with any other thing, than with *the pretious bloud of God*: and that not for *the whole world* (which had been to our incomparable diſadvantage) no nor yet for any *great portion* thereof, but for *a very ſmall pittance* of it, whereof we can have no *aſſurance* neither that we ſhall hold it an hour; and which, even whileſt we have it, and think to enjoy it, *periſheth in the uſing*, and deceiveth our expectations! Which of us, laying the Premiſſes to heart, can do leſs than beſhrew his own *grievous folly* for ſo doing; and beg pardon for it at the hands of God, as *David* did after he had numbred the people, (*I have ſinned greatly in that I have done, and now I beſeech thee, O Lord, take away mine iniquity, for I have done very fooliſhly.*)

a ἀπόπνευσμα τιμιώτατον, &c. Plato. —*divinæ particulam auræ.* Hor. 2. Serm. 2. —Θείας μετοχῆς. Naz. iamb. 18. Col. 2. 22. 1 Sam. 24. 10.

19. And the more cauſe have we moſt humbly to beg pardon for our *baſeneſs* and *folly* herein, by how much leſs we are any way able to *excuſe* either of both, it being our own *voluntary act and deed*. For ſo is the next particular, (*Ye have ſold your ſelves.*) Naturally, what is *blame worthy*; we had rather *put off* upon any body elſe, light where it will, than *take it home* to our ſelves. (a) *Tranſlatio criminis*, the ſhifting of a fault, is by *Rhetoricians* made a branch of their *Art*. We need not go to their Schools to learn it: *Nature* and our *mother-wit* will prompt us ſufficiently thereunto: we brought it *from the womb*, ſuck'd it from the breaſts of our *mother Eve*. This *baſe and fooliſh act* whereof we now ſpeak, how loth are we to own it? How do we ſtrive to lay the whole burden and blame of it upon others: or if we cannot hope to get our ſelves quite off, yet (as men uſe to do in common *paiments*, and *taxes*) we plead hard to have *bearers* and *partners*, that may go a ſhare with us, and eaſe us (if not *à toto*, yet) at leaſtwiſe *à tanto*, and in ſome part. But it will not be. Still *Perditio tua ex te*: it will fall all upon us at the laſt, when we have done what we can.

a V. Cic. 1 ad Herenn. Quintil 4. &c. Gen. 3. Oſea 13 9.

20. We have but one of theſe *three ways* to put it off; a fourth I cannot imagine; By making it either *Gods act*, who is the original owner; or *Adams act*, who was our Progenitor; or *Satans act*, who is the Purchaſer. If any of theſe will hold, we are well enough; Let us try them all. It ſhould ſeem *the firſt will*: for is there not Text for it? How *ſhould one of them chaſe a thouſand* (ſaith *Moſes*) *except their rock had ſold them*, Deut. 32. and God was their rock. So *David*, Pſal. 44. *Thou haſt ſold thy people for nought*: and ſundry times in the book of *Judges* we read how *God ſold Iſrael*, ſometimes into the hands of one enemy, and ſometimes of another. Very right. But none of all this is ſpoken of *the Sale* now in Queſtion: it is meant of another manner of *Sale*, which is conſequent to this, and preſuppoſeth it. God indeed *ſelleth* us over *to puniſhment*, (which is *the ſale* meant in thoſe places) but not till we have firſt *ſold our ſelves* over *to ſin*, which is *the ſale* in this place. We firſt moſt *unjuſtly* ſell away our *ſouls*, and then he moſt *juſtly* ſelleth away our *bodies*, and our *liberty*, and our *peace*, and our *credit*, and the reſt.

Deut. 32. 30. Pſal. 43. 12. Judg. 2. 14. &c.

21. Let us beware then whatſoever we do that we do not *charge God wrongfully*, by making him in the leaſt degree *the Author* of our ſins, or but ſo much as *a party*, or *an acceſſory* to our follies; either *directly*, or *indirectly*. Himſelf diſclaimeth it utterly, and caſteth it all upon us, *Iſa.* 50. 1. *Which of my Creditors is it to whom I have ſold you?* If it were my deed, deal punctually, tell we *when*, and *where*, and *to whom*; But if it were not, why do you lay it to my charge? *Behold for your iniquities have you ſold your ſelves.* It was meerly

your own doing: and if you suffer for it, blame *your selves*, and not me.

22. *Hâc non successit*: We must try another way, and see if we can leave it upon *Adam*. For did not *he sell us* many a fair year before we were *in rerum naturâ*? And if *the Father* sell away the inheritance from his *unborn child*, how can he do withal? And if he cannot help it, why should he be blamed for it? Must our *teeth be set on edge* with the Grapes our grand-father ate, and not we? It must be confest, the *first Sale* was his *Personal Act*, by which he passed away both himself and all his Posterity; and so were we *venditi antequam editi*, sold a long while before we were born. And that *Sale* is still of force against us, (I mean that of *Original sin* till it be annulled by *Baptism*) inasmuch as being virtually *in his loins*, when he made that *Contract*, we are presumed to have given our *virtual consent* thereunto. But there is another part of *the Sale* which lieth most against us, whereto our *own actual consent* hath passed in *confirmation*, and for the further ratification of our *fore-fathers act*: when for satisfaction of some ungodly *lust* or other, we condescended by committing sin in our *own persons*, to strengthen *Satans* title to us, whatever it was, as much as lay in us. Like the *unthrifty Heir* of some *unthrifty Father*, who when he cometh at age, for a little spending-money in hand, is ready to do any *further act* that shall be required of him, for the confirmation of *his Fathers act*, who had long before *sold away* the Lands from him. Whatever then we may impute of the *former*, I mean of *original guilt* to *Adam*: yet we must take *the later*, I mean *our actual transgressions*, wholly and solely to *our own selves*.

Gen. 3. 13. 2 Cor. 11. 3. 1 Tim. 2. 14. Exod 32. 22. 1 Sam. 15 21.

23. Nor can we, *thirdly*, lay the blame upon *Satan*, or his Instruments; which is our last and commonest refuge. *Serpens decepit* was *Eves* plea; and she pleaded but truth: for the Serpent had indeed *beguiled* her; St. *Paul* hath said it after her twice over. *Esau* after he had sold his birth-right *his own self*, yet accused *his brother* for supplanting him. *Aaron* for making the Calf, and *Saul* for sparing the Cattel; both contrary to God's express Command, yet both lay it upon *the people*. Others have done the like, and still do, and will do to the worlds end. But alas! these *Fig-leaves* are too thin to hide our *nakedness*: all these *excuses* are insufficient to discharge us from being *the authors* of our own *destruction*. Say *Satan* be a cunning *Cheater*, (as he is no less!) who should have look'd to that? Had not God endowed us with *understanding*, to discern his most subtil snares, and with *liberty of will* to decline them? Say he do *tempt* us perpetually; and by most slie insinuations seek to get within us, and to *steal* away our hearts; That is the utmost he can do: *a Tempter* he is: and that a shrewd one; ὁ πειράζων (he hath his name from it;) yet he is but *a Tempter*, he cannot enforce us to any thing, without *our consent*: and God hath given us *power*, and God hath given us *charge* too, *not to consent*. Say ungodly men (who are his Agents) cease not by plausible *perswasions*, *importunities*, and all *the engagements* they can pretend, to solicite and entice us to evil: Yet, if we resolve and hold, *not to consent*, (*a*) they cannot hurt us. *My son, if sinners entice thee, consent thou not*, Prov. 1. 10. Say they lay many a curst *example* before us, as *Jacob* did pilled rods in the sheep-troughs; or cast *stones of offence* in our way! Have we not a *rule* to walk by, by which we ought to guide our selves, and not by the *examples* of men? And whereto serve *our eyes* in our heads, but to look to *our feet*, that we may so order *our steps*, as not to *dash our foot against a stone*?

Mat. 4. 1.

a *Qui suo sine alieno impulsu, cadere potest, alieno absq; suo cadere non potest.* Bern. serm. 85.

Gen. 30 37. —8.

Jam. 1. 13.

24. Certainly no man can take harm but from himself. *Let no man, then when he is tempted*, and yieldeth, *say he is tempted of God: for God tempteth no man*, saith St. *James*; that is, doth not so much as endeavour to do it. Nay, I may add further, Let no man when he is *tempted*, say he is *tempted of Satan*. That is, let him not think to *excuse* himself by that: For even *Satan* (*b*) tempteth

(*b*) tempteth no man in that ſenſe and *cum effectu*. Though he *endeavour* it all he can; yet, it cannot *take effect*, unleſs we *will*. St. *James* therefore concludeth poſitively, that every mans *temptation*, if it take effect, is meerly from his *own luſt*. It is then *our own act and deed*, that we are Satan's Vaſſals; Diſclaim it we cannot: and whatſoever *miſery* or *miſchief* enſueth thereupon, we ought not to *impute* to any other than *our ſelves* alone. He could never have laid any *claim* to us, if we had not *conſented* to the bargain, and yielded *to ſell our ſelves*.

b *Infirmus boſtis eſt, qui non poteſt vincere niſi volentem.* Epiſt. Incerti ad Demetriad. cap. 25.—14.

25. Of *the Sale* hitherto, I come now to *the Redemption*, the more *Evangelical*, and comfortable part of *the Text*. And as in *the Sale* we have ſeen mans *inexcuſable baſeneſs* and *folly* in the ſeveral circumſtances: ſo we may now behold Gods admirable *power* and *grace* in this *Redemption*. His *Power*, that he doth it ſo *effectually*, The thing ſhall be done, (*Ye ſhall be redeemed.*) His *Grace*, that he doth it ſo *freely*, without any money of ours. (*Ye ſhall be redeemed without money.*)

26. Firſt, the work to be *effectually* done, It is here ſpoken in the future (*Ye ſhall be Redeemed*;) not only, nor perhaps ſo much, becauſe it was a *Prophecy* of a thing then to come, which now ſince *Chriſts coming* in the fleſh is *actually* accompliſhed: but alſo, and eſpecially, to give us to underſtand, that when God is pleaſed to *Redeem* us, all *the Powers* on Earth, and in Hell, cannot, ſhall not, *hinder* it. By the Levitical Law, if a man had *ſold himſelf* for a bondſlave, his *Brother*, or ſome other near Friend might *redeem him*: or if ever God ſhould make him able, he might *redeem himſelf*. If this had been all our hope, we might have waited till our eyes had ſunk in their holes, and yet the work never the nearer to be done: for never would man have been found able, either *to redeem* his own ſoul, or *to make agreement* for his brothers. It would *coſt more to redeem their ſouls*, than any man had to lay down: *ſo that* of neceſſity *he muſt let that alone for ever*. But when the Son of God himſelf ſetteth in, and is content to be made of God to us *Redemption*: the pleaſure of the Lord *ſhall proſper in his hand*, and the work ſhall go on wondrous happily and ſucceſsfully.

Lev. 25. 26. Pſal. 49. 8. 1 Cor. 1. 30. Iſa. 53. 10.

27. His *Power*, *his Love*, and *his Right* do all aſſure thereof. Firſt, his *Power*. Our *Redeemer is ſtrong and mighty*, even the Lord of Hoſts. And he had need be ſo: for he that hath us in poſſeſſion is ſtrong and mighty; *Vir fortis armatus* in the Parable, *Luke* 11. He buckleth his Armour about him, and ſtandeth upon his guard with a reſolution to maintain what he hath *purchaſed*, and to hold *poſſeſſion* if he can. But then when *a ſtronger* than he cometh upon him, and overcometh him, breaketh into his houſe, bindeth him, and having *bruiſed his head* taketh away from him *his armour* wherein he truſted (the *Law*, *Sin*, *Death*, *and Hell*:) there is no remedy but he *muſt yield* perforce what he cannot *hold*, and ſuffer his houſe to be ranſacked, and his goods and poſſeſſions to be carried away. *Greater is he that is in you* (ſaith St. *John*) that is, Chriſt: *than he that is in the world*; that is, the Devil. Chriſt came into the world on purpoſe to *deſtroy the works of the Devil*: and he did atchieve what he came for; he hath *deſtroyed* them. And amongſt his other works he hath deſtroyed *this purchaſe* alſo; wrung *the evidences* out of his hand, even *the hand-writing that was againſt us*; and having blotted, defaced, and cancell'd it, *took it out of the way*, *nailing it to his Croſs*.

Jer. 50. 34. Luke 11. 21. —22. Gen. 3. 15. 1 Joh. 4. 4. 1 Joh. 3. 8. Col. 2. 14.

28. Such was his *Power*: his *Love ſecondly* not leſs; which made him as *willing* as he was *able*, to undertake this work of our redemption. *In his love and in his pity he redeemed them*, Iſa. 63. 9. There is ſuch a *height*, and *depth*, and *length*, and *bredth* in that Love; ſuch a βάθος in every dimenſion of it, as none but an infinite underſtanding can fathom. *Sic Deus dilexit*: *So God loved the world*; But how much that *ſo* containeth, no tongue or wit of man can reach:

Eph. 3. 18. Joh 3. 16.

reach. Nothing expresseth it better to the life, then the work it self doth. That the *Word* should be made *Flesh*; that the *holy One of God* should be made *sin*; that *God blessed for ever* should be made *a curse*; that *the Lord of life and glory* should suffer *an inglorious death*, and pour out his own most *pretious bloud*, to ransom such *worthless*, *thankless*, *graceless* Traitors, as we were, that had so desperately made *our selves away*; and that into the hands of his deadliest *enemy*, and that upon such *poor* and unworthy *conditions*! *O altitudo!* Love incomprehensible: It swalloweth up the sense and understanding of *Men* and *Angels*; fitter to be admired and adored with silence, than blemished with any our weak expressions.

Joh. 1.14. 2 Cor. 5 21. Gal. 3. 13.

29. I leave it therefore, and go on to the next, his *Right*. When *de facto* we *sold our selves* to Satan, we had *de jure*, no power, or *right* at all so to do, being we were *not our own*: and so in truth *the title* is naught, and *the sale* void: Yet it is (4) good *against us* however: we may not plead *the invalidity* of it: for so much as in reason no man ought to make advantage of *his own act*. Our act then *barreth us*: But yet it cannot *bar the right owner* from challenging *his own* whereseoever he *finds* it. And therefore we may be well assured God will not suffer *the Devil*, who is but *malæ fidei possessor*, an intruder and a cheater, quietly to enjoy what is *Gods*, and not *his*: but he will eject him (we have that word, *Joh.* 12. 21. *Ejicietur, now is the Prince of this world cast out*) and recover out of his *possession* that which he hath *no right* at all to hold.

a *Diaboli in hominem jus, etsi non justè acquisitum, justè tamen permissum.* Bern. Epist. 190.

30. Sundry *inferences* we might raise hence, if we had time, I may not insist: yet I cannot but touch at *three duties* which we owe to God for this *Redemption*; because they answer so fitly, to these *three* last mentioned *assurances*. We owe him *Affiance*, in respect of his *Power*; in requital of his *Love*, *Thankfulness*; and in regard of his *Right*, *Service*. First, the consideration of his *Power*, in our *Redemption*, may put a great deal of *comfort and confidence* into us: that, having now *redeemed us*, if we do but cleave fast to him, and revolt not again, he will *protect us* from Sin and Satan, and all other enemies and pretenders whatsoever. *O Israel fear not, for I have redeemed thee*, Isa. 43. If then *the Devil* shall seek by any of his wiles or suggestions at any time to get us over to him again, (as he is an unwearied *sollicitor*, and will not lose his claim by *discontinuance*.) Let us then look to that *Cornu salutis*, *that horn of salvation*, that God hath raised up for us in Christ our Redeemer (and flie thither for succour as *to the horns of the Altar*, (saying with *David*, Psalm 119. *I am thine, oh save me:*) and we shall be safe. In all inward *temptations*, in all outward *distresses*, at the hour of *death*, and in the day of *judgment*, we may with great security commit the keeping of our souls to him, both as a *faithful Creator*, and as a *powerful Redeemer*: saying once more with *David*, (*Into thy hands I commend my spirit, for thou hast redeemed me, O Lord thou God of truth,*) Psal. 31. 6.

Isa. 43. 1. Luke 1. 69. Psal. 119. 94.

31. *Secondly*, The consideration of *his love* in our *Redemption* should quicken us to a *thankful* acknowledgment of his great and undeserved *goodness* towards us. *Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy*, Psal. 107. Let all *men*, let all *creatures* do it: but let them especially, If the *blessings* of corn, and wine, and oyl, of health, and peace, and plenty, of *deliverance* from sicknesses, pestilences, famines, and other calamities; can so affect us, as to provoke at least some overly and superficial forms of *thanksgiving* from us: how *carnal* are our minds, and our thoughts *earthly*, if the contemplation of the depth of (a) *the riches of Gods mercy*, poured out upon us in this great work of *our Redemption*, do not even ravish our hearts with an ardent desire to pour them out unto him again in *Hymns*, and *Psalms*, and Songs of *thanksgiving* with *a Benedictus* in our mouths, (*Blessed be the Lord God of* Israel, *for he hath visited and redeemed his people.*)

Psal. 107. 2.

a—*justè homo addictus, sed misericorditèr liberatus*, Bernard. Epist. 190. Luke 1. 68.

32. *Thirdly*,

32. *Thirdly*, The conſideration of his *Right* ſhould bind us to do him *ſervice*. We were *his before*, for he *made us*; and we ought him *ſervice* for that. But now we are *his* more than before, and by *a new title*; for he hath *bought us*, and paid for us: and we owe him *more ſervice* for that. The Apoſtle therefore urgeth it as a matter of great equity: *you are not your own*, but *his*; therefore you are not to *ſatisfie* your ſelves by doing *your own luſts*, but to *glorifie him* by doing *his will*. When *Chriſt redeemed* us by his bloud, his purpoſe was to *redeem us unto God*, (Rev. 5.9.) and not to our ſelves: and to *redeem us from our vain converſation*, (1 Pet. 1.18.) and not to it. And he therefore *delivered us* out of the hands of our enemies, that we might the more freely, and ſecurely, and *without fear ſerve him in holineſs and righteouſneſs all the days of our lives*, *Luke* 1. which being both our *bounden duty*, and the thing withal ſo very *reaſonable*; we have the more to anſwer for, if we do not make a conſcience of it to perform it accordingly. He hath done *his part* (and that which he was no way bound unto) *in redeeming us*; and he hath done it to purpoſe, done it *effectually*: Let it be our care to do *our part* (for which their lie ſo many *obligations* upon us) *in ſerving him*; and let us alſo do it to purpoſe, do it *really*, and and *throughly*, and *conſtantly*.

Pſal. 100. 3.

1 Cor. 6. 19, 20.

Luke 1. 74.

33. Thus is our *Redemption* done *effectually*: it is alſo done *freely*; which is the only point now remaining. *Not for price, nor reward*, Iſa. 45. 13. but freely and *without money* here in the Text. Nor need we here fear another contradiction. For the meaning is not, that there was *no price* paid at all; but that there was none paid *by us*: we *laid out nothing* towards this great *Purchaſe*, there went none of our money to it. But otherwiſe, that there was *a price* paid, the Scriptures are clear: *You are bought with a price*, ſaith St. *Paul*, 1 Cor. 6. and he ſaith it over again, *Chap.* 7. He that paid it calleth it λύτρον, *a ranſom*, that is as much as to ſay *a price of Redemption*: and his Apoſtle ſomewhat more; ἀντίλυτρον, which implieth a juſt and *ſatisfactory price*, full as much as the thing can be worth. Yet not paid to *Satan*, in whoſe poſſeſſion we were; for we have found already, that he was but *an Uſurper*, and his title naught. He had but bought *of us*; and we by *our ſale* could convey unto him no more *right* than we had our ſelves: which was juſt none at all. Our *Redeemer* therefore would not enter into any *capitulation* with him, or offer to him any Terms of *compoſition*: But thought good rather in purſuance of *his own right* to uſe *his power*. And ſo he vindicated us from him by main ſtrength: *With his own right hand, and with his holy arm he got himſelf the victory*, and us liberty, without any *price* or *ranſom* paid him.

1 Cor. 6. 20. —7. 23. Mat. 20. 28. 1 Tim. 2. 6.

Pſal. 98. 1.

34. But then unto Almighty God *his Father*, and *our Lord*, under whoſe *heavy Curſe* we lay, and whoſe *juſt vengeance* would not be appeaſed towards us for our grievous preſumption without a condign *ſatisfaction*: to him, I ſay, there was *a price* paid by *our Redeemer*, and that the greateſt that ever was paid for any purchaſe ſince the world began. *Not ſilver and gold*, ſaith St. *Peter*, which being *corruptible things* are not valuable againſt our immortal and incorruptible ſouls; But even *himſelf*, in whom are *abſconditi theſauri*, amaſſed and hidden *all the treaſures of the wiſdom* of God, and even the whole *riches* of his grace; treaſure enough to *redeem a whole world of* ſinners. Take it *collectively*, or *diſtributively*; *ſingula generum*, or *genera ſingulorum*; this way, or that way, or which way you will; in Chriſt there is *copioſa redemptio*, redemption plenty, and enough for all if they will but accept it. Take all mankind ſingly one by one; *He gave himſelf for me*, ſaith St. *Paul* in one place. Take them all together in the lump; *He gave himſelf a ranſom for all*; in another.

1 Pet. 1. 18. Col. 2. 3. Pſal. 130. 7. Gal. 2. 20. 1 Tim. 2. 6.

35. Now for a man to *give himſelf*, what is it elſe, but to give *his ſoul*, (for that is *himſelf*, as we heard before) and *his life*, for *vita in animâ*, the life is in the ſoul: and theſe he gave. He gave up *his ſoul* (*when thou ſhalt make his*

his ſoul an offering for ſin, Iſa. 53. 10.) and he laid down *his life* (*the Son of man*
Mat. 10. 28. *came to give his life a ranſom for many*, Mat. 10.) More than this *in love* he could
Joh. 15. 13. not give; for what greater love, *than to lay down ones life*? And leſs than this *in*
Rom. 6. 23. *juſtice* he might not give: for *Death* by the Law being *the wages of ſin*, there could be no *Redemption from death* ſo as to *ſatisfie the Law*, without *the death of the Redeemer*.

36. Yea, and it muſt be a *bloudy death* too: for *anima in ſanguine*, the life is
Heb. 9. 22. in the bloud, and *without ſhedding of bloud there can be no remiſſion*, no redemption. All thoſe *bloudy ſacrifices* of Bulls and Goats, and Lambs in the Old Teſtament: all thoſe frequent *ſprinklings of bloud*, upon the door poſts, upon *the book*, upon *the people*, upon *the tabernacle*, and upon all the *veſſels* of miniſtry; and all thoſe *legal purifications* in which bloud was uſed (as *almoſt all things are*
Heb. 9. 22. — 12. 24. *by the Law purged with bloud*, Heb. 9.) they were all but ſo many *types* and *ſhadows*, prefiguring this *bloud of ſprinkling*; which *ſpeaketh* ſo many good things for us, *pacifieth* the fierce anger of God towards us, *purgeth* us from all ſins, and
Col. 1. 20. *redeemeth* us from hell and damnation. I mean the meritorious *bloud of the Croſs*, the moſt precious bloud of Chriſt, *as of a Lamb without blemiſh*, 1 Pet. 1. 18.

37. But can there be worth enough, may ſome ſay, in the *bloud of a Lamb*, of one ſingle Lamb, to be a *valuable compenſation* for the ſins of the whole world? *Firſt*, this was *agnus ſingularis*, a Lamb of ſpecial note; not ſuch another in the whole
Iſa. 53. 6. flock. *All we like ſheep have gone aſtray*: but ſo did this *Lamb* never. All of us
1 Pet. 1. 19. like the encreaſe of *Labans flock*, ſpeckled or ring-ſtreaked, but this Lamb ἄμωμος, if *Momus* himſelf were ſet to ſearch, he could not ye find the leaſt *ſpot or blemiſh*. A cunninger ſearcher than he hath pried narrowly into every corner of his life; who if there had been any thing amiſs, would have been ſure to have
Joh. 14. 30. ſpied it and proclaimed it, but could find nothing. *The Prince of this world cometh and hath nothing in me*. That is ſomething; his *Innocency*. But if that be not enough, (for *the Angels* are alſo *innocent*) behold then more. He is *ſecondly*,
Joh. 1. 29. *Agnus Dei, the Lamb of God*; that is, the Lamb which God hath appointed and ſet apart for this ſervice by ſpecial deſignation: ſo as either this party muſt do
Acts 4. 12. it, or none. There *is no other name given under heaven*, no nor *in heaven* neither,
Joh. 6. 27. nor *above*, by which we can be redeemed. *Him*, and him alone, *hath God the Father ſealed*: and by vertue of that *Seal* authorized and enabled to undertake this great work. Or if you have not yet enough, (for it may be ſaid, what if it had been the pleaſure of God to have *ſealed* one of *the Angels*?) Behold then *thirdly*, that which is beyond all exception, and leaveth no place for cavil or ſcruple: He is *Agnus Deus*. The Lamb is God, the Son of God, *very God of very God*: and ſo *the bloud of this Lamb* is the very *bloud of God*, *Act.* 20. And it
Acts 20. 28. is *this dignity of his Nature* eſpecially (and not *his innocency* only, no nor yet his *deputation* too, without this) that ſetteth ſuch a huge value upon his *bloud*, that it is an *infinite price*, of *infinite merit*, able to ſatisfie an *infinite juſtice*, and to appeaſe an *infinite wrath*.

38. You will now confeſs I doubt not, that this *Redemption* was not *gratis*, came not for nothing, in reſpect *of him*: it coſt him full dear, even his deareſt lives-bloud. But then in reſpect of us, it was a moſt free and *gracious Redemption*. It was *no charge* at all *to us*; we diſburs'd not a mite, not a doyt towards it: Which is the very true reaſon why it is ſaid in the Text, *Ye ſhall be redeemed without money*. This work then is meerly an act *of grace*, not a fruit *of merit*: grace, *abundant grace* on his part; no merit, nor *the leaſt merit* at all on ours. And well it is for us, that we have to do with ſo *gracious* a God. Go to *an Officer*, and who can promiſe to himſelf any ordinary *favour* from him without *a fee*? Go into *the ſhops*, and what can ye take up without either *money*, *credit*, or *ſecurity* for it? *Si nihil attuleris*: bring nothing, and have nothing. Only when we have to do with God, *Poverty* is no impediment, but rather *an advantage*

to

to us. πλοχὸς ἐυαγγελίζονται. This *Goſpel* belongeth to none, but *the poor* only. The tidings of *a Redeemer*, moſt bleſſed and welcome news to thoſe that are ſenſible of their own *poverty*, and take it as of *Grace*. But whoſo thinketh *his own peny good ſilver*, and will be putting in and bidding for it; will ſtand upon his terms as *David* did with *Araunah*, and will *pay* for it, or he will not have it. Let that man beware leſt *his money and he periſh together*, and leſt he get *neither part nor fellowſhip* in this buſineſs. Mat.11.5. 2 Sam.24.24. Acts 8.20,21.

39. Yet this I muſt tell you withal, there is ſomething to be done on our part, for *the applying* of this *gracious redemption* wrought by Chriſt to our own ſouls, for their preſent *comfort* and future *ſalvation*. We muſt *repent* from dead works, *believe* the Goſpel, and endeavour to *live godly, righteouſly, and ſoberly in this preſent world*. *The grace* of God is proclaimed, and (as it were) *expoſed to ſale* in the preaching of the Goſpel: there is *an offer* made us of it there, and we are earneſtly invited to buy it, (*Ho every one that thirſteth, come to the waters and buy.*) But he that cometh to buy, muſt bring his *manuprecium* with him, or he were as good keep away. He that cometh to this market without *a price in his hand* (and the price is *faith, repentance*, and *godlineſs*) it is a ſign *he hath no heart*, and he is no better than *a fool*, ſaith *Solomon*, Prov.17. But ſtill we muſt remember, that this is but *conditio, non cauſa*: *a condition* which he requireth to be performed *on our part*, not any juſt *cauſe* of the performance *on his part*. And he requireth it rather as *a teſtimony* of our willingneſs to embrace ſo fair *an offer*, than as a *valuable conſideration* in any proportion at all to the worth of *the thing* offered. What we bring, if it be tendred *kindly*, and as it ought, in *ſincerity* and *humility*, he kindly accepteth of it. But if we bring it either in *Pride*; or would have it taken for better than we know it is, which is our *Hypocriſie*: we quite mar our own *market*, and ſhall be *ſent away empty*. Tit.2.12. Iſa.55.1. Prov.17.16. Luke 1.53.

40. The ſum of all is this, and I have done. Let us take *the whole ſhame* of our inexcuſable *baſeneſs* and *folly* in this *Sale* to our ſelves; and let us give to God *the whole glory* of his admirable *power* and *grace* in our *Redemption*. *Non tibi, Domine, non tibi*; not unto thee, O Lord, not unto thee, but unto us be all *the ſhame*, that had thus wretchedly *ſold our ſelves for nought*: *Non nobis, Domine, non nobis*; not unto us, O Lord, not unto us, but unto thy Name be all *the glory*, that thou haſt thus graciouſly *redeemed us without money*, Amen. So be it.

AD

AULAM.

Sermon VIII.

THEOBALDS, July 1638.

Rom. 15. 5.

Now the God of Patience and Conſolation grant you to be like minded one towards another, according to Chriſt Jeſus.

1. SAint *Paul* had much laboured in the whole former Chapter, and in the beginning of this, to make up that *breach*, which (by the mutual *judgings* of *the weak*, and *deſpiſings* of *the ſtrong*) had been long kept *open* in the then Church of *Chriſt* at *Rome*: and was likely, if not timely prevented, to grow wider and wider, to the great *diſhonour* of God, *diſ-ſervice* of his Church, and *diſcomfort* of every good man. He had plied them with variety of *Arguments* and *Perſwaſions*; ſpent a great deal of holy *Logick* and *Rhetorick* upon them: and now to ſet all that home, and to *drive the nail* (as it were) *to the head*, that ſo he might at length *manum de tabula*, he concludeth his diſcourſe about that argument, with this *votive Prayer* or Benediction, [*Now the God of Patience and Conſolation grant you to be like minded one towards another according to Chriſt Jeſus: That ye may with one mind, and with one mouth glorifie God even the Father of our Lord Jeſus Chriſt.*

2. Wherein we may obſerve firſt, *the formality* of the Prayer, in thoſe firſt words [*Now the God of Patience and Conſolation grant you:*] And then *the matter* or ſubſtance of it, in the reſt. Wherein we have expreſſed, with their ſeveral *amplifications*; firſt *the Thing* deſired (*their unity*) in the remainder of the fifth verſe: ſecondly, *the End*, for which it is deſired [*Gods glory*] in the ſixth verſe. But *that* I ſhall not have time at this preſent to enter upon. Confining our ſelves therefore to *the fifth verſe* only, and therein, beginning with *the formality of the Prayer*, obſerve firſt, *the connexion* of this period with the precedent diſcourſe, in the Particle Δὲ, *Now*, or *But*, [ὁ Δὲ Θεὸς, *Now the God*, &c. Secondly, *the Party*, (whoſe help is implored, and from whom the bleſſing

must come; even God (Θεὸς δῶη, *God grant.*) Thirdly, *the special Attributes*, whereby that party is here described: [Θεὸς ὁ ὑπομονῆς &c. *The God of Patience and Consolation.*

3. Of the Connexion first. Ὁ δὲ Θεὸς, *Now God grant.* In effect, as if he had said, I have *endeavoured* what in me lay to bring you to be of *one mind* and of *one heart.* I have *planted* unity among you by my *Doctrine*, and *watered* it with my *Exhortations*: using the best *reasons* and *perswasions* I could devise for that end. What now remaineth, but that I second my *labours* with my *prayers*? And commend what I have *planted* and *watered* to his blessing, who alone is able to *give the increase*? I have shewn you what you are to do: ὁ δὲ Θεὸς, *Now the God of Patience and Consolation grant it* may be done.

4. The Apostle saw it needful he should *pray for* the people of God, as well as *instruct* them: and therefore he sealeth up the word of *Exhortation* with a word of *Benediction.* He had *spoken, written, expostulated, disputed, reproved, besought*, and whatever else was to be done in the way of *Teaching*: but he knew there was yet something more to be done, to make the work compleat; lest else he should have run in vain, *either laboured in vain.* That therefore he might not give out *in extremo actu*; nor having brought his *building* to some perfection, then to let it stand at a stay, and so decay and drop down, for want of laying on *the roof*: he turneth himself from *them* to *God*, is instant with *him* another while, as hitherto he had been with *them*; in hope that some good effect might follow. A course not unusual with him (*velut emblemate vermiculato*) to *embellish* his Epistles upon fit occasions with *supplications, prayers, intercessions, and givings of thanks*: breaking off the course of his speech, and that now and then somewhat *abruptly* (witness 2 *Cor.* 9. 10. and some other places) to lace in *a Prayer, a Blessing, a Thanksgiving.*

Lucius apud Cic. 3. de orat.

5. Preachers by his example, to *Pray* for the people, as well as to *instruct* them: So should their labours bring more *comfort* to themselves, more *profit* to their hearers. *The Kingdom of God must suffer violence*, and our people will not ordinarily be brought unto it without some *force*: But let me tell you, it is not so much the violence of *the Pulpit*, that doth the deed, (it were many times better, if there appeared less *violence* there) as the violence of *the Closet.* Nor they only; but all *Governours* and *Superiours* in every other *kind*: indeed generally *all Christians* whatsoever (in their *proportion*) to make use of this *Example.* Think none of you, you have sufficiently *discharged your parts* towards those that are under your *charge*; if you have *instructed* them in what they are to do, *admonished* them to do thereafter, *reproved*, or *corrected* them when they have done amiss, *encouraged* or *rewarded* them when they have done well: so long as your faithful and fervent *prayers* for them have been wanting. In vain shall you *wrestle* with their stubbornnesses, and other corruptions, though you put to all your strength, and *wrestle with great wrestlings* (as *Rachel* said upon the birth of *Nephtali*) so long as you do but *wrestle* with them only: for so long you wrestle but with *flesh and bloud*; and alas, what great matters can thereof be done? Then, or not at all, shall you *wrestle* to purpose, when you enter the lists with *the father of spirits* himself, as *Jacob* did: *wrestling* with him by your *Importunate prayers*, and not giving him over, till you have *wrung a blessing* from him, either for your selves, or them, or both. For when you have done what you can, *the blessing* must come from him, or it will never come. Θεὸς δῶη. Which is the *next point.*

Mat. 11. 12.

Gen. 30. 8.

Heb 12. 9.

6. *God grant.*] As for himself, the Apostle well knew, by all those convincing *Reasons*, and winning *Insinuations* he had used, he could but work upon *the outward sense*, and by the sense represent fit motives to their *understandings*: it was God only, that could bow and frame *the heart* to Peace and Unity. You may *wish* peace, and do your good wills to *perswade* unto peace; and you ought

to

to do it: but unleſs God ſet in with you, it will not take effect. *Non perſuadebis, etiamſi perſuaſeris. God ſhall perſwade Japhet to dwell in the tents of Sem,* Gen. 9. *Noahs perſwaſions* will not do it, nor *Sems*; though they ſhould ſpeak with the tongues of men and Angels: but let *God perſwade Japhet*, and *Japhet* will be perſwaded. He is not only *a lover of Concord*, (for ſuch, by his grace are we alſo;) but *the author of peace* likewiſe. A thing ſo *proper*, and peculiar to him alone, that he ſundry times taketh his *ſtile* and denomination from it: *The God of Peace. The very God of Peace*, &c. Gen. 9. 27. Rom. 15. 33. 1 Theſ. 5. 23. 2 Theſ. 3. 16.

7. For alas! without him, what can be expected from us? whoſe diſpoſitions, by reaſon of that *pride* that aboundeth in us, are naturally turbulent and ſelf-willed. *The heart of man* is a ſowre piece of clay: wondrous *ſtubborn* and *churliſh*, and not to be kindly wrought upon, but by an *Almighty power*. What man is able to take down his *own pride* ſufficiently? (Many a good man hath more ado with this one *viper*, than with all his other *corruptions* beſides.) But how much leſs then is any man able to beat down and ſubdue *the pride* of another mans ſpirit? Only God *with the ſtrength of his arm* is able to throw down every *exalting thought*; and to lay the *higheſt* mountains level with the *lower* flats. He can infuſe *a ſpirit* into us, to eat out by degrees that cankered *proud fleſh*, that breedeth us all theſe vexations. He can make us ſo vile in our own eyes: that, whereas we are naturally prone to eſteem better of *our ſelves* than of *all other men*, we ſhall *through lowlineſs of mind eſteem every other man better than our ſelves*. *Non ſicut alii,* Luke 18. 11. Phil. 2. 3.

8. But in the mean time never marvel to ſee ſo many *ſcandals* and *diviſions* every where in the world; (diſtractions and wranglings in *the Church*, factions and convulſions in *Common-wealths*, ſidings and cenſurings in your *Towns*, jarrings and partakings even in your private *families*:) ſo long as there is *pride* and *ſelf-love* in every mans *own boſome*, or indeed any other *luſt* unſubdued. For all theſe *wars and fightings* without, what other are they than *the ſcum of the pot* that boils within? *The ebullitions* of thoſe *luſts* that *war in our members*? And the dictates of corrupt nature? St. *Paul* ſaith, *There muſt be hereſies*: even as we uſe to ſay, *That that will be muſt be*. His meaning is, *there will be hereſies*: there is no help for it; *the wit* of man cannot hinder it. Nay it were well, if *the wit* of man did not ſometimes further it, *Ingenioſi malo publico*, is none of the beſt commendations: yet ſuch as it is, there are too many, that deſerve it but too well: That imploy their *wit, learning, eloquence, power*, and *parts*, (by the right uſe whereof they might do God and his Church excellent ſervice) to raiſe *ſtrifes*, foment *quarrels*, and blow the coal of *contention* to make it blaze afreſh, when it lay in the aſhes, well nigh out. Our comfort is, the time will come (but look not for it whileſt this world laſteth;) when *the Son of man will cauſe to be gathered out of his Kingdom* πάντα τὰ σκάνδαλα all things that miniſter occaſion of ſtumbling or contention. But in the mean time *Sinite creſcere* muſt have place. We muſt be content to want that *peace*, which we *deſire*, but cannot have without God; till he be pleaſed to *grant* it: and *poſſeſs our ſelves in patience*, if ſtill ſomething or other be amiſs, whereof we can ſee as yet no great likelihood that it will be better. 1 Cor. 11. 19. Mat. 13. 41. —30. Luke 21. 19.

9. By which *Patience* yet I mean nothing leſs, than either in private men *a ſtoical* ἀναισθησία, a dull *flegmatick ſtupidity*, that is not ſenſible of the want of ſo great a bleſſing; or much leſs in publick perſons or governours a retchleſs *ſlothful connivence*, whereby to ſuffer men to run wild into all kind of irregularity without reſtraint. But ſuch a well tempered *Chriſtian Patience*, as neither murmureth at *the want*, nor deſpaireth of *a ſupply*; but out of the ſenſe of *want*, is diligent to ſeek *ſupply*. Praying with the Church, *Da Domine, Give peace in our time O Lord*: and endeavouring (εἰ δυνατὸν, τὸ ἐξ ὑμῶν) ſo far as is *poſſible*, and to the uttermoſt of our power, to *have peace* with, and to *make peace* among all men. Rom. 12. 18.

For

For Almighty God uſeth not to caſt away his choiceſt *bleſſings* upon thoſe men, that think them not well worthy their beſt both *Prayers* and *Pains*. He alone can frame mens hearts to *unity* and *peace*: but we are vain and unreaſonable, if we expect he ſhould do it for our ſakes; ſo long as we continue, either *ſilent* without ſeeking to him for it by our *Prayers*, or *ſluggiſh* without employing our beſt *endeavours* about it to our powers.

10. But why is this God (to whom we are thus to make our addreſſes, that he would be pleaſed to *grant us this like-mindedneſs*, and to *give* unto us and to *all his people the bleſſing of peace*) here ſtiled *the God of Patience and Conſolation*? The enquiries are many. Why firſt, *the God of Patience*? And ſecondly, why *the God of Conſolation*? Taking the two *Attributes* apart, either by it ſelf. Then taking them both together: First, for *the choice*; why theſe two rather than any other? Secondly, for *the Conjunction*; why theſe two together? Thirdly, for *the order*; why *Patience* firſt, and before *Conſolation*. Five in all: ſomewhat of each.

11. The former Title is, *the God of Patience*. Which may be underſtood, either *Formaliter*, or *Cauſaliter*: either *ſubjectively*, or *effectively*, as they uſe to diſtinguiſh. Or if theſe *School-terms* be too obſcure; then in *plain terms* thus: either of *Gods* patience, or *Ours*. That is to ſay; either of that *patience* which God *uſeth towards us*, or of that *patience* which God by his grace and holy Spirit *worketh in us*. Of *Gods patience* and long-ſuffering to us-ward, beſides pregnant teſtimony of *Scripture*, we have daily and plentiful *experience*. How ſlowly he proceedeth to *vengeance*, being ſo unworthily *provoked*: how he beareth with our *infirmities*, (Infirmities? Yea, and *Negligences* too; yea, and yet higher, our very *Preſumptions* and *Rebellions*:) how he *ſpreadeth out his hand all the day long*, waiting day after day, year after year, for our converſion and amendment, that he may have mercy upon us. And even thus underſtood (*Subjective*) the Text would bear a fair conſtruction, and not altogether impertinent to *the Apoſtles ſcope*. It might at leaſt intimate to us this, that finding *ſo much patience* from him, it would well become us alſo to ſhew *ſome patience* to our brethren. But yet I conceive it more proper here, to underſtand it *effective*: of that *Patience*, which is indeed *from God*, as the *Cauſe*; but yet *in us*, *as the Subject*. Even as a little after (*verſe* 13.) he is called *the God of Hope*: becauſe it is he that *maketh us to abound in Hope*, as the reaſon is there expreſſed. And as here in the Text he is ſtiled *the God of Conſolation*; for no other reaſon, but that it is he that putteth *comfort* and chearfulneſs into our hearts.

Iſa.65.2.

12. It giveth us clearly to ſee what we are *of our ſelves*, and without God: nothing but heat and *impatience*; ready to vex our *ſelves*, and to fly in the faces of *our brethren*, for every trifle. *You have need of Patience*, ſaith the Apoſtle, *Heb.*10. We have indeed: God help us. 1. We live here in a vale of miſery, where we meet with a thouſand *petty croſſes* and vexations (*quotidianarum moleſtiarum minutiæ*) in the common road of our lives; poor things in themſelves, and as rationally conſidered very trifles and *vanity*, yet able to bring *vexation* upon our impatient *ſpirits*: we had need of *patience to digeſt* them. 2. We are beſet, ſurrounded with a world of *temptations*, aſſaulting us within and without, and on every ſide, and on every turn: we had need of *Patience* to *withſtand* them. 3. We are expoſed to manifold *injuries*, *obloquies*, and *ſufferings*, many times *without Cauſe*; it may be ſometimes *for a good cauſe*: we had need of *Patience* to *bear them*. 4. We have many rich and pretious *Promiſes* made us in the Word; of *grace*, of *glory*, of *outward* things; of ſome of which we find as yet but ſlender *performance*, and of other ſome (but that we are ſure *the anchor of our hope* is ſo well fixt, that it cannot fail) no viſible probability of their *future performance*: we had need of *patience* to *expect* them. 5. We have many good *duties* required to be done of us in our *Chriſtian Callings*, and in our

Heb.10.36.

particular

particular vocations; for the honour of God, and the ſervice of our brethren: we had need of *patience* to go *through* with them. 6. We have to converſe with *men* of different ſpirits and tempers: ſome *hot*, fiery, and furious; others *flat*, ſullen, and ſluggiſh; ſome *unruly*, ſome *ignorant*, ſome *proud* and ſcornful, ſome *peeviſh* and obſtinate, ſome toyiſh, fickle, and *humorous*; all ſubject to *paſſions* and *infirmities* in one kind or other: we had need of *patience* to *frame* our converſations to *the weakneſſes* of our brethren, and to *tolerate* what we cannot remedy: that by helping to *bear each others burdens*, we may ſo *fulfil the Law of Chriſt*. Gal. 6. 2.

13. Great *need* we have of *Patience* you ſee: and my Text letteth us ſee, where we have to ſerve *our need*. God is *the God of patience*: in him, and from him it is to be had, but not elſewhere. Whenever then we find our ſelves ready to *fret* at any croſs occurrent, to *venge* every injury, to *rage* at every light provocation, to *droop* at the delay of any promiſe, to *ſlugg* in our own performances, to *skew* at the infirmities of others: take we notice firſt of the *impatience* of our own ſpirits, and condemn it; then hie we to the fountain of grace, there beg for *patience* and meekneſs, and he that is *the God of patience* will not deny it us. That is the former Title, *The God of Patience*.

14. The other is, *The God of Conſolation*. And the reaſon is (for this can be underſtood no otherwiſe than *effective*) becauſe *ſound comfort* is from God alone. *I, even I, am he that comforteth you*, ſaith he himſelf, *Iſa.* 51. *Thy rod, and thy ſtaff they comfort me*, ſaith *David*, Pſal. 23. And the Prophets often, *The Lord ſhall comfort Sion*. The Holy Ghoſt is therefore called as by his proper name, ὁ παράκλητος, *The Comforter*. Yea perhaps, as *one* among many others; or (allowing the *Greek Article* his Emphaſis) as *the chiefeſt* of all the reſt: which hindereth not but there may be *other Comforters* beſides, though haply of leſs excellency. If there were no more in it but ſo, and the whole allegation ſhould be granted: it ſhould be enough in wiſdom to make us overlook all them, that we might partake of *his comforts*, as *the beſt*. But in truth the Scriptures ſo ſpeak of God, not as *the chiefeſt*, but as *the only Comforter*: admitting no partnerſhip in this prerogative. *Bleſſed be God*, &c. *The Father of mercies, and the God of Conſolation*. Iſa. 51. 12. Pſal 23. 4. Iſa. 51. 3. Zach. 1. 17, &c. Joh. 14. 16. 15. 26, &c. 2 Cor. 1. 3.

15. May we not then *ſeek for comfort*, may ſome ſay: nay, do we not ſometimes *find comfort* in Friends, Riches, Reputation, and ſuch other *regular pleaſures* and delights, as *the creatures* afford? Verily *under God* we may always, and do ſometimes reap comfort from *the creatures*: But thoſe *comforts* iſſue ſtill from him, as from *the firſt* and *only* ſufficient *cauſe*. Who is pleaſed to make uſe *of his Creatures* as his inſtruments, either for *comfort*, *correction*, or *deſtruction*, as ſeemeth good in his own eyes. "When they do ſupply us with any "*comfort*, it is but as the *conduit-pipes*, which ſerve the offices in a great houſe "with *water*; which yet *ſpringeth* not from them, but is only by them *con-* "*veyed* thither from *the fountain* or ſpring-head. Set them once *againſt God*, or do but take them *without God*: you may as ſoon ſqueeze water out of a *flint ſtone*, or ſuck nouriſhment out of a *dry breaſt*, as gain a drop of *comfort* from any of *the Creatures*. Thoſe ſuppoſed *comforts*, that men ſeek for, or think they have ſometimes *found in the Creatures*, are but titular and *imaginary*, not ſubſtantial and *real* comforts. And ſuch, however we eſteem of them *onward*, they will appear to be *at the laſt*: for they will certainly fail us in the *evil day*, when our ſouls ſhall ſtand moſt of all in need of *comfort*. The Conſolations of God are firſt *Pure*; they run clear, without *mud* or *mixture*: ſecondly, *Full*, ſatiating the appetites of the ſoul, and leaving no *vacuities*: thirdly, *Permanent*, ſuch as (unleſs by our default) no creature in the world can *hinder* or *deprive* us of. In every of which *three reſpects*, all *worldly comforts*, as they come but from *the Creatures*, fall infinitely ſhort: as might eaſily be ſhewn, had we but time to compare them.

16. It

16. It is hard to ſay the whiles whether is greater, our *Miſery*, or *Madneſs*, who forſake the Lord, the clear *fountain of living waters*, *to dig to our ſelves broken pits*, *that hold no water* in the mean time but *puddle*, and but *a very little* of that neither, and yet cannot hold that *long* neither. What fondneſs is in us, to lay out our money for that *which is not bread*, and our labour for *that which ſatisfieth not*? To wear out our *bodies* with *travel*, and torture our *ſouls* with *cares*, in the purſuit of theſe *muddy*, *narrow*, and *fleeting* comforts? When we may have *Nectar* and *Ambroſia*, the delicacies of *the bread* of life; and of *the water* of life *gratis* and without price. Only if we will but *open our mouths* to crave it, and *open our hands* to receive it from him who is ſo well ſtored of it, and is withal ſo willing to impart it with all freedom and bounty, even *the Father of Mercies*, *and the God of Conſolation*.

Jer.2.13.

Iſa.55.2.

—1.

17. Thus far of the *two Titles* ſeverally: let us now put them together, and ſee what we can make out of them. *The God of Patience and Conſolation.* Where every mans firſt demand will be, why the Apoſtle ſhould chuſe to enſtile Almighty God from theſe two, of *Patience* and of *Conſolation*, rather than ſome other of thoſe *Attributes*, which occur (perhaps) more frequently in from holy Writ: as God of *Wiſdom*, of *Power*, of *Mercy*, of *Peace*, of *Hope*, &c. Whatever other *inducements* the Apoſtle might have for ſo doing; *two* are apparent: and let them ſatisfie us. *The one*; the late mentioning of theſe two things in the next former verſe [*That we through patience and comfort of the Scriptures might have hope.*] Having once *named* them both together there: it was neither incongruous nor inelegant, to *repeat* them again both together here. 2. *The other*; the fitneſs of theſe *Titles*, and their ſutableneſs unto *the matter* of the Prayer. For the moſt part you ſhall find in thoſe *forms of prayer* that are left us regiſtred in the Book of God, ſuch *Titles* and *Attributes* given to God in *the prefaces* of thoſe *prayers*, as do beſt ſort with *the principal matter* contained therein: Which courſe *the Church* alſo hath obſerved in her *Liturgies*. The Apoſtle then, being to pray for *Unity*, might well make mention of *Patience* and *Conſolation*: of *Patience*, as a ſpecial *help* thereunto; and of *Conſolation*, as a ſpecial *fruit* and effect thereof. As if he had ſaid, If you could have patience, you would ſoon grow to be *of one mind*: and if you were once come to that, you ſhould find a great deal of *comfort in it*; ὁ θεὸς δῴη, *The God* therefore *of Patience and Conſolation grant* it may be ſo with you.

18. Firſt, *Patience* is a ſpecial *help to Unity*. For what is it but *the pride* and heat of mens ſpirits, that both *ſetteth* contentions afoot at the firſt, and afterwards *keepeth* them afoot. *Only by pride cometh contention*, ſaith *Solomon*, Pro.13. So long as men are *impatient* of the leaſt *contradiction*, cannot brook to have their *opinions* gainſaid, their *advices* rejected, their apparent *exceſſes* reproved; will not paſs by *the ſmalleſt frailties* in their brother without ſome *clamour*, or *ſcorn*, or *cenſure*; but rather break out upon every ſlight occaſion into *words* or *actions* of fury and diſtemper: it cannot be hoped, there ſhould be that bleſſed *Unity* among brethren, which our Apoſtle here wiſheth for, and every good man heartily deſireth. No! *Patience* is the true *Peace-maker*. It is the (a) *ſoft anſwer* that *breaketh wrath*: (croſs and thwarting language rather ſtrengtheneth it.) As *a flint* is ſooner *broken* with a gentle ſtroke upon *a feather-bed* than ſtrucken with all the might againſt a hard *coggle*. *Better is the end of a thing* (*Solomon* again) *than the beginning*: *and the patient in ſpirit is better than the proud in ſpirit*. *The proud in ſpirit* belike; he is the *bouteſeu*; he is the man that *beginneth* the fray: but *the patient in ſpirit* is the man that muſt end it, if ever it be well ended; and that ſure is *the better work*, and the greater honour to him that doth it.

Prov.13.10.

Quantulacunque adeò eſt occaſio, ſufficit iræ. Juven.ſat. 13.

a Prov.15.1. —ἀλλὰ σὺ τόν γ' ἐπιεικτὸν καὶ ἀμύμονα θυμὸν ἔχοντι. Homer. Iliad. a. Eccl.7 8.

19. And as *Patience* is a ſpecial *help* to unity: ſo is *Comfort* a ſpecial fruit and

and *Effect* thereof. St. *Paul* therefore conjureth the *Philippians*, by all the hope they had of *comfort* in God, to be *at one* among themſelves. Εἴτις παράκλησις, εἴτι παραμύθιον. *If there be any conſolation in Chriſt, if any comfort of love — Fulfil ye my joy, that ye be like-minded*, &c. *Ecce quàm bonum*, *David* in *Pſalm* 133. *Behold how good and pleaſant a thing it is, brethren to dwell together in unity. Utile Dulci*: in ſaying *both*, he ſaith *all*. *Good and pleaſant*: that is, both *profitable* (like the *dew* upon the mountains, that maketh the graſs ſpring;) and *comfortable* (as the ſmell of a *precious ointment*:) And what can the heart of man deſire more? That for *the Choice*. Phil.2.1,2. Pſal.133.1, &c.

20. For *the Conjunction* then; it may be demanded *ſecondly*, why the Apoſtle ſhould *joyn* theſe two together, *Patience* and *Conſolation*: there ſeeming to be no great affinity between them. They are things that differ *toto genere*: for *Patience* is a *Grace*, or Vertue; and *Conſolation a Bleſſing*, or reward. Is it not, think you, to inſtruct us, that true *Patience* ſhall never go without *Conſolation*? He that will have *Patience* onward, ſhall be ſure to have comfort at the laſt: God will crown the grace of *Patience* with the bleſſing of *Conſolation*. *The patient abiding of the meek ſhall not periſh for ever*, Pſal.9. St. *James* would have us ſet before our eyes *the Prophets* and *Saints* for a general example *of ſuffering affliction, and of patience*: and he commendeth to us one *particular example* there as by way of inſtance, namely, that of *Job*. [*You have heard*, ſaith he, *of the patience of Job, and have ſeen the end of the Lord: that the Lord is pitiful, and of tender mercy.*] *Job* held out in his *patience* under great trials *unto the laſt*: and God out of pity, and in his tender mercy towards him, heaped *Comforts* upon him *at the laſt* in great abundance. "It would be well worthy our moſt ſe- "rious meditation, to conſider, both what (by Gods grace) *he did*, and how "(by Gods mercy) *he ſped*. His *example* in the one would be a good *pattern* "for us of *Patience*: and his *reward* in the other a good *encouragement* for *Con-* "*ſolation*. This we may bide upon as a moſt certain truth; that if we do *our* "*part*, God will not fail on *his*. Be we firſt *ſure* that we have *Patience*; (we "muſt look to that, for that is *our part*, though not ſolely, for we cannot have "it without him, as was already ſaid:) but I ſay, be we firſt ſure of that, "and then we may be *confident*, we ſhall have *comfort* ſooner or later, in ſome "kind or other; (truſt God with that) for that is *ſolely his part*, and he will take "order for it without our further care. Pſal.9.18. Jam.5.10. —11.

21. Laſtly, for the *Order*. It may be demanded, why the Apoſtle joyning both together [*The God of Patience and Conſolation*] giveth *Patience* the precedency: of *Patience* firſt, and then of *Conſolation*. Is not that alſo to teach us, that as it is a vain and *cauſeleſs fear*, if a man have *patience*, to doubt whether he ſhall have *comfort*, yea or no: ſo on the contrary, it is a vain and *groundleſs hope*, if a man want *patience*, to preſume that yet he ſhall have *comfort* howſoever? Certainly, no *Patience*, no *Conſolation*. It is the Devils *method*, to ſet the fairer ſide forwards, and to ſerve in *the beſt wine* firſt, and then after, that which is *worſe*. He will not much put us upon the trial of our *Patience* at the firſt; but rather till us on along with ſemblances and promiſes of I know not what *comforts* and *contentments*: but when once he hath us *faſt*, then he turneth in *woe* and *miſery* upon us to overwhelm us, as a deluge. But God in his diſpenſations commonly uſeth a quite contrary *method*, and dealeth *roughlieſt* with us at the firſt. We hear of little other from him, than *ſelf-denial*, *hatred* from the World, taking up *the Croſs*, and ſuffering *perſecution*, exerciſe enough for all *the patience* we can get: But then, if we hold out ſtoutly to the end, at laſt cometh *joy* and *comfort* flowing in upon us both ſeaſonably and plentifully, like a river. *You have need of patience*, ſaith the Apoſtle, *that after you have done the will of God, you may receive the Promiſe*. *Patience* firſt, in *doing* (yea, and *ſuffering* too) according to the will of God: and then *after* that (but not *before*) Heb.10.36.

the enjoying of *the Promiſe*. Would you know then, whether *the Conſolations of God* belong unto you, yea or no? In ſhort: if you can have *patience*, never *doubt* of it: if you will not have *patience*, never *hope* for it.

22. Thus much concerning *the formality of the Prayer* in thoſe former words of the verſe [*Now the God of Patience, and of Conſolation grant you.*] Proceed we now to the *Matter* thereof in the remainder of the verſe [*To be like-minded one towards another according to Chriſt Jeſus.*] Where *the particular's* are *three*. Firſt, *the thing* it ſelf, or grace prayed for; which is *Unity*, or Like-mindedneſs [*To be like-minded*:] Secondly and Thirdly, two *Conditions* or Qualifications thereof: the one in reſpect of *the Perſons* [*One towards another,*] the other in reſpect of *the manner*, [*According to Chriſt Jeſus.*] Of which in their order.

23. *The thing* firſt, [*To be like-minded*] τὸ αὐτὸ φρονεῖν in the Greek. A phraſe of ſpeech, although (to my remembrance) not found elſewhere in holy Scripture, yet often uſed by St. *Paul* in his Epiſtles: to *the Romans*, to *the Corinthians*, and eſpecially to *the Philippians* more than once or twice. I ſpare the quotations for brevity ſake. St. *Peters* compound word cometh neareſt it, ὁμόφρονες, [*Finally, be ye all of one mind*] 1 *Pet.* 3. Now theſe words, both the Noun φρὴν or φρένες, *the mind*, and the Verb φρονεῖν, *to mind* this or that, or to be thus or ſo *minded*: although often uſed with ſpecial reference, ſometimes to the underſtanding or *judgment*; ſometimes to the inward diſpoſition of the heart, *will and affections*; and ſometimes to the manifeſting of that inward diſpoſition, by *the outward carriage* and behaviour: yet are they alſo not ſeldom taken at large for *the whole ſoul*, and all the powers thereof, together with all *the motions* and *operations* of any, or each of them, whether in the *apprehenſive*, *appetitive*, or *executive* part. And I ſee nothing to the contrary, but that it may very well be taken in that *largeſt extent* in this place. And then the thing ſo earneſtly begged at the hand of God, is, that he would ſo frame the hearts of theſe *Romans* one towards another, as that there might be an *univerſal accord* amongſt them ſo far as was poſſible, both in their *opinions*, *affections*, and *converſations*. [*Now the God of Patience and Conſolation grant you to be like-minded.*]

Rom.12.16. 2 Cor.13.11. Phil. 2.2,3.16. 4.2. 1 Pet.3.8.

24. *Like-minded*, firſt in *Opinion* and Judgment. It is a thing much to be *deſired*, and by all good means to be *endeavoured*, that (according to our Churches Prayer) God would *give to all Nations unity, peace, and concord*: but eſpecially that *all they that do confeſs his holy name, may* alſo *agree in the truth of his holy word*; at leaſtwiſe in the main and moſt ſubſtantial truths. *I beſeech you brethren*, ſaith St. *Paul, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you; but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment.* That is the firſt, Like-mindedneſs in *judgment*.

1 Cor.1.10.

25. *Like-minded* ſecondly in heart and *affection*. Mens *underſtandings* are not all of one *ſize* and *temper*: and even they that have *the largeſt* and *the cleareſt* underſtandings, yet *know but in part*, and are therefore ſubject to *errors* and *miſ-apprehenſions*. And therefore it cannot be hoped there ſhould be ſuch a conſonancy and uniformity of *judgment* amongſt all men, no not amongſt *wiſe* and *godly* men; but that in many things, yea, and thoſe ſometimes *of great importance*, they may and will *diſſent* one from another unto the worlds end. But then good heed would be taken leſt by the cunning of *Satan* (who is very forward and expert to work upon ſuch advantages) *difference* in *judgment* ſhould in proceſs of time firſt, (a) *eſtrange* by little and little, and at length quite *alienate* our *affections* one from another. It is one thing to *diſſent* from, another to be at *diſcord* with, our brethren. *Ita diſſenſi ab illo* (ſaith *Tully* concerning himſelf and *Cato*) *ut in diſjunctione ſententiæ, conjuncti tamen amicitiâ maneremus.*

1 Cor.13.9.

a — τὸ σύμψυχον τῷ ἑτεροδόξῳ λύσαντες. Naz. orat. 25.

It

It is probable *the whole multitude* of them that believed were (but we are not sure they were, and it is possible they might not be) *all of one opinion* in every point, even in those first and primitive times: but St. *Luke* telleth us for certain, Acts 4. 32. that they were *all of one heart*.

26. *Like-minded* thirdly, in a fair and peaceable *outward conversation*. For albeit through *humane frailty*, and amid so many *scandals* as are, and must be in the world (ἀνάγκη μὲν ἐλθεῖν) there be not evermore that *hearty* entire *affection*, Luke 17. 1. that ought to be between Christian men; especially when they stand divided one from another *in opinion*: yet should they all bear this *mind*, and so be at least thus far *like-minded*, as to resolve to forbear all *scornful* and *insolent* speeches and behaviour, of and towards one another; without *jeering*, without *censuring*, without *provoking*, without causeless *vexing* one another, or disturbing the publick *peace of the Church*. For *the servant of God must not strive*, 2 Tim. 2. 24. *but be gentle unto all men, and patient*. So *gentle and patient*, that he must study 25. to win *them that oppose themselves*; not by reviling, but *instructing* them: and that not in a loud and lofty strain, (unless when there is left no other remedy;) but *first*, (and if that will serve the turn, *only*) in love and *with meekness*. Our conversation, where it cannot be all out so *free* and *familiar*, should yet be *fair* and *amiable*. Gods holy *truth* we must stand for, I grant, if it be *opposed*, to the utmost of our strength: neither may we betray any part thereof by our *silence* or *softness*, for any mans pleasure or displeasure; where we may help it, and where *the defence* of it appeareth to be prudentially necessary. Yet even in that case ought we so to *maintain the truth* of God, as not to *despise the persons* of men. We are to *follow the truth in love*: which is then best done, when holding Eph. 4. 15. us close *to the truth*, we are ready yet *in love* to our brethren to do them all *the rights*, and to perform unto all those *respects*, which (without confirming them in their *errors*) may any way fall due unto them.

27. It is a perfect and a blessed *Unity* when all *the three* meet together; unity of *true Doctrine*, unity of *loving affection*, and unity of *peaceable conversation*: and this perfection ought to be both in our *aims*, and in our *endeavours*. But if (through our own *weakness*, or the *waywardness* of others) we cannot attain to the full perfection of *the whole*, having faithfully endeavoured it *pulchrum est* Cic. in orat. *in secundis tertiisve*, it will be some commendation and comfort to us, to have attained so much as we could. Εἰς ὃ ἐφθάσαμεν (*Phil.* 3.) *Nevertheless whereunto* Phil. 3. 16. *we have attained, let us mind the same thing*.

28. To *quicken* us hereunto (the duty being so *needful*, and we withal so *dull*) these few things following would be taken into consideration. *Consider first*, that by our Christian calling we are all made up into *one mystical body*, Eph. 3. 6. σύσσωμα: and that by such a *real*, (though *mysterious*) *concorporation*, as that we become thereby ἐκ μέλη, as all of us *members of Christ*, so every one of us Rom. 12. 5. *one anothers members*. Now *the sympathy* and *supply*, that is between the members of *the natural body* for their mutual comfort and the good of *the whole*, the Apostle elegantly setteth forth, and applieth it very fully to the *mystical body* of the Church, in 1 *Cor.* 12. at large. It were a thing prodigiously unnatural, and to every mans apprehension the effect of *a phrensie* at the least, to see *one member* of the body fall a beating or tearing *another*. No! if any *one member* (be it never so mean and despicable) be in *anguish*, the rest are *sensible* of it. No terms of *betterness* are then stood upon, (*I am better* than thou, or I than thou;) no terms of *defiance* heard, (*I have no need* of thee, nor I of thee:) But they are all ready to contribute their several *supplies*, according to their several *abilities* and *measures*, to give ease and relief to *the grieved part*; ἵνα μὴ ᾖ σχίσμα, as the reason is given at *ver.* 25. there, that so there might be no rent, *no schism*, no division or dis-union of parts *in the body*.

29. *Consider secondly*, That by our condition we are all *fellow-brethren*, and

Gal.6.10. 1 Tim.3.15. Gal.4.27. *fellow-servants* in the same family; of *the houshold of faith* all: and these are *obliging relations*. We ought therefore so to behave our selves *in the house of God, which is the Church of the living God*, as becometh *fellow-brethren* that are

1 Cor.10.3,4. descended from *the same Father*, and *fellow-servants* that live under *the same Master*. We all wear *one livery*: having all *put on Christ*, by solemn profession at our *holy Baptism*. We are fed at one table, *eating the same spiritual meat, and drinking the same spiritual drink*, in the *holy Communion*. Every thing that belongeth to this house breatheth union. *One body, one spirit, one call-*

Eph.4.3.—6. *ing, one hope, one Lord, one Faith, one Baptism, one God and Father of all*; as the Apostle urgeth it, *Eph.*4. concluding thence, that therefore we ought to be *at one* among our selves, *endeavouring to keep the unity of the spirit in the bond of peace*. Any of us would think it a very *disorderly house*, and ill-governed; if coming in by chance we should find *the children* and *servants* all together by the ears, though but once. How much more then, if we should observe them to be ever and anon *snarling* and *quarrelling* one with another, and *beating* and

Gen.45.24. *kicking* one another? *Joseph* thought he need say no more to his *brethren* to prevent their *falling out by the way* in their return homeward, then to remind them

Gen.13.8. of this, that they were all *one mans children*. And *Abraham* to procure an everlasting *amnesty* and utter cessation thenceforth of all *debate* between himself and his *Nephew Lot* and their servants; made use of this one argument, as the most prevalent of all other for that end, that they were *Brethren*. *Ecce quàm bonum*

Psal.133.1. (I cannot but repeat it once more) *Behold how good and joyful a thing it is, for brethren to dwell together in unity.*

30. *Consider thirdly*, how peace and *unity* forwardeth the work of God for *the building up* of his Church; which faction and division on the other side obstructeth, so as nothing more. When all *the workmen* intend the main business, each in his place and office performing his *appointed task* with chearfulness and good agreement: *the work* goeth on, and *the building* gets up apace. But where one man draweth *one* way, and another *another* way; one will have things done after *this* fashion, another after *that*; when one *maketh*, and another *marreth*; now one *setteth up*, by and by cometh another and *plucketh all down* again, how is it possible, whilest things go thus, that ever *the building* should be brought to

Rom.14.19. any *perfection*, or *handsomness*? The Apostle well understood what he said, when in the fore-going Chapter he joyned *Peace* and *Edification* together, τὰ τῆς εἰρήνης, τὰ τῆς οἰκοδομῆς, *Let us follow after the things that make for peace, and*

Jam.3.16. *things wherewith we may edifie one another*. Where the hearts and tongues of *the builders* are divided, the *building* will either come to nothing, or prove but a *Babel* of confusion. *For where envying and strife is, there is confusion, and every evil work*. Strife, you see, maketh *ill work*: it *buildeth* up nothing, unless it

Psal.122.3. be the walls of *Babel*. It is *peace* and *concord* that *buildeth* up the walls of *Jerusalem*: which, as it hath its name from *Peace*, so hath it its beauty also and perfection from *Peace*. And then, but not before, shall *Jerusalem be built as a City that is at unity in it self*; when they that *build Jerusalem* are *at unity* first among

Livi. themselves.

31. *Consider fourthly*, what heartning is given, and what advantage to *the enemy* abroad, whilest there are fractions and distractions at home. *Per discordias civiles externi vellunt animos*, said the Historian once of *old Rome*. And it was

Gild.de excid. Brit. the complaint of our Country-man *Gildas*, uttered long since with much grief concerning the state of *this Island*, then embroyled in civil wars; *Fortis ad civilia bella, infirma ad retundenda hostium tela*. That by how much more her valour and strength was spent upon *her self*, in the managing of intestine and *domestick broils*: the more she laid her self open to the incursions and out-rages of *forreign enemies*. The common Enemies to the truth of *Religion*, are chiefly *Atheism*, and *Superstition*: *Atheism* opposing it in *the fore-front*, and *Superstition*

on

on on *both hands.* If either of which at any time get ground of us, (as whilest we wrangle, God knoweth what they may do:) we may thank our own *contentions* for it most. We may cherish causeless *jealousies*, and frame *chimæra's* of other matters and causes out of our *fancies* or *fears*. But the very truth is, there is no such *scandal* to enemies of all sorts, as are our *home-differences*, and chiefly those (which make it the sadder business) that are about *indifferent things*. Alas, whereto serveth all this ado about *gestures*, and *vestures*, and other outward *rites*, and *formalities*: that for such things as these are (things in their own nature *indifferent*, and never intended to be otherwise *imposed*, then as matters of *circumstance* and order) men should clamour against *the times*, desert their *ministerial functions* and charges, fly out of their own Country as out of *Babylon*, stand at open defiance against *lawful authority*, and sharpen their wits, and tongues, and pens, with so much *petulancy* (that I say not *virulency*) as some have done, to maintain their stiffness and obstinacy therein? I say, whereto serveth all this, but to give *scandal* to the Enemies of our *Church* and *Religion*?

32. *Scandal* first, to *the Atheist*. Who till all men be of *one Religion*, and agreed in every point thereof too, (which I doubt will never be whilest the world lasteth:) thinketh it the *best wisdom* to be of *none*; and maketh it his *best pastime* to jeer at *all*. *Great scandal* also secondly to *the Romanist*. Who is not a little confirmed in his opinion of *the Catholickness of the Roman faith*; when he heareth so many of the things, which have been, and still are retained in *the Church of England* in common with *the Church of Rome*; as they were transmitted both to them and us in a continued line of succession, from our godly and *Orthodox forefathers*, who lived in the Ages next after *Christ and his Apostles*, to be now inveighed against and decried as *Popish* and *Superstitious*. And when he seeth men pretending to *piety*, *purity*, and *reformation* more than others, not contenting themselves with those just exceptions that had been formerly taken by *the Church of England* and her *regular* children, against some erroneous *Doctrines* and forms of *worship* taught and practised in *the Church of Rome*, and endeavoured to be unduly and by her *sole authority* imposed upon *other Churches*; to be so far transported with *a spirit of contradiction*, as that they care not, so as they may but run far enough *from Rome*, whither or how far they run, although they should run themselves (as too oft they do) quite beyond the bounds of *Truth*, *Allegiance*, common *reason*, and even common *humanity* too.

33. But especially and thirdly, *great Scandal* to those of *the separation*. Who must needs think very jollily of themselves, and their own *singular way*, when they shall find those very *grounds* whereon they have raised their *Schism*, to be so stoutly pleaded for by some, who are yet content to hold a kind of *communion* with us. Truly I could wish it were sufficiently considered by those whom it so nearly concerneth, (for my own part, I must confess, I could never be able to comprehend it) with what satisfaction to *the conscience* any man can hold *those principles*, without the maintenance whereof there can be nothing colourably pretended for *inconformity* in point of *Ceremony* and *Church-government*; and yet not admit of *such conclusions* naturally issuing thence, as will necessarily enforce an utter *separation*. *Væ mundo*, saith our Saviour, *woe unto the world because of offences*. It is one of the great *trials*, wherewith it is the good pleasure of God to exercise *the faith* and *patience* of his servants whilest they live on the earth; that there will be *divisions* and *offences*: and they must abide it. But *væ homini* though: without repentance *woe to the man* by whom the occasion cometh. Much have they to answer for the while, that cannot keep themselves *quiet*, when they ought and might; but by restless provocations *trouble* both themselves and others: to the great prejudice and grief of *their brethren*, but advantage and rejoycing of *the common Enemy*. Mat. 18. 7.

34. Thus

34. Thus much for *the Thing* it ſelf, *Like-mindedneſs*: The conditions or *Qualifications* follow. The former whereof concerneth *the Perſons*: εἰς ἀλλήλους [*one toward another.*] It noteth ſuch an agreement, as is both *Univerſal*, and *Mutual*. Univerſal firſt. I doubt not, but in the then *Roman Church*, at the time when this Epiſtle was written, *the ſtrong* agreed well enough among themſelves, and were all *alike-minded*, and ſo *the weak* among themſelves, all *alike-minded* too. They all minded to *deſpiſe* theſe: theſe all minded to *judg* them. But that *agreement* was with thoſe only of their *own party*; and ſo *a partial agreement*: which tended rather to the holding up of *a Faction*, than to the making up of *an Union*. It was *an univerſal agreement* the Apoſtle deſired and prayed for: that *the ſtrong* would be more *compaſſionate* to the Weak, and *the weak* more *charitable* toward the Strong; both *Weak* and *Strong* more *patient* and *moderate*, and more reſpective either of other in all brotherly *mutual condeſcenſions*.

(a) πᾶν μέντοι συγχεῖται ἐπὶ ἴσης, οὔτε ἐπὶ τὰ συμβαίνοντα. Naz. orat. 14.

35. It is our fault too moſt an end. We are *partial* to thoſe on that (a) ſide we take to, beyond all reaſon: ready to *juſtifie* thoſe enterpriſes of theirs that look very *ſuſpiciouſly*, and to *excuſe*, or at leaſt to *extennate* their moſt *palpable exceſſes*; and as ready on the other ſide to *miſconſtrue* the moſt juſtifiable actions of *the adverſe part*, but to *aggravate* to the utmoſt their ſmalleſt and moſt pardonable *aberrations*. Thus do we ſometimes both at once (either of which alone is *an abomination* to the Lord) *juſtifie the guilty, and condemn the innocent*. Whileſt *partial affections* corrupt our *judgments*, and will not ſuffer us to look upon *the actions* of our brethren with an equal and indifferent eye. But let us beware of it by all means: for ſo long as we give our ſelves to be carried away with *partialities* and *prejudices*, we ſhall never rightly perform our *duties* either to God or man. That therefore *the agreement* may be as it ought to be: we muſt reſolve to be *patient* (not towards ſome, but) *towards all men*, 1 Theſ. 5. to be *gentle* (not unto ſome, but) *unto all men*, 2 Tim. 2. to ſhew *all meekneſs* (not to ſome, but) *to all men*, Titus 3. 2. The Concord ſhould be *Univerſal*.

Prov. 17. 15.

1 Theſ. 5. 24.
2 Tim. 2. 24.
Tit. 3. 2.

(a) Ἀλλ' ἤτοι μὲν πεῦτ' ἐπιεύξομαι, ἀλλήλοιιν, Σὺ δὲ μὴ ἐγὼ, σὺ δ' ἐμοί. Homer. Iliad. Σ.

—*id mantice quod in tergo.*

36. It ſhould likewiſe be *Mutual*. Εἰς ἀλλήλους importeth that alſo: (a) *either part* being ready for charity ſake to *contemperate* and *accommodate* themſelves to *other*, ſo far as reaſon requireth. But herein alſo, as in the former, mens corrupt *partiality* bewrayeth it ſelf extremely. *The ſtrong Romans* like enough could diſcern *a cenſorious ſpirit* in the weaker ones; and *the weak ones* perhaps as eaſily *a diſdainful ſpirit* in them. But neither of both (it is to be doubted) were willing enough to look into the *other end of the wallet*, and to examine throughly their *own ſpirits*. We uſe to ſay, *If every man would mend one, all would be well*. Yea would? How cometh it to paſs then, that all hath not been *well* even long ago? For where is the man, that is not ready to *mend one*? *One*, ſaid I? Yea, *ten*; yea, *a hundred*! why, here it is: every man would be *mending one*, but not *the right one*. He would be *mending his brother*: but he will not *mend himſelf*. *Vt nemo in ſeſe tentat deſcendere!* O ſaith *the ſtrong*, we ſhould ſoon agree; but that he is ſo *cenſorious*: and yet himſelf *flouteth* as freely as ever he did. We ſhould hit it very well, ſaith *the weak*, were not he ſo *ſcornful*: and yet himſelf *judgeth* as deeply as ever he did. Oh the *falſeneſs* and *hypocriſie* of mens hearts blinded with *ſelf-love*! how it abuſeth them with *ſtrong deluſions*, and ſo filleth the world with *diviſions* and *offences*!

37. For this, our bleſſed Saviour, who hath beſt diſcovered the *malady*, hath alſo preſcribed the beſt *remedy*. The *Diſeaſe* is *Hypocriſie*. The *Symptomes* are. *One*, to be *eat-eyed outward*; in readily eſpying ſomewhat (the ſmalleſt *moat* cannot eſcape) in *a brothers eye*: *another*, to be *bat-eyed inward*; in not perceiving (be it never ſo great) *a beam* in a mans *own eye*: *a third*, a forwardneſs to *be tampering* with his *brothers eye*, and offering his ſervice to help him out

Luke 16. 41. —42.

out with *the moat* there, before he think a thought of doing any thing towards the clearing of his *own eye*. The *Remedy* is, to begin at home: do but put the things into their *right order*, and the buſineſs is done. *Tu converſus, confirma fratres.* Strengthen thy brethren what thou canſt: it is a good office, and would not be neglected. But there is ſomething *more needful* to be done *than that*; and to be done firſt and *before that*; and which if it be firſt done thou wilt be able to do that much the better (*then ſhalt thou ſee clearly*) and that is to *reform thy ſelf*: be ſure firſt thy ſelf *be converted*, and then in Gods name deal with thy *weak brother* as thou ſeeſt cauſe, and *ſtrengthen* him.

—22 33.

—πρῶτον διάβλεψις. Luke 6.42.

38. Let them that are ſo forward to cenſure the actions of *others*, eſpecially of their *Superiours*, and are ever and anon complaining how ill things are carried *above*; but never take notice of their own *frauds*, and *oppreſſions*, and *ſacrileges*, and *inſolencies*, and *peeviſhneſſes*, and other enormities: let them turn their eye *homeward* another while, obſerve how their *own pulſes* beat, and go learn what that is, *Thou hypocrite, caſt out firſt the beam out of thine own eye.* We deal not like *Chriſtians*, no nor like *reaſonable* men, if we expect all men ſhould come to *our bent* in every thing; and we our ſelves not relent from our own *ſtiffneſs* in the leaſt matter for their ſakes. Believe it, we ſhall never grow to *Chriſtian Unanimity* in any tolerable meaſure, ſo long as every man ſeeks but to *pleaſe himſelf* only, in following his own liking; and is not deſirous withal (according to our Apoſtles exhortation, *ver.*2.) to *pleaſe his neighbour* alſo, by *condeſcending* to his deſires, where it may be *for his good*, in any thing that is not either *unlawful*, or *unreaſonable*. The inclinations to *agreement* ſhould be *mutual*, that ſo we might be *like-minded* ἐν ἀλλήλοις.

Luke 6.42.

49. And then all this muſt be κατὰ Χριστόν; which is the other *qualification* in the Text, and now only remaineth to be ſpoken of. *According to Chriſt Jeſus.* Which laſt clauſe is capable of *a double interpretation*: pertinent to the ſcope of *the Text*, and uſeful for our direction in point of *practice*, both; and therefore neither of both to be rejected. Some underſtand it, as *a Limitation* of that *Unity*, which was prayed for in the former words: and not unfitly. For leſt it ſhould be conceived, that all the Apoſtle deſired in their behalf was, that they ſhould be *like-minded one towards another:* howſoever he might intend by the addition of this clauſe to ſhew, that it was not ſuch *an Unity* as he deſired, unleſs it were according to *Truth* and *Godlineſs* in Chriſt Jeſus. There may be *an agreement in falſo*; when men hold together for the maintenance of one and the ſame *Common Error*. Such as is the agreement of *Hereticks*, of *Schiſmaticks*, of *Sectaries*, among themſelves. And there may be *an agreement in malo*; when men combine together in a confederacy for the compaſſing of ſome *miſchievous deſign*: as did thoſe *forty and odd*, that bound themſelves with a curſe *to deſtroy Paul*. Such is the agreement of (a) *Thieves*, of *Cheaters*, of *Rebels*, among themſelves. Such (b) *agreements* as theſe, no man *ought* to pray for: indeed no man *need* to pray for. The wiſdom of *the fleſh*, and cunning of *the Devil*, will bring men on faſt enough to thoſe curſed *agreements*, without which *he* and *his* know well enough *his kingdom cannot ſtand.* "The ſervants of God have rather bent themſelves evermore by their *prayers* and *endeavours*, to diſſolve *the* "*glue*, and to break *the confederacies* of the ungodly. *Deſtroy their tongues, O* "*Lord, and divide them*, is holy *Davids* prayer, *Pſal.*55. And St. *Paul* when "he ſtood before the *Sanhedrim* at *Jeruſalem*, to take off his malicious accuſers "the better, perceiving both *the Judges* and *by-ſtanders* to be of two different "factions, ſome *Phariſees*, who believed a Reſurrection, and other-ſome *Sad*-"*ducees*, who denied it; did very wiſely to caſt a bone among them: When "by proclaiming himſelf *a Phariſee*, and profeſſing his belief of *the Reſurrection*, "he raiſed ſuch *a diſſention* between *the two factions*, that the whole *multitude* "*was divided*; inſomuch as the chief Captain was fain to uſe force to get *Paul* "from

Acts 23 12. —13.

a—λαρὰς μὲν εἰρωδέων ἐς κακία συνάδησι ἢ κλοπὰς κοινὰς, ἢ πίστεως συωμοσίας Naz. orat. 14.

b—*delicta fuêre Nexus amicitiæ.* Claud. li. 2. in Ruffin.

Mat. 12. 26. Pſal. 55. 9. Acts 23. 6. —7. —10.

" from amid the uprore, and to *carry him away*: by which means all their in-
" tended proceedings againſt him were ſtopt for that time.

40. But *the Unity* that is to be prayed for, and to be laboured for in the *Chriſtian Church*, is a *Chriſtian Unity*: that is to ſay, a happy concord in walking lovingly together in the ſame path of *Truth* and *Godlineſs*. The word of Chriſt is *the word of truth*: and the myſtery of Chriſt, *the myſtery of Godlineſs*. Whatſoever therefore is contrary to either of theſe (*Truth*, or *Godlineſs*) cannot be κατὰ χριστὸν, *according to Chriſt*; but rather altogether againſt him. Here then we have our bounds ſet us: our *Ne plus ultra*, beyond which if we paſs, we tranſgreſs and are exorbitant. Alas for us the while, when even our *good deſires* may deceive us, if they be *inordinate*, and the love of ſo lovely a thing as *Peace* is, miſ-lead us. The more need have we to look narrowly to our treadings, leſt *the Tempter* ſhould have laid a ſnare for us in a way wherein we ſuſpected it not, and ſo ſurpriſe us ere we be aware. *Uſque ad aras*: The *Altar-ſtone* that is the *meer-ſtone*. All bonds of *friendſhip*, all *offices of neighbourhood*, muſt give way, when *the honour* of God and his *truth* lie at the ſtake. If *peace* will be had upon *fair terms*, or indeed upon *any terms* (*ſalvis veritate & pietate*) without impeachment of either of theſe; it ought to be embraced. But if it will not come but upon harder conditions; better let it go: A man may buy *Gold* too dear. *Follow peace with all men; and holineſs, without which no man ſhall ſee the Lord.* The gender of the article there ſheweth the meaning: not οὗ χωρὶς, *without which Peace*; but ὃ χωρὶς *without which holineſs* no man ſhall ſee the Lord. *Without peace* ſome man may, having faithfully *endeavoured* it, though he cannot obtain it, (that is not his fault:) but *without holineſs* (which if any man want, it is through his own fault only) no man ſhall *ſee the Lord*. Our *likemindedneſs* then muſt be *according to Chriſt Jeſus* in this firſt ſenſe; that is, ſo far forth as may ſtand with *Chriſtian truth* and *godlineſs*.

Col.1.5. 1 Tim 3.16. Heb.12.14.

41. But very many *Expoſitors* do rather underſtand the phraſe in another ſenſe. *According to Chriſt*; that is, according to *the example of Chriſt*: which ſeemeth to have been the judgment of our laſt *Tranſlators*, who have therefore ſo put it in *the margent* of your Bibles. *His Example* the Apoſtle had reſerved unto the laſt place, as one of the weightieſt and moſt effectual *arguments* in this buſineſs: producing it a little *before the Text*, and repeating it again a little *after the Text*. So as *this Prayer* may ſeem (according to this interpretation) to be an illuſtration of that *argument*, which was drawn from *Chriſts Example*: as if he had ſaid, Chriſt ſought not *himſelf*, but *us*. He laid aſide his own *glory*, deveſted himſelf of *Majeſty* and Excellency, that he might *condeſcend* to our *baſeneſs*, and bear our *infimities*: he did not *deſpiſe* us, but *received* us with all meekneſs and compaſſion. Let not us therefore ſeek every man to *pleaſe himſelf*, in going his *own way*, and ſetting up his *own will*; neither let us *deſpiſe* any mans weakneſs: but rather, treading in the ſteps of our bleſſed *Lord Jeſus*, *let every one* of us ſtrive *to pleaſe his neighbour for his good unto edification*; bearing with *the infirmities* of our weaker brethren, and *receiving one another* into our inwardeſt boſoms and bowels, *even as Chriſt alſo received us to the glory of God*.

Verſ 3. —7. —7. —1. —2. —1. —7.

42. If *the examples* of *the ſervants* of Chriſt ought not to be lightly ſet by, how much more ought *the Example* of the *Maſter* himſelf to ſway with every *Good Chriſtian*? In 1 *Cor.*10. St. *Paul* having delivered *an exhortation* in general, the ſame in effect with that we are now in hand withal, *ver.* 24. (*Let no man ſeek his own, but every man anothers wealth:*) he doth after propoſe to their imitation in that point *his own* particular practice and example in *the laſt verſe* of the Chapter, [*Even as I pleaſe all men in all things*, ſaith he, *not ſeeking mine own profit, but the profit of many, that they may be ſaved:*] But then, leſt he might be thought to cry up *himſelf*, and that he might know how unſafe a thing it were

were to reſt barely upon *his*, or any *other mans example*: in the very next following words, the firſt words of *the next Chapter*, he leadeth them higher, and to a *more perfect example*, even that of Chriſt, [*Be ye followers of me*, ſaith he, *as I alſo am of Chriſt.*] As if he had ſaid, Although *my example*, who am as nothing, be little conſiderable in it ſelf: yet wherein *my example* is guided by *the example of Chriſt*, you may not deſpiſe it. The *original record* only is authentical, and not *the tranſcript*: yet may *a tranſcript* be creditable, when it is ſigned and atteſted with a *Concordat cum originali* under the hand of a *publick notary*, or other ſworn Officer: I do not therefore lay mine own example *upon you*, as a *Rule*; I only ſet it *before you*, as a help or *Encouragement*: that you may the more chearfully follow *the Example of Chriſt*, when you ſhall ſee *men*, *ſubject to the ſame ſinful infirmities* with your ſelves, by the grace of God to have done the ſame before you. *My example* only ſheweth the thing to be *feaſable*: it is *Chriſts Example* only that can render it *warrantable*. *Be ye* therefore *followers of me, even as I alſo am of Chriſt.*

43. Here juſt occaſion is offered me (but I may not take it, becauſe of the time) *firſt* and more generally of a very profitable *Enquiry*, in what things, and how far forth we are aſtricted to follow *the example of Chriſt*. And then *ſecondly*, and more particularly, what eſpecial directions to take from *his example*, for the ordering of our carriage towards *our brethren*, in order to the more ready attaining of this Chriſtian unanimity and *like-mindedneſs one towards another*, of which we have hitherto ſpoken. But I remit you over for both, to what our Apoſtle hath written, *Phil.* 2. in the whole fore-part of the Chapter. The whole paſſage is very well worthy the pondering: and *his diſcourſe* therein may ſerve as a *Commentary* upon a good part of *this Text*. I therefore commend it to your *private meditation*; and you, and what you have heard, to the *good bleſſing* of Almighty God: and that with St. *Pauls votive prayer* or *benediction* here; (for I know not where to fetch a better.)

Now the God of Patience and Conſolation grant you to be like-minded one towards another, according to Chriſt Jeſus. That you may with one mind and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt. To whom, *&c.*

R AD

AD

AULAM.

Sermon IX.

BERWICK, JULY 1639.

1 Tim. 3. 16.

And without all Controverſie great is the myſtery of Godlineſs,——

1. THe *Ordination* of Biſhops, Prieſts, and Deacons, being one of the principal acts of the *Epiſcopal power*: our Apoſtle therefore inſtructeth *Timothy* (whom he had ordained (a) *Biſhop of Epheſus*, the famous Metropolis of that part of *Aſia*) ſomewhat fully, what he was to do in that ſo weighty an affair. What manner of *perſons* and how qualified he ſhould aſſume *in partem curæ*, to aſſiſt him in his *paſtoral charge*, for the ſervice of *Gods Church*, and the propagation of *the Goſpel*. Which having done at large from the beginning of *the Chapter* unto the end of *ver.* 13. he rendereth a reaſon at *verſ.* 14. why he had inſiſted ſo long upon that argument: even, leſt *the Church of God* (in his abſence) ſhould be deſtitute of ſufficient help for the work of *the Goſpel*. At *Epheſus* the hand of God *had opened a wide door* (1 *Cor.* 16.) but withal *Satan* (as his manner is) had ſtirred up *many adverſaries*: and ſome of them very *wild* ones, more like ſavage *beaſts* than men: θηριομαχεῖν is the word for it, 1 *Cor.* 15. It was at *Epheſus*, that he *fought with beaſts* in the ſhape of men. Witneſs *Demetrius* the Silver-ſmith; and that *Bellua multorum capitum*, the mad giddy multitude in a tumultuous aſſembly, all in an uprore, and no man well wiſt for what, *Acts* 19. Here was work enough to be done. *The door* muſt be held open, to *let converts in*: but it muſt be well mann'd and maintain'd too, to *keep adverſaries out*. All this not to be done, but with many hands: *The harveſt* being great, *the labourers* had not need be few.

a See Hieron. in Catal. Cap. 11. Euſeb. 3. hiſt. Eccl. cap. 4. Concil. Chalced. Act. 11.

1 Cor. 16. 9.

1 Cor. 15. 32.

Acts 19. 32.

2. The only thing, that might perhaps make *Timothy* put off *Ordination* ſomewhat the longer, might be the expectation of *the Apoſtles* coming; to whom he might think fit to reſerve that honour: as to one able (by reaſon of his *Apoſtolick ſpirit*) to make choice of *meet perſons* for the *Churches* ſervice with better

Ver.14.and chap.4.13.

certainty than himſelf could do. The Apoſtle therefore telleth him for that, That true it is, he had *an earneſt deſire* of a long time, and ſtill had *a full purpoſe* (if God would) to be with him *ere long*: Yet becauſe of the uncertainty of *future events*; that was not a thing for him to rely upon ſo, as in expectance thereof to *delay* the doing of any ſervice needful for *the Church* of Chriſt. For who could tell how it might pleaſe God to *diſpoſe* of him? Or whether the neceſſities of *other Churches* might not require his perſonal *preſence* and *pains* rather elſewhere? He would not therefore he ſhould *ſtay* for him: but go in hand with it himſelf with all convenient *care* and *ſpeed*. All this appeareth in the two verſes next before the Text; [*Theſe things I wrote unto thee, hoping to come unto thee ſhortly. But if I tarry long, that yet thou mayeſt know how to behave thy ſelf in the houſe of God, which is the Church of the living God, the pillar and ground of Truth.*

3. This ſeemeth to be *the Scope* and *Contexture* of the whole foregoing part of *the Chapter*, and then immediately fall in the words of *the Text* [*And without all controverſie, great is the myſtery of Godlineſs*, &c.] Which ſeem to have but a very ſlender *dependence* upon the foregoing *diſcourſe*: and indeed no more they have. For the Apoſtle having in the end of the *fifteenth verſe* (and that but incidentally neither) mentioned the word *Truth*: he thereupon taketh occaſion in this *ſixteenth verſe*, a little and briefly to touch upon the Nature and Subſtance of that holy *Truth*. The whole verſe containeth *Evangelii Encomium, & Compendium*: A brief deſcription of *the Nature* in the former part: and a brief ſummary of *the Doctrine of the Goſpel* in ſome remarkable heads thereof, in the latter part of the verſe.

4. With that later I ſhall not now meddle. In that former part, we may obſerve *Quid*, *Quantum*, and *Quale*. Firſt, *Quid*: what is Chriſtianity? Μυστήριον, It is *a myſtery*. But there are *greater*, and there are *leſſer Myſteries*: *Quantum* therefore? Of the bigger ſort ſure. Μυστήριον μέγα, *a great Myſtery*: ὁμολογουμένως μέγα, by all confeſſions, and without all contradiction or controverſie *Great*. But *the greater* the worſe, if it be not *good* as well as *great*. *Quale* therefore? What a kind of Myſtery is it? Μυστήριον εὐσεβείας, It is a Myſtery *of Piety or Godlineſs*. CHRISTIANITY IS THE GREAT MYSTERY OF GODLINESS: That is *the Total*. Now to *the Parts*: and firſt of the *Quid*.; The Goſpel *a Myſtery*. But then firſt, What is a *Myſtery*? For the *Quid Nominis*: and then, why the Goſpel *a Myſtery*? For the *Quid Rei*. The *Word* firſt, then the *Thing*.

a v. Caſaubon. exercit. 16.43. Martin. Lexic. philol. verb. Myſterium.

5. For *the Word* Μυστήριον, I find ſundry conceits ready collected to my hand by (*a*) learned men, out of the writings of *the Greek Fathers*, and out of the Commentaries of *Grammarians* and *Criticks* both ancient and modern: whereof I ſpare the recital, becauſe it would neither much conduce to my preſent purpoſe, nor profit the preſent Auditory. The word is clearly of *a Greek original*: from μύω, or μύζω, to ſhut the eye or mouth. Of all the *myſterious rites* uſed among the Heathen, the *Eleuſinia ſacra* were the moſt ceremonious and *myſterious*: inſomuch as that, when in their Writings, the word Μυστήριον is uſed by it ſelf without any farther ſpecification, it is ordinarily conceived to be meant of thoſe *Eleuſinian myſteries*. Theſe none might be *preſent* at, but they that were ſolemnly *initiated* thereunto: who upon their firſt admiſſion (which yet was but to the outer and *leſſer myſteries*) were called μύσται. And if after a ſufficient time of *probation* (a twelve-month was the leaſt) they were adjudged meet to be admitted to *the greater* and more ſecret *myſteries*, they were then called ἐπόπται: Whereto there ſeemeth to be ſome (b) *alluſion* (as there is frequently to ſundry other cuſtoms and uſages of *the Heathens*) even in the holy *Scriptures* themſelves. But whether they were admitted to their *leſſer* or the *greater myſteries*, ſtrait order was evermore taken with them, by *Oaths*, *Penalties*, and otherwiſe,

b—ἀλλ' ἐπόπται γενώμεθα. 2 Pet.1.16.

wiſe, as ſtrong as could be deviſed; that they ſhould by no means *reveal* any of the paſſages or *rites* thereunto belonging, to thoſe that were ἀμύητοι, and *not initiated*: whom in that reſpect they counted *prophane*. To do otherwiſe, was reputed ſo heinous a crime, that nothing could be imagined in their ſuperſtition more *irreligious* and *piacular* than that.

Quis Cereris ritus audet vulgare profanis?

He knew not where to find a man, that durſt preſume ſo to do. *Vetabo qui Cereris ſacrum Vulgarit arcana, ſub iiſdem Sit trabibus*—— He would be loth to lodge under the ſame *roof*, or to put to Sea in the ſame *veſſel*, with him that were guilty of ſuch an high provocation, as the divulging abroad of the *ſacred myſteries*: leſt ſome vengeance from the offended Deities ſhould overtake *them* for their impiety (and *him* for company) to their deſtruction. It was in very deed *the Devils* cunning, one of *the depths of Satan*, and one of the moſt advantagious *myſteries* of his arts, by that *ſecrecy* to hold up a reverent and religious eſteem of *thoſe myſteries*, which were ſo replete with all *filthy* and *impious* abominations: that, if they ſhould have been made known to the world, it muſt needs have expoſed their *whole religion* to *the contempt* of the vulgar, and to *the deteſtation* of the wiſer ſort. Hor. 3. Carm. 2.

6. Such, and no better, were thoſe *myſteria ſacra* among *the Heathens*: whence the word *Myſtery* had its birth and riſe. Both *the Name* and *Thing* being ſo vilely *abuſed* by them: it yet pleaſed the holy Spirit of God to make choice of that *Word*, whereby uſually in *the New Teſtament* to expreſs that holy *Doctrine of Truth and Salvation*, which is revealed to us in *the Goſpel* of grace. By the warrant of whoſe example, *the ancient Church*, both *Greek* and *Latine*, took the liberty (as what hindereth but they might?) to make uſe of ſundry *words* and *phraſes*, fetcht from the very dregs of *Paganiſm*, for the better explication of ſundry points of *the Chriſtian Faith*; and to ſignifie their notions of ſundry things of *Eccleſiaſtical uſage* to the people. The *Greek Church* hath conſtantly uſed this word Μυστήριον; a Heathenish ſuperſtitious word: and *the Latine Church* in like manner the word *Sacramentum*, a Heathen military word: to ſignifie thereby *the holy Sacraments* of the Chriſtian Church. I note it the rather; and I have therefore ſtood upon it a little longer than was otherwiſe needful: to let you know that the godly and learned *Chriſtians* of thoſe *Primitive* times, were not ſo fondly ſhy and ſcrupulous (as ſome of ours are) as to boggle at; much leſs ſo raſhly *ſupercilious* (I might ſay, and *ſuperſtitious* too) as to cry down and condemn for *evil*, and even *eo nomine* utterly *unlawful*, the uſe of all ſuch whether *names* or *things*, as were *invented*, or have been *abuſed*, by *Heathens* or *Idolaters*.

7. But this by the way. I return to the word Μυστήριον. Which, being rarely found in the *Greek verſion* of the *Old Teſtament*, (indeed not at all, ſo far as my ſearch ſerveth me, ſave only ſome few times in *Daniel*) is frequently uſed in *the New*: and that for the moſt part to ſignifie (for now I come to the *Quid Rei*) either the whole *Doctrine of the Goſpel*, or ſome ſpecial branches thereof, or *the diſpenſations of Gods providence* for the time or manner of revealing it. *To you it is given to know the myſteries of the Kingdom of God*, Mat. 13. *We ſpeak the wiſdom of God in a myſtery*, 1 Cor. 2. So the Goſpel is called *the myſtery of Chriſt*, Col. 4. *myſtery of Faith* in this Chapter at the ninth verſe; and here in the Text, *The Myſtery of Godlineſs*. Dan. 2. 18. & 4 9. Mat. 13. 11. 1 Cor. 2. 7. Col. 4. 3.

8. But why *a Myſtery*? That I ſhall now ſhew you. *Firſt*, when we ſee ſomething, *good* or bad, *done* plainly before our eyes, yet cannot imagine *to what end* or purpoſe it ſhould tend, nor can gueſs what ſhould be *the deſign* or *intention* of the doer: that we uſe to call *a Myſtery*. The Counſels of Princes and affairs of

Arcana Imperii.

of State (*Ragioni di ſtato*, as the Italians call it) when they are purpoſely carried in a cloud of *ſecrecy*, that *the reaſons* and *ends* of their actions may be hidden from the eyes of men, are therefore called the *Myſtery of State:* and upon the ſame ground ſundry *manual crafts* are called *Myſteries*: for that there belong to the exerciſe of them ſome *ſecrets*, which they that have not been trained up therein cannot ſo well *underſtand*, and they that have been trained up therein, could like well that none but themſelves ſhould *underſtand*. In a worſer ſenſe alſo it is not ſeldom uſed. If ſome crafty companion, with whom we have had little dealings formerly, ſhould begin of a ſudden to apply himſelf to us in a more than ordinary manner, with great ſhews and proffers of kindneſs, and we know no particular reaſon why he ſhould ſo do: we preſently conclude in our thoughts, that ſure there is ſome *myſtery* or other in it; that is, that he hath ſome *ſecret ends*, ſome *deſign* upon us, which we underſtand not. *Joſephus* writing of *Antipater* the Son of *Herod*, who was a moſt wicked miſchievous perſon, but withal *a notable diſſembler*; very cunning and cloſe, and one that could carry matters marvellous ſmoothly and fairly to the outward appearance, ſo that the moſt *intelligent* and *cautious* men could not eſcape, but he would ſometimes reach beyond them to their deſtruction: he ſaith of him, and his whole courſe of life, that it was (a) Μυστήριον κακίας, nothing but a very *myſtery of wickedneſs*.

(a) τὸν Ἀντιπάτρου βίον οὐκ ἂν τις ἁμάρτοι τῆς οἵπερ κακίας μυστήριον. Joſeph. de bell. Judaic. lib. 1.

9. In this notion (in the better ſenſe of it) may the great work of our *Redemption* by Jeſus Chriſt, which is the very pith and marrow of *the Goſpel*, be called *a Myſtery*. Who that ſhould have ſeen a child *of a ſpan long*, to be born in an *Inn*, of a mean *parentage*, courſely ſwadled up, and cradled in *a manger*: and then afterwards to be brought up under *a Carpenter*, and to live in a poor and *low condition*, ſcarce worth a room where to reſt *his head*; and after all that to be *bought and ſold*, *buffeted*, *ſpit on*, *reviled*, *tortured*, *condemned*, and *executed* as *a Malefactor*, with as much ignominy and deſpightfulneſs, as the malice of Men and Devils could deviſe: Who that ſhould have ſeen all theſe things, and the whole carriage thereof, could have imagined that upon ſuch *weak hinges* ſhould have moved the greateſt act of *Power*, *Wiſdom*, and *Goodneſs*, that ever was, or ever ſhall be done in the world; that ſuch *Contemptible means* ſhould ſerve to bring about the eternal *good will and purpoſe of God* towards mankind? yet ſo it was whiles *Judas* was plotting his treaſon, and *the Jews* contriving Chriſts death, (he to ſatisfie his *Covetouſneſs*, and they their *Malice*;) and all thoſe other that had any hand in the buſineſs were looking every man but at his own *private ends*: all this while was *this Myſtery* working. *Unawares* indeed to them, (and therefore no *thanks* to them for it, nor *benefit* to them from it) but yet *by the determinate counſel and foreknowledge of God:* who moſt wiſely and powerfully ordered all thoſe *various* and *vitious* motions of the creature, for the effectuating of his own moſt *glorious* and *gracious* purpoſes. That is *one Reaſon*.

Act. 2.23.

10. *Secondly*, We uſe to call all ſuch things *Myſteries* as cannot poſſibly come to our *knowledge*, unleſs they be ſome way or other *revealed* unto us: whether they have, or have not, otherwiſe any great *difficulty* in them. *Nebuchadnezzars* dream is ſo called (a) *a Myſtery*, Dan. 2. And St. *Paul* in one place ſpeaking of *the converſion of the Jews*, calleth it a *Myſtery*, (*I would not Brethren, that you ſhould be ignorant of this Myſtery*, Rom. 11.) and in another place, ſpeaking of *the change* of thoſe that ſhould be found alive at Chriſts ſecond coming, calleth that *a Myſtery* too, (*Behold I ſhew you a Myſtery; we ſhall not all die*, &c. 1 Cor. 15.) In this notion alſo is the Goſpel *a Myſtery*: it being utterly impoſſible that any wit of man, by the light of *Nature*, or ſtrength of *humane diſcourſe*, ſhould have been able to have found out *that way* which Almighty God hath appointed for *our ſalvation*; if it had not pleaſed him to have made

(a) ἐζήτουν τὸν τῦ μυστηρίου τύτου. Dan. 2. 18. Rom. 11. 25. 1 Cor. 15. 51.

it

it known to the world by *ſupernatural revelation*. The wiſeſt *Philoſophers*, and learnedſt *Rabbies*, nor did nor could ever have dreamt of any ſuch thing; till God *revealed* it to his Church by his *Prophets* and *Apoſtles*. *This Myſtery was hid from Ages, and from Generations*, nor did any of *the Princes of this world* know it in any of thoſe *Ages* or *Generations*; *as it is now made manifeſt* to us, ſince *God revealed it to us by his Spirit*, as our Apoſtle elſewhere ſpeaketh. Col.1.26. 1 Cor.2.8,10.

11. The *Philoſophers* indeed ſaw (a little *dimly*) ſome of thoſe *truths* that are more clearly *revealed* to us in the Scriptures. "They found in all men a "great *proclivity* to Evil, and an *indiſpoſition* to Good: but knew nothing at all, "either of the *true Cauſes*, or of the *right Remedies* thereof. Some apprehenſi- "ons alſo they had of *a Deity*, of the *Creation of the World*, of a divine *Provi-* "*dence*, of the *Immortality* of the Soul, of *a final Retribution* to be awarded to "all men by a divine juſtice according to the merit of their works; and ſome "other *truths*. But thoſe more high and *myſterious* points, eſpecially thoſe two, that of *the Trinity* of Perſons in the Godhead, and that of *the Incarnation* of the Son of God, (θεολογία and οἰκονομία, as *the Greek Fathers* uſe to call them;) together with thoſe appendices of the later, *the Redemption* of the World, *the Juſtification* of a ſinner, *the Reſurrection* of the body, and *the beatifical Viſion* of God and Chriſt in the Kingdom of Heaven: not the leaſt thought of any of theſe *deep things of God* ever came within them; God not having *revealed* the ſame unto them.

12. It is no thanks then to us, that *very children* among us do believe and confeſs theſe *high myſterious* points, whereof *Plato*, and *Ariſtotle*, and all the other *grand Sophies* among them were ignorant: ſince we owe our whole *knowledge* herein, not to our own *natural ſagacity* or *induſtry* (wherein they were beyond moſt of us) but to divine and *ſupernatural revelation*. For fleſh and bloud hath not *revealed them unto us*, but our Father which is in Heaven. We *ſee* what they *ſaw not*: not becauſe *our eyes* are better than *theirs*, but becauſe God hath vouchſafed to us *a better light* than he did to them. Which being an act of *ſpe-* *cial grace*, ought therefore to be acknowledged with *ſpecial thankfulneſs*. Our Saviour hath given us the example, *I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes*, Mat.11.25. Mat.16.17.

13. Truly, much cauſe we have to bleſs the holy Name of God, that he hath given us to be born of *Chriſtian Parents*, and to be bred up in the boſom of *the Chriſtian Church*: where we have been *initiated* into theſe *Sacred Myſteries*; be- ing catechiſed and inſtructed in the Doctrine of *the Goſpel* out of the holy Scri- ptures, even *from our very Childhood*, as *Timothy* was. But we are wretchedly *unthankful* to ſo good a God, and extremely *unworthy* of ſo great a bleſſing: if we murmur againſt *our Governours*, and clamour againſt *the Times*, becauſe every thing is not *point-viſe* juſt as we would have it, or as we have *fancied* to our ſelves it ſhould be. Whereas, were our hearts truly *thankful*, although things ſhould be really and *in truth* even ten times worſe than now they are but *in their conceit* only: yet ſo long as we may enjoy *the Goſpel* in any (though ne- ver ſo ſcant a) *meaſure*, and with any (though never ſo hard) *conditions*, we ſhould account it a benefit and mercy invaluable. Πάντως δώρον, ſo St. *Paul* eſteemed it, the very *riches of the grace of God*: for he writeth, [*According to the riches of his grace, wherein he hath abounded towards us, in all wiſdom and prudence, having made known to us the myſtery of his will*, Eph.1.] If he had not *made it known* to us, we had never *known* it: and that is *the ſecond Reaſon* why a *Myſtery*. καὶ βρέφους, 2 Tim.3.15. Eph.1.7—9.

14. There is yet a *Third*: even becauſe we are not able perfectly *to compre-* *hend it*, now it is *revealed*. And this Reaſon will fetch in the *Quantum* too. For herein eſpecially it is that *this Myſtery* doth ſo far tranſcend all other *Myſteries*,

ſteries. Μέγα ὁμολογουμένως μέγα; *a great*, marvellous *great Myſtery.* In the ſearch whereof *Reaſon* finding it ſelf at a loſs, is forced to give it over in the plain field, and to cry out, *O altitudo!* as being unable to reach the unfathomed depth thereof. We *believe* and *know*, and that with fulneſs of aſſurance, that all theſe things are ſo *as they are revealed* in the holy *Scriptures*; becauſe the mouth of God (who is *Truth* it ſelf, and *cannot lie*) hath ſpoken them: and our own *Reaſon* upon this ground teacheth us to ſubmit our ſelves and it to *the obedience of Faith*, for the τὸ ὅτι, that ſo it is. But then for the τὸ πῶς, (*Nicodemus* his
Joh. 3. queſtion, *How can theſe things be?*) it is no more poſſible for our weak underſtandings to *comprehend* that, than it is for the eyes of *Bats* or *Owls* to look ſtedfaſtly upon the body of *the Sun*, when he ſhineth forth in his greateſt ſtrength. The very *Angels*, thoſe holy and heavenly ſpirits, have *a deſire*, ſaith St. *Peter*,
1 Pet. 1. 10. (it is but *a deſire*, not any perfect *ability*; and that but μεχρίμας neither) to *peep a little* into thoſe *incomprehenſible Myſteries*, and then cover their faces with their wings, and *peep* again, and *cover* again: as being not able to endure the fulneſs of that *glorious luſtre* that ſhineth therein.

15. God hath *revealed* himſelf and his good pleaſure towards us in his *holy Word* ſufficiently to *ſave our ſouls*, if we will *believe*: but not to *ſolve all our doubts*, if we will *diſpute*. The *Scriptures* being written *for our ſakes*; it was needful they ſhould be fitted to *our capacities*: and therefore *the myſteries* contained therein are ſet forth by ſuch *reſemblances* as we are capable of; but far ſhort of the nature and excellency of *the things* themſelves. The beſt know-
1 Cor. 13. 12. ledge we can have of them here, is but *per ſpeculum*, and *in anigmate*, 1 Cor. 13. as it were *in a glaſs*, and by way of *riddle*: darkly both. God teacheth us by *the eye* in his *Creatures*. That is *per ſpeculum*, as it were by *a glaſs*, and that but *a divine one* neither: where we may read τὸ γνωστὸν τοῦ θεοῦ, ſome of *the inviſible*
Rom. 1. 19, 23. *things of God*; but written in *ſmall* and out-worn *Characters*, ſcarce legible by us. He teacheth us alſo by *the Ear*, in the preaching of his *holy Word*: but that *in anigmate*, altogether by *riddles*, dark riddles. That there ſhould be *three diſtinct Perſons* in one Eſſence, and *two diſtinct Natures* in one Perſon; That *Virginity* ſhould Conceive, *Eternity* be Born, *Immortality* Die, and *Mortality* riſe from Death to Life; That there ſhould be *a finite* and *mortal God*, or an *infinite* and *immortal Man*: What are all theſe, and many other more of like intricacy, but ſo many *Riddles*?

16. In all which (that I may from the Premiſſes infer ſomething of *Uſe*) we ſhould but *cum ratione inſanire*, ſhould we go about to make *our Reaſon* the meaſure of *our Faith*. We may as well think to graſpe *the Earth* in our fiſts, or to empty *the Sea* with a Pitcher; as to comprehend theſe *heavenly Myſteries* within our narrow underſtandings. *Puteus altus*; the Well is deep, and *our Buckets* (for want of Cordage) will not reach near *the bottom*. We have uſe of *our Reaſon* (and they are unreaſonable, that would deny us the uſe of it) in *Religion*, as well as in other things. And that not only in *Agendis*, in matters of *Duty* and *Morality*, wherein it is of a more neceſſary and conſtant uſe, as *the ſtandard* to regulate our judgments in moſt caſes: but even *in Credendis* too, in ſuch points as are more properly *of Faith*, in matters *Doctrinal* and *Dogmatical*. But then ſhe muſt be imployed, only as *an handmaid* to Faith; and learn to know her diſtance, *Conférre*, and *Inférre*; thoſe are her proper tasks: to *confer* one Scripture with another; and to *infer* Concluſions, and deduce Inſtructions thence by clear *Logical Diſcourſe*. Let her keep within theſe *bounds*; and ſhe may do very good *ſervice*. But we mar all if we ſuffer *the handmaid* to bear too great a ſway, to grow petulant, and to perk above *the Miſtris*.

17. It hath been the bane of *the Church*, and the original of the moſt, and the moſt pernicious, *Errors* and *Hereſies* in all Ages: that men not contenting themſelves with *the ſimplicity* of believing, have doated too much upon their

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own *fancies*; and made *Reason* the ſole *ſtandard*, whereby to meaſure both the *Principles* and *Concluſions* of Faith. It is the very fundamental error of *the Socinians* at this day. No leſs abſurdly, than as if a man ſhould take upon him without *Mathematical Inſtruments* to take the juſt *dimenſions* of *the heavenly bodies*, and to pronounce of *Altitudes*, *Magnitudes*, *Diſtances*, *Aſpects*, and other appearances, only by the ſcantling of *the Eye*. Nor leſs dangerouſly, than as if a Smith (it is St. *Chryſoſtoms* compariſon) ſhould lay by *his tongs*, and take the Iron hot from the Forge to work it upon the Anvil with *his bare hands*. *Myſteries* are not to be meaſured by *Reaſon*. That is the firſt *Inſtruction*. Chryſ. in 1 Cor. Ley. 8.

18. The next is, That foraſmuch as there are in *the Myſtery* of *Chriſtianity* ſo many things *incomprehenſible*; it would be ſafe for us (for the avoiding of *Errors* and *Contentions*, and conſequently in order to thoſe two moſt pretious things, *Truth* and *Peace*) to contain our ſelves within the bounds of *Sobriety*, without wading too far into abſtruſe, curious, and uſeleſs ſpeculations. The moſt *neceſſary Truths*, and ſuch as ſufficed to bring our fore-fathers (in *the Primitive* and *ſucceeding* times) to heaven, are ſo *clearly revealed* in Scripture, and have been ſo univerſally and conſtantly conſented unto by *the Chriſtian Church* in a continued ſucceſſion of times; as that to doubt of them muſt needs argue a ſpirit of *Pride* and *Singularity* at leaſt, if not alſo of *Strife* and *Contradiction*. But in things *leſs evident* (and therefore alſo *leſs neceſſary*) no man ought to be either *too ſtiff* in his own *private opinion*, or *too peremptory* in judging thoſe that are *otherwiſe minded*. But as every man would deſire to be left to *his own liberty of judgment* in ſuch things; ſo ſhould he be willing to leave other men to *their liberty* alſo: at leaſt, ſo long as they keep themſelves quiet, without raiſing *quarrels*, or diſturbing *the peace of the Church* thereabouts.

19. As for example. Concerning the Entrance and Propagation of *Original ſin*; the Nature, Orders, and Offices of *Angels*; The Time, Place, and Antecedents of *the laſt judgment*; The conſiſtency both of Gods *immutable decrees*, with the *contingency* of ſecond cauſes, and of the efficacy of *Gods grace*, with the freedom of *Mans will*, &c. In which and other like difficult points, they that have travelled fartheſt, with deſire to ſatisfie their own *curioſity*, have either daſht upon *pernicious Errors*, or involved themſelves in *inextricable difficulties*; or by Gods mercy (which is the happieſt looſe from ſuch fruitleſs ſtudies) have been thereby brought to a deeper ſenſe of their *own ignorance*, and an higher admiration of the infinite *Majeſty* and *wiſdom* of our great God, who hath ſet *his Counſels* ſo high above our reach, made *his ways* ſo impoſſible for us to find out. That is *our ſecond Inſtruction*.

20. There is yet another, ariſing from the conſideration of *the greatneſs* of this *Myſtery*. That therefore no man ought to take offence at *the diſcrepancy of opinions*, that is in the Churches of Chriſt amongſt *Divines*, in matters of *Religion*. There are men in the world (who think themſelves no babes neither) ſo deeply poſſeſt with a ſpirit of *Atheiſm*; that though they will be *of any Religion* (in ſhew) to ſerve *their turns*, and comply with *the Times*: yet they are reſolved to be (indeed) *of none*, till all men be agreed of *one*: which yet never was, nor is ever like to be. A reſolution no leſs deſperate for *the ſoul*, if not rather much more, than it would be for *the body*, if a man ſhould vow he would never *eat* till all *the Clocks* in the City ſhould ſtrike *Twelve* together. If we look into the large Volumes that have been written by *Philoſophers*, *Lawyers*, and *Phiſicians*: we ſhall find the greateſt part of them ſpent in *Diſputations*, and in the *reciting* and *confuting* of one anothers *opinions*. And we allow them ſo to do, without prejudice to their *reſpective profeſſions*: albeit they be converſant about things meaſurable by *Senſe*, or *Reaſon*. Only in *Divinity*, great offence is taken at the multitude of *Controverſies*: wherein yet *difference of opinions* is by ſo much more tolerable than in *other Sciences*; by how much *the things* about

which we are converſant are of a more ſublime, *myſterious*, and incomprehenſible nature, than are thoſe of *other Sciences*.

21. Truly, it would make a religious heart bleed, to conſider the many and great *diſtractions* that are all over the *Chriſtian world* at this day. The lamentable effects whereof ſcarce any part of *Chriſtendom* but feeleth more or leſs: either in open *wars*, or dangerous *ſeditions*, or (at the beſt) in uncharitable *cenſures* and ungrounded *jealouſies*. Yet *the infinite variety* of mens diſpoſitions, inclinations, and aims conſidered; together with the *great obſcurity* that is in the things of God, and *the ſtrength of corruption* that is in us: it is to be acknowledged the admirable work of God, that theſe *diſtractions* are not even much more, and greater, and wider than they are; and that amid ſo *many Sects* as are in the world, there ſhould be yet ſuch an *univerſal concurrence* of judgment as there is in the main *fundamental points* of the *Chriſtian Faith*. And if we were ſo wiſe, as we might and ſhould be, to make the right uſe of it: it would not ſtumble us a whit in the belief of our *Religion*, that *Chriſtians differ* ſo much as they do *in many things*; but rather mightily confirm us in the aſſurances thereof, that they *agree ſo well* as they do almoſt *in any thing*. And it may be a great *comfort* to every well-meaning ſoul, that the *ſimple belief* of thoſe *certain truths*, whereon all parties are in a manner *agreed*, may be, and (ordinarily) is ſufficient for *the ſalvation* of all them, who are ſincerely careful (according to that meaſure of *light* and *means* that God hath vouchſafed them) to *actuate their Faith* with *Piety*, *Charity*, and *good Works*: ſo making this *great Myſtery* to become unto them (as it is in its ſelf) *Myſterium Pietatis*, *a Myſtery of Godlineſs*. Which is the laſt point propoſed; the *Quale*, to which I now paſs.

22. As *the corrupt Doctrine* of *Antichriſt* is not only a Doctrine of *Error*, but of *Impiety* too; called therefore μυστήριον ἀνομίας, *The myſtery of iniquity*, 2 Theſ.2. So *the wholſome* doctrine of *Chriſt*, is not only a doctrine of Truth, but of *Piety* too; and is therefore termed here μυστήριον εὐσεβείας, *The Myſtery of Godlineſs*. Which εὐσέβεια, or *Godlineſs*; ſince there appeareth not any great neceſſity in the Context to reſtrain it to that more peculiar ſenſe, wherein both the *Greek* and *Engliſh* word are ſometimes uſed; namely, to ſignifie the right manner of *Gods Worſhip* according to his word, in oppoſition to all *idolatrous*, *ſuperſtitious*, or *falſe worſhips* practiſed among the *Heathens*: I am the rather enclined to underſtand it here, as many Interpreters have done, in the fuller Latitude, as it comprehendeth *the whole duty of a Chriſtian man*, which he ſtandeth bound by the command of God in *his Law*, or of Chriſt in *his Goſpel*, to perform.

23. *Verum* and *Bonum*, we know, are near of kin the one to the other: And *the ſpirit of God*, who is both the Author and the Reveaſer of *this Myſtery*; as he is *the ſpirit of truth*, Joh 14. ſo is he alſo *the ſpirit of holineſs*, Rom.1. And it is part of his work to *ſanctifie the heart* with grace, as well as to *enlighten the mind* with knowledge. Our Apoſtle therefore ſometimes mentioneth *Truth* and *Godlineſs* together: teaching us thereby, that we ſhould take them both into our care together. *If any man conſent not to the words of our Lord Jeſus Chriſt, and to the doctrine which is after Godlineſs*, 1 Tim.6. And Tit. 1. —*according to the Faith of Gods Elect, and acknowledging of the Truth which is after Godlineſs*. And here in expreſs terms, *The myſtery of Godlineſs*. And that moſt rightly: whether we conſider it in the *Scope*, *Parts*, or *Conſervation* of it.

Joh.14.17. Rom.1.4.

1 Tim 6 3. Tit.1.1.

24. *Firſt*, the general *Scope* and aim of *Chriſtianity* is, by *the mercy* of God founded on *the merits* of Chriſt, to bring men on through *Faith* and *Godlineſs* to Salvation. It was not in the purpoſe of God in publiſhing *the Goſpel*, and thereby freeing us from the perſonal *obligation*, *rigour*, and *curſe of the Law*, ſo to turn us looſe and lawleſs, to do whatſoever ſhould ſeem *good in our own eyes*, follow our own *crooked wills*, or gratifie any *corrupt luſt*: but to oblige us rather

rather the faſter by theſe *new benefits*, and to incite us the more effectually by *Evangelical promiſes*, to the earneſt ſtudy and purſuit of *Godlineſs*. The *Goſpel*, though upon quite different grounds, bindeth us yet to our *good behaviour* in every reſpect as deep as ever *the Law* did, if not in ſome reſpects deeper: allowing no *liberty* to the fleſh for the fulfilling of *the luſts* thereof in any thing, but exacting entire *ſanctity* and *purity*, both of *inward affection*, and *outward converſation* in all thoſe that embrace it. *The grace of God*, appearing in the revelation of *this myſtery*, as it bringeth along with it an offer of *ſalvation to all men*: ſo it *teacheth all men*, that have any real purpoſe to lay hold on ſo gracious an offer, *to deny ungodlineſs and worldly luſts, and to live righteouſly, and ſoberly, and godlily in this preſent world.* Rom.12.1,2. Cor.7.1,&c. Tit.2.11,12.

25. It is not to be wondred at, if all *falſe Religions* give allowance to ſome (a) *ungodlineſs* or other: when *the very Gods* whom they worſhip give ſuch encouragements thereunto by their lewd *examples*. The *Gods of the Pagans* were renowned for nothing ſo much, moſt of them, as for *their vices*. *Mars*, a bloudy God; *Bacchus*, a drunken God; *Mercury*, a cheating God; and ſo proportionably in their ſeveral kinds all the reſt. Their great *Capital God Jupiter*, guilty of almoſt all the *Capital vices*. And where *the Gods* are *naught*, who can imagine *the Religion* ſhould be *good*? Their very *myſteria ſacra* (as they called them) were ſo full of all wickedneſs and filthy abominations (as was already in part touched) but is fully diſcovered by *Clemens Alexandrinus*, *Lactantius*, *Arnobius*, *Tertullian*, (and other of the Ancients of our Religion) that it was the wiſeſt point in all their *Religion*, to take ſuch ſtrict order as they did, for the keeping of them *ſecret*.

(a) *dare morbis exemplo divinitatis, excuſatam licentiam.* Senec. de brevit. vit. c. 16. *Exprimunt impudicam Venerem, adulterum Martem, Jovem illum ſuum non magis regni quam vitiis principem.* Cyprian. Epiſt. 2.

26. But it is the honour and prerogative of the *Chriſtian Religion*, that it alone alloweth of *no wickedneſs*: But as God himſelf is *holy*, ſo he requireth an *holy Worſhip*, and *holy Worſhippers*. He exacteth *the mortification* of all evil luſts: and *the ſanctification* of the whole man, *body*, *ſoul*, *and ſpirit*, and that in each of theſe *throughout*. Every one that nameth himſelf from *the name of Chriſt*, doth *ipſo facto* by the very taking of that bleſſed *name* upon him, and daring to ſtile himſelf *Chriſtian*, virtually bind himſelf *to depart from all iniquity*: not ſo only, but to endeavour alſo (after the *example of him*, whoſe name otherwiſe he unworthily uſurpeth) to be *juſt*, *merciful*, *temperate*, *humble*, *meek*, *patient*, *charitable*; to get *the habits*, and to exerciſe *the acts* of theſe and all other *holy graces* and *vertues*. "Nay more; *the Goſpel* impoſeth upon us ſome *moral ſtrictneſſes*, which *the Stoicks* themſelves, or whoever elſe were the moſt rigid "Maſters of *Morality*, never ſo much as thought of. Nay yet more; it exalteth "*the moral Law* of God himſelf, given by *Moſes* to the People of *Iſrael*, to a "*higher pitch*, than they (at leaſt as they commonly underſtood *the Law*) took "themſelves thereby *obliged* unto. That a man ſhould forſake all his *deareſt* "*friends*, yea, and deny his own *deareſt ſelf too*, for *Chriſts* ſake; and yet for "*Chriſts* ſake at the ſame time love his *deadlieſt enemies*: That he ſhould *take* "*up his Croſs*, and (if need were) *lay down his life*, not only for his *great Maſter*, but even for the meaneſt of his *fellow-ſervants* too: That he ſhould "exult with *joy*, and abound in *hope*, in the midſt of *tribulations*, of *perſecutions*, of *death* it ſelf! Surely *the Myſtery* that driveth at all this, muſt needs "be μυστήριον εὐσεβείας in the higheſt degree, *the great myſtery of Godlineſs*. That for *the ſcope*.

1 Theſ.5.23. ὀνομάζων τὸ ὄνομα Χριστοῦ. 2 Tim.2.19. Luke 18.19. Mat.16.24. Mat.5.44. 1 Joh.3.16.

27. Look now *ſecondly* at *the parts* and parcels, the ſeveral pieces (as it were) whereof *this myſtery* is made up; thoſe mentioned in this verſe, and the reſt: and you ſhall find, that from *each of them ſeverally*, but how much more then from *them altogether joyntly*, may be deduced ſundry ſtrong *motives* and perſwaſives unto Godlineſs. Take *the material parts* of this Myſtery: the *Incarnation*, *Nativity*, *Circumciſion*, *Baptiſm*, *Temptation*, *Preaching*, *Life*, *Death*,

Burial, Reſurrection, Aſcenſion, Interceſſion, and *Second coming* of Chriſt. Or take (if I may ſo call them) *the formal parts* thereof: our eternal *Election* before the World was, our *Vocation* by the Preaching of the Goſpel, our *Juſtification* by Faith in the merits of Chriſt, our *Sanctification* by the Spirit of grace, the ſtedfaſt Promiſes we have, and hopes of *future Glory*, and the reſt. It would be too long to vouch *Texts* for each particular; but this I ſay of them all in general: there is not one *link* in either of thoſe two *golden chains*, which doth not ſtraightly tye up our *hands, tongues*, and *hearts* from doing evil; draw us up effectually unto God and Chriſt; and ſtrongly oblige us to ſhew forth *the power of his Grace* upon our *ſouls*, by expreſſing *the power of Godlineſs* in our *lives* and converſations. That for the *parts*.

28. *Thirdly*, Chriſtian Religion may be called *the Myſtery of Godlineſs*, in regard of its *Converſation*: becauſe *Godlineſs* is the beſt preſerver of *Chriſtianity*. *Roots*, and *Fruits*, and *Herbs*, which let alone and left to themſelves would ſoon corrupt and putrefie, may, being well *condited* with Sugar by a skilful Confectioner, be *preſerved* to continue for many years, and be ſerviceable all the while. "So the beſt and ſureſt means to preſerve *Chriſtianity* in its proper inte-"grity and power, from corrupting into *Atheiſm* or *Hereſie*, is to ſeaſon it "well with *Grace*, (as we do freſh meats with *ſalt* to keep them ſweet;) and "to be ſure to keep *the Conſcience upright*. *Holding the myſteries of faith in a pure Conſcience*, ſaith our Apoſtle a little after, at verſe 9. of this Chapter: and in the firſt Chapter of this Epiſtle verſ. 19. *Holding faith and a good Conſcience, which* (later) *ſome having put away, concerning faith have made ſhipwrack.* Apoſtaſie *from the faith* ſpringeth moſt an end from Apoſtaſie *in manners*: And he that hath but a very little care *how he liveth*, can have no very faſt hold of *what he believeth*. "For when men grow once regardleſs of their *Conſciences*, "good affections will ſoon languiſh: and then will *noyſom luſts* gather ſtrength, "and caſt up *mud* into the ſoul, that *the judgment* cannot *run clear*. Seldom is "*the head* right, where *the heart* is amiſs. *A rotten heart* will be ever and anon "ſending up *evil thoughts* into the mind, as mariſh and fenny grounds do *foggy* "*miſts* into the air, that both *darken* and *corrupt* it. As a mans *taſte*, when ſome "malignant humour affecteth *the organ*, ſavoureth nothing aright, but deemeth "*ſweet* things *bitter*, and *ſowre* things *pleaſant*: So where *Avarice, Ambition,* "*Malice, Voluptuouſneſs, Vain-glory, Sedition*, or any other *domineering luſt* hath "made it ſelf maſter of *the heart*: it will ſo blind and corrupt *the judgment*, "that it ſhall not be able to diſcern (at any certainty) *good* from *evil*, or *truth* "from *falſhood*. Wholſom therefore is St. *Peters* advice, *to add unto faith Vertue.* Vertue will not only keep it *in life*, but at ſuch *a height of vigour* alſo, that it ſhall not eaſily either degenerate into *Hereſie*, or languiſh into *Atheiſm*.

Iſa.5.20.
2 Pet.1.5.

29. We ſee now three *Reaſons*, for which *the Doctrine of Chriſtianity* may be called *The myſtery of Godlineſs*: becauſe it *firſt* exacteth *Godlineſs*, and *ſecondly* exciteth unto *Godlineſs*; and is *thirdly* beſt preſerved by *Godlineſs*. From theſe Premiſſes, I ſhall deſire (for our nearer inſtruction) to *infer* but *two things* only: the one, for *the trial of Doctrines*; the other, for *the bettering of our lives*. For the firſt: St. *John* would not have us over-forward *to believe every ſpirit*. Every ſpirit, doth he ſay? Truly, it is impoſſible we ſhould; unleſs we ſhould believe *flat Contradictions*. Whileſt one Spirit ſaith, *It is*; another ſpirit ſaith, *It is not*: can a man believe the one, and not disbelieve the other, if he hear both? *Believe not every ſpirit* then, is as much (in St. *Johns* meaning) as if he had ſaid, Be not too haſty *to believe any Spirit* (eſpecially where there appeareth ſome juſt cauſe of *Suſpicion*) but *try* it firſt, whether it be *a true ſpirit* or *a falſe*. Even as St. *Paul* biddeth us *prove all things*, that having ſo done, we may *hold faſt* what upon trial proveth *good*, and let the reſt go.

1 Joh.4.1.
1 Theſ.5.21.

30. Now holy *Scripture* is certainly that *Lapis Lydius*, that Teſt whereby this trial

trial is to be made. *Ad legem, & ad teſtimonium:* when we have wrangled as long as we can, hitherto we muſt come at laſt. But ſith *all Sectaries* pretend to Scripture; *Papiſts, Anabaptiſts, Diſciplinarians*, All; yea, *the Devil* himſelf can vouch *Texts* to drive on *a Temptation*: It were good therefore we knew how to make right application of *Scripture*, for the *Trial of Doctrines*, that we do not miſtake a falſe one for a true one. Many profitable *Rules* for this purpoſe our Apoſtle affordeth us in ſundry places. One very good one we may gather from the words immediately before the Text, wherein *the Church of God* is ſaid to be *the pillar and ground of truth*. The Collection thence is obvious, that it would very much conduce to the guiding of our *judgments* aright, in the examining of *mens Doctrines* concerning either *Faith* or *Manners*, wherein *the Letter of Scripture* is obſcure, or *the meaning* doubtful, to inform our ſelves as well as we can, *in credendis*, what the received *ſenſe*; and *in agendis*, what the conſtant *uſage and practice* of *the Church* (eſpecially in the antient times) hath been concerning thoſe matters: and that to conſider what conformity *the Doctrines* under trial hold with *the principles*, upon which that their *ſenſe* or *practice* in the Premiſſes was grounded. The *Judgment* and *Practice of the Church*, ought to ſway very much with every *ſober* and *wiſe* man: either of which whoſoever *neglecteth*, or but *ſlighteth* (as too many do, upon a very poor pretenſe, that the *myſtery of iniquity* began to work betimes) runneth a great hazard of falling into many errors and *Abſurdities*. If *he do not*; he may *thank* his *good fortune*, more than his *forecaſt*: and *if he do*, he may thank none but *himſelf* for neglecting ſo good *a guide*. Iſa. 8. 20.

31. But this now-mentioned *Rule*, although it be of excellent uſe, if it be rightly *underſtood*, and prudently *applied*, and therefore growing ſo *near the Text*, I could not wholly baulk it; without ſome notice taken of it: it being *not within the Text*, I preſs it no farther; but come to another, that ſpringeth out of the *very Text* it ſelf: And it is this: a very good one too, *viz.* That when we are *to try the Doctrines*, we ſhould duly examine them whether they be *according unto Godlineſs*, yea, or no. Our Saviours direction for the diſcovery of *falſe Prophets*, Mat. 7. is to this very purpoſe; *Ex fructibus, Ye ſhall know them by their fruits*. Meaneth he it, trow you, of *the fruits* of their *lives* in their outward *converſation*? Verily no: not *only*; no, nor *principally* neither: perhaps not at all. For *Falſhood* is commonly ſet off by *Hypocriſie*: ἐν ἐνδύμασι ψευδοπροφήτων in the next following verſe here. Shews of *ſanctity* and *purity*, pretenſions of *Religion* and *Reformation*, is *the wool* that *the woolf* wrappeth about him, when he meaneth to do moſt *miſchief* with leaſt *ſuſpition*. The *Old Serpent* ſure is never ſo ſilly, as to think his Miniſters (*the Miniſters of darkneſs*) ſhould be able to draw in a conſiderable party into their communion, ſhould they appear in their *diſmal colours*: therefore he putteth them into a new dreſs before he ſendeth them abroad, *diſguiſing* and *transforming them as if they were the Miniſters of righteouſneſs and of the light*. Our Saviour therefore cannot mean *the fruits of their lives* ſo much (if at all) as *the fruits of their Doctrines*: that is to ſay, the neceſſary conſequents of their *Doctrines*; ſuch *Concluſions*, as naturally and by good and evident diſcourſe do iſſue from their *Doctrines*. "And ſo underſtood, "it is a very *uſeful Rule*; even in *the Affirmative*, (taking in other requiſite con- "ditions withal:) but in *the Negative*, taken even alone and by it ſelf, it holdeth "*infallibly*. If what is ſpoken ſeem to be *according to Godlineſs*; it is the better "to like onward, and the more likely to be *true*: yet may it poſſibly be *falſe* "for all that, and therefore it will be needful to *try* it farther, and to make uſe "of other *Criterions* withal. But if what is ſpoken, upon examination appear to have any repugnancy with *Godlineſs*, in any one branch or duty thereunto belonging: we may be ſure the words cannot be *wholſom words*. It can be no *heavenly Doctrine*, that teacheth men to be *earthly, ſenſual*, or *Deviliſh*: or Mat. 7. 16, 20. 2 Cor. 11. 13. —15.

that

that tendeth to make men *unjuſt* in their dealings, *uncharitable* in their cenſures, *undutiful* to their ſuperiours, or any other way, *ſuperſtitious*, *licentious*, or *prophane*.

32. I note it, not without much rejoycing and gratulation to us of *this Church*. There are, God knoweth, afoot in *the Chriſtian World* Controverſies more than a good many: *Decads*, *Centuries*, *Chiliads* of novel Tenents, brought in *in this laſt age* (which were never *believed*, many of them ſcarce ever *heard of*, in *the antient Church*) by *Sectaries* of all ſorts. Now it is our great comfort (bleſſed be God for it) that *the Doctrine* eſtabliſhed in *the Church of England* (I mean *the publick Doctrine*, for that is it we are to hold us to, paſſing by *private opinions*;) I ſay, *the publick Doctrine of our Church* is ſuch, as is not juſtly chargeable with any *impiety*, contrarious to any part of that *duty* we owe either to *God* or *Man*. Oh that our *converſations* were as free from exception, as our *Religion* is! Oh that we were ſufficiently careful to preſerve the honour and luſtre of *the truth* we profeſs, by the correſpondency of *our lives* and actions thereunto!

33. And upon this point we dare boldly *joyn iſſue*, with our clamorous adverſaries on either hand, *Papiſts* I mean, and *Diſciplinarians*. Who do both, ſo loudly (but unjuſtly) accuſe us and our *Religion*: they, as *carnal* and *licentious*; theſe, as *Popiſh* and ſuperſtitious. As *Elijah* once ſaid to *the Baalites*, that God that *anſwereth by fire, let him be God*: ſo may we ſay to either of both: and when we have ſaid it, not fear to put it to a fair trial; *That Church*, whoſe *Doctrine*, *Confeſſion*, and *Worſhip* is moſt according to *Godlineſs*, let that be *the Church*. As for our *Accuſers*, if there were no more to be inſtanced in but that one *curſed poſition alone*, wherein (notwithſtanding their diſagreements otherwiſe) they both conſent; That *lawful Soveraigns* may be by their *Subjects* reſiſted, and *Arms taken up* againſt them, for the cauſe of *Religion*: it were enough to make good *the challenge* againſt them both. Which is ſuch a notorious piece of *Ungodlineſs*, as no man, that either *feareth God or King* as he ought to do, can ſpeak of, or think of, without deteſtation: and is certainly (if either St. *Peter* or St. *Paul*, thoſe two great Apoſtles, underſtood themſelves) a branch rather of that other *great myſtery* (2 Theſ. 2.) *the Myſtery of Iniquity*, than of *the great myſtery* here in the Text, *the myſtery of Godlineſs*. There is not that point in *Popery* beſides, (to my underſtanding) that maketh it ſavour ſo ſtrongly of *Antichriſt*; as this one dangerous and deſperate point of *Jeſuitiſm* doth. Wherein yet thoſe men, that are ever bawling againſt our *Ceremonies* and *Service*, as *Antichriſtian*, do ſo deeply and wretchedly *ſymbolize* with them. The Lord be judge between them and us: whether our *Service*, or their *Doctrine*, be the more *Antichriſtian*.

1 King. 18. 24.

34. I have done with the former *Inference*, for *the trial of Doctrines*: there is another yet behind, for *the bettering of our lives*. For ſith *Chriſtianity is a myſtery of Godlineſs*: it concerneth every *Chriſtian* man, ſo to take *the myſtery* along with him, that he leave not *Godlineſs* behind. That is, whatſoever becometh of *doubtful Controverſies*; to look well to his *life*, and to make *conſcience* of practiſing that which *without all controverſie* is his *duty*. I know, *Controverſies* muſt be looked into: and it were well, if it were done by them (and by them only) whoſe *gifts* and *callings* ſerve for it. For *truths* muſt be maintained, *errours* muſt be refuted, and *the mouths* of gain-ſayers muſt be ſtopped. All this muſt be done, it is true: but it is as true, when all this is done, ſtill *the ſhorteſt cut* to heaven is *Faith* and *Godlineſs*.

35. I know not how better to draw my Sermon towards *a concluſion*, than by obſerving how *the great Preacher* concludeth his, *Eccleſ.* laſt. After he had taken a large and exact ſurvey of all the travels that are done *under the Sun*, and found nothing in them but *Vanity and Vexation of Spirit*: he telleth us at length,

length, that in *multitude of Books* and much reading, we may ſooner meet with *wearineſs* than *ſatisfaction*. But, ſaith he, if you will hear the end of all, here it is; *this is the Concluſion of the whole matter: Fear God and keep his Commandments*; for this is the *whole buſineſs of man*, upon which all his care and employment in this world ſhould be ſpent. So I ſay, we may puzzle our ſelves in the purſuit of *knowledge*, dive into *the myſteries* of all *Arts* and *Sciences*, eſpecially ingulph our ſelves deep in the ſtudies of thoſe three higheſt Profeſſions of *Phyſick*, *Law*, and *Divinity*: For *Phyſick*, ſearch into the Writings of *Hippocrates*, *Galen*, and the Methodiſts, of *Avicen* and the Empiricks, of *Paracelſus* and the Chymiſts; or *Law*, wreſtle through the *large bodies* of both *Laws Civil* and *Canon*, with the vaſte Tomes of *Gloſſes*, *Repertories*, *Reſponſes*, and *Commentaries* thereon, and take in *the Reports* and year-books of our *Common-Law* to boot; for *Divinity*, get through a courſe of *Councils*, *Fathers*, *School-men*, *Caſuiſts*, *Expoſitors*, *Controverſers* of all ſorts and Sects. When all is done, after much *wearineſs* to the fleſh, and (in compariſon thereof) little *ſatisfaction* to the mind (for the more *knowledge* we gain by all this travel, the more we diſcern our own *Ignorance*, and thereby but encreaſe our own *ſorrow*:) the ſhort of all is this; and when I have ſaid it, I have done. You ſhall evermore find, try it when you will,

Temperance, the beſt *Phyſick*;
Patience, the beſt *Law*; and
A good Conſcience, the beſt *Divinity*.

I have done. Now to God, *&c.*

AD

AD

AULAM.

Sermon X.

WHITE-HALL, at a publick Faſt. *July* 8, 1640.

Pſal. 119. 75.

I know, O Lord, that thy Judgments are right: and that thou of very faithfulneſs haſt cauſed me to be troubled.

1. IN which words the holy Prophet in *two* ſeveral *Concluſions* giveth unto God the Glory of thoſe *two* his *great Attributes*, that ſhine forth with ſo much luſtre in all the Works of his Providence: his *Juſtice* and his *Mercy*. The glory of his *Juſtice* in the former concluſion, *I know, O Lord, that thy judgments are right*: the glory of his *Mercy* in the latter, *And that thou of very faithfulneſs haſt cauſed me to be troubled*. And to ſecure us the better of the truth of *both Concluſions*, becauſe fleſh and bloud will be ready to ſtumble at *both*: We have his *Scio* prefixed, expreſly to *the former* only, but (the ſpeech being *copulative*) intended to *both*. *I know*, O Lord, that thy judgments are right: and *I know* alſo that thou of very faithfulneſs haſt cauſed me to be troubled. Our order muſt be to begin with *the Concluſions* firſt, as they lie in *the Text*; and after that to proceed to *Davids knowledge* of them, although that ſtand firſt in the order of the words. In the *former Concluſion* we have to conſider of *two things*. Firſt, what theſe *judgments of God* are that *David* here ſpeaketh of, as *the Subject*: and then of *the righteouſneſs* thereof, as *the Predicate*. I know, O Lord, that *thy judgments* are right.

2. What *Judgments* firſt? There are *judicia oris*, and there are *judicia operis*: the judgments of *Gods mouth*, and the judgments of *Gods hands*. Of the former there is mention at *Verſe* 13. [*With my lips have I been telling of all the judgments of thy mouth*.] And by theſe *Judgments* are meant nothing elſe but the holy *Law* of God, and his whole *written word*; which every where in this Pſalm are indifferently called his *Statutes*, his *Commandments*, his *Precepts*, his *Teſtimonies*, his *Judgments*. And *the Laws of God* are therefore (amongſt other

(a) κρίματα λέγει τὰς λόγους τὰς διατάξεις ἢ ἃ πρακτέον τὴ φρακτέα. Juſtin. Martyr. reſponſ. ad orthod. qu. 92.

reaſons) called by the name of (a) *Judgments*; becauſe by them we come to have a *right judgment*, whereby to diſcern between *good* and *evil*. We could not otherwiſe with any certainty *judg*, what was meet for us to *do*, and what was needful for us to *ſhun*. *A lege tuâ intellexi*, at verſe 104. *By thy Law have I gotten underſtanding*. St. *Paul* confeſſeth, *Rom.*7. that he had never rightly known what *ſin* was, if it had not been for *the Law*: and he inſtanceth in that of *luſt*, which he had not known to be a *ſin*, if the Law had not ſaid, *Thou ſhalt not covet*. Rom.7.7. And no queſtion but theſe *judgments*, theſe *judicia oris*, are all *right* too: for it were unreaſonable to think, that God ſhould make that *a rule of right* to us, which were it ſelf *not right*. We have both the name, (that of *judgments*;) and the thing too, (that they are *right*) in the 19th. *Pſalm*: Where having highly commended the *Law of God*, under the ſeveral appellations of *Law*, *Teſtimonies*, *Statutes*, and *Commandments*, ver.7. and 8. the Prophet then concludeth under this name of *Judgments*, ver.9. *The judgments of the Lord are true and righteous altogether*.

3. Beſides theſe *Judicia Oris*, which are *Gods Judgments* of *direction*: there are alſo *Judicia Operis*, which are his *judgments* for *correction*. And theſe do ever include *aliquid pœnale*, ſomething inflicted upon us by *Almighty God*, as it were by way of *puniſhment*; ſomething that breedeth us *trouble* or *grief*: The Apoſtle ſaith, *Heb.*12. that every *chaſtening is grievous*: and ſo it is more or leſs; or elſe it could be to us no *puniſhment*. And theſe again are of *two ſorts*: yet not diſtinguiſhed ſo much by *the things* themſelves that are inflicted, as by *the condition of the perſons* on whom they are inflicted, and eſpecially by *the affection*, and *intention of God* that inflicteth them. For all, whether *publick calamities* that light upon whole *Nations*, *Cities*, or other greater or leſſer *Societies* of men (ſuch as are *Peſtilences*, *Famine*, *War*, *Inundations*, *unſeaſonable Weather*, and the like;) or *private afflictions* that light upon particular *Families* or *Perſons*, (as *ſickneſs*, *poverty*, *diſgraces*, *injuries*, *death of friends*, and the like:) All theſe, and whatſoever other of either kind, may undergo a *twofold conſideration*: in either of *both* which, they may not unfitly be termed *the Judgments of God*; though in different reſpects. Heb.12.11.

4. For either theſe things are ſent by Almighty God in his heavy diſpleaſure, as *Plagues* upon his *enemies*, intending therein their *deſtruction*: Such as were thoſe *publick judgments*, upon the *old world*, ſwept away with *the floud*; upon *Sodom* and the other Cities, conſumed with *fire from Heaven*; upon *Pharaoh*, and his Hoſt, overwhelmed in the *Red Sea*; upon the *Canaanites*, ſpewed out of *the Land* for their abominations; upon *Jeruſalem*, at the final deſtruction thereof by *the Romans*. And thoſe *private judgments* alſo, that befel ſundry *particular perſons*, as *Cain*, *Abſalon*, *Senacherib*, *Herod*, and others. Or elſe they are laid by Almighty God as gentle *corrections* upon his own *children*, in his *Fatherly love* towards them, and *for their good*; to chaſtiſe them for their ſtrayings, to bring them to repentance for *their ſins*, to make them more obſervant and careful of *their duty* thence-forward, to exerciſe *their faith*, and *patience*, and other *graces*, and the like. Such as were thoſe *diſtreſſes* that befell the whole people of *Iſrael* ſundry times under *Moſes*, and in the days of their *Judges* and *Kings*; and thoſe particular trials and *afflictions* wherewith *Abraham*, and *Joſeph*, and *Job*, and *David*, and *Paul*, and other the holy *Saints* and Servants of God were exerciſed in their times.

5. Both the one ſort and the other are called *Judgments*: but (as I ſaid) in different *reſpects*, and for different *reaſons*. Thoſe former Plagues are called *Gods Judgments*; becauſe they come from God, not as a loving and merciful *Father*, but as a juſt and ſevere *Judg*: who proceeding according to courſe *of Law* giveth ſentence againſt a malefactor to *cut him off*. And therefore this kind of *judgment David* earneſtly deprecateth, *Pſal.* 143. [*Enter not into judgment* Pſal.143.2.

with

with thy ſervant:] for then neither can I, nor *any fleſh living* be juſtified in thy ſight. Theſe latter *Corrections* alſo or chaſtenings of our heavenly Father are called *Judgments* too, [*When we are judged, we are chaſtened of the Lord*:] but in a quite different notion. Becauſe God proceedeth therein, not with *violence* and *fury*, as men that are *in paſſion* uſe to do: but coolly, and adviſedly, and *with judgment*. And therefore, whereas *David* deprecated Gods *judgment* (as we heard) in that former notion, and as *judgment* is oppoſed to *Favour*: *Jeremy* on the other ſide deſireth *Gods judgment* in this latter notion, and as it is oppoſed to *Fury* [*Correct me, O Lord! yet in thy judgment, not in thy fury*] Jer.10. 1 Cor.11,32. Jer.10.24.

6. Now we ſee the ſeveral ſorts of *Gods judgments*: which of all theſe may we think is here meant? If we ſhould take them all in, *the Concluſion* would hold them, and hold true too. *Judicia Oris*, and *judicia Operis*; publick and private judgments; thoſe *Plagues* wherewith *in fury* he puniſheth *his enemies*, and thoſe *rods* wherewith in *mercy* he correcteth *his children*: moſt certain it is, they are all *right*. But yet I conceive thoſe *judicia oris* not to be ſo properly meant in this place: for the *Exegeſis* in the latter part of the verſe (wherein what are here called *judgments*, are there expounded by *troubles*) ſeemeth to exclude them, and to confine the Text in the proper intent thereof to theſe *judicia operis* only: but yet to all them of what ſort ſoever; *publick* or *private*, *Plagues* or *Corrections*. Of all which he pronounceth that they are *right*: which is the *Predicate* of the Concluſion; and cometh next to be conſidered. *I know, O Lord, that thy judgments are right*.

7. And we may know it too, if we will but care to know either *God* or *Our ſelves*. Firſt, for *God*; though we be not (*a*) able to comprehend *the reaſons* of his diſpenſations, the διότι: yet for τὸ ὅτι, that *the judgments* are *right*, it may ſatisfie us if we do but know that they are *his*. *Tua* will infer *recta* ſtrongly enough: for the Lord, who is *righteous in all his ways*, muſt needs be ſo *in the way of his judgments* too. 1. Mens judgments are ſometimes *not right* through *miſ-informations*, and ſundry other *miſtakings* and *defects*; for which the Laws therefore allow *Writs of Error*, *Appeals*, and other remedies: But as for God, he not only *ſpieth out* the goings, but alſo *ſearcheth* into the hearts of all men; he *pondereth* their ſpirits, and by him all their actions are *weighed*. 2. Mens judgments are ſometimes *not right*, becauſe themſelves are *partial* and *unjuſt*; awed with *fear*, blinded with *gifts*, tranſported with *paſſion*, carried away with *favour* or *diſaffection*, or wearied with *importunity*. But as for God, with him is *no reſpect of Perſons*, nor poſſibility of being corrupted. *Abraham* took that for granted, that *the judg of all the world* muſt needs *do right*, Gen. 18. And the Apoſtle rejecteth all ſuſpicion to the contrary with an *Abſit*, (What *ſhall we ſay then*? *Is there unrighteouſneſs with God*? *God forbid*, Rom.9.) 3. Mens judgments are ſometimes *not right*, meerly for *want of zeal* to juſtice: They lay not *the cauſes* of poor men to heart, nor are willing to put themſelves to the pains or trouble of *ſifting a cauſe* to the bottom, nor care much which way it go, ſo as they but may be at reſt, and enjoy their eaſe. But as for God, he is *zealous* of doing *juſtice*: he *loveth* it himſelf; he *requireth* it in others; puniſhing the neglect of it, and *rewarding* the adminiſtration of it in them to whom it belongeth. (*The righteous Lord loveth righteouſneſs*, Pſal.11.)

(*a*) —*incomprehenſibilis diſpoſitio, & incomprehenſibilis*. Bern. ſerm.123. Pſal.145.17. Iſa.26.8. Pſal.139.3. Prov.21.2. Rom.2.11. Gen.18.25. Rom.9.14.

8. And then ſecondly in *our ſelves* we may find (if we will but look) enough to ſatisfie us even for the διότι too, ſo far as is meet for us to expect ſatisfaction. The judgments of God indeed are *Abyſſus multa*: *his ways are in the Sea, and his paths are in the deep waters, and his footſteps are not known*; ἀνεξιχνίαστοι: Soon may we *loſe* our ſelves in the ſearch, but never *find* them out. Yet even there, where *the judgments of God are like a great deep*, unfathomable by any finite underſtanding: *his righteouſneſs* yet *ſtandeth like the high mountains* (as it is in Pſal.36.) Pſal.11.ult. Pſal.77.19. ἀνεξιχνίαστα, ἀνεξεύνητα. Rom.11.33. Pſal.36.6.

*Pſal.*36.) viſible to every eye. If any of us ſhall *ſearch* well into his own heart, and *weigh* his own carriage and deſervings: if he ſhall not then find enough in himſelf to *juſtifie God* in all his proceedings; I forbid him not to ſay (which yet I tremble but to rehearſe) that God is *unrighteous*.

Lam.1.18. 9. The holy Saints of God therefore have ever *acquitted him* by *condemning* themſelves. The Prophet *Jeremy* in the behalf of himſelf and the whole Church of God, (*The Lord is righteous: for I have rebelled againſt his Commandments*, Lam.1.) So did *Daniel* in that his ſolemn confeſſion, when he *ſet his face* to ſeek the Lord God by prayer and ſupplications, with faſting and ſack-cloth and aſhes, *Dan.*9. (*O Lord, righteouſneſs belongeth unto thee; but unto us confuſion of face, as it is this day, to our Kings, to our Princes, and to our Fathers, becauſe we have ſinned againſt thee*, ver.7.) and again after at *verſe* 14. (*Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doth: for we obeyed not his voice.*) Yea, ſo illuſtrious many times is *the righteouſneſs* of God in his *judicial proceedings*, that it hath extorted an acknowledgment from men obſtinately wicked. *Pharaoh*,

Exod.5.2. who ſometimes in the pride of his heart had ſaid, *Who is the Lord?* was after-

Exod.9.27. wards by the evidence of the fact it ſelf forced to this confeſſion, *I have ſinned: the Lord is righteous, but I and my people are wicked*, Exod.9.

10. They are then (at leaſt in that reſpect) worſe than wicked *Pharaoh*, that to juſtifie themſelves, will not ſtick to repine even at *God* himſelf, and his *judg-*

Mat 25.24. *ments*; as if *he* were *cruel*, and they *unrighteous*: like the *ſlothful Servant* in the Parable, that did his *Maſter* no ſervice at all; and yet as *lazy* as he was, could blame his Maſter for being *an hard man*. *Cain*, when he had ſlain his

Gen.4.13. righteous brother, and God had laid *a judgment* upon him for it; complained of *the burden* of it, as if the Lord had dealt hardly with him, in laying *more* upon him *than he was able to bear*: never conſidering *the weight* of the ſin, which *God* in juſtice could *not bear*. *Solomon* noteth it as a fault common among men, when by their own ſinful *folly* they have pulled *miſery* upon themſelves, then to

Prov.19.3. *murmur* againſt God, and complain of his providence: [*The folly of a man perverteth his ways, and his heart fretteth againſt the Lord*, Prov.19.] As the *Iſraelites* in their paſſage through the Wilderneſs, were ever and anon *murmuring* and *complaining* at ſomewhat or other; either againſt *God*, or (which cometh much to one) againſt *Moſes* and *Aaron*, and that upon every occaſion, and for every trifle: ſo do we. Every ſmall *diſgrace*, *injury*, *affront*, or *loſs*, that happeneth to us from the frowardneſs of our *betters*, the unkindneſs of our *neighbours*, the undutifulneſs of our *children*, the unfaithfulneſs of our *ſervants*, the unſucceſsfulneſs of our *attempts*, or by any other means whatſoever; any

Jonas 4.8. ſorry thing will ſerve to put us quite out of patience: as *Jonas* took pet at *the withering* of the Gourd. And as he was ready to juſtifie his impatience even to God himſelf [*Doeſt thou well to be angry, Jonas?* Yea, marry do I; *I do well*

—Ver 9. *to be angry even to the death:*] ſo are we ready, in all our murmurings againſt the Lords corrections, to flatter our ſelves as if we did not *complain* without cauſe; eſpecially where we are able to charge thoſe men that trouble us, with *unrighteous dealing*.

11. This is, I confeſs, *a ſtrong temptation* to fleſh and bloud; and many of *Gods holy Servants* have had much ado to overcome it, whileſt they looked a little too much *outward*. But yet we have by the help of God a very *preſent remedy* there againſt, if *blind ſelf-love* will but ſuffer us to be ſo wiſe as to make uſe of it: and that is no more but this, to turn our eye *inward*; and to examine our ſelves, not *how well* we have *dealt* with other men who now *requite* us *ſo ill*; but how we our ſelves have *requited* God, who hath *dealt* ſo graciouſly and bountifully with us. If we thus look back into *our ſelves* and *ſins*, we ſhall ſoon perceive that God is (a) *juſt* even in thoſe things wherein men are *unjuſt*; and

a—*Etſi proximus exigere forſitan non poſſit ex jure, exigit tamen Deus.* Bern. ſerm. de verb. Origenis.

that

that we moſt righteouſly *deſerved at his hands* to ſuffer all thoſe things, which yet we have no ways *deſerved at their hands* by whom we ſuffer. It will well become us therefore, whatſoever *judgments* God ſhall pleaſe at any time to *lay upon us*, or to *threaten us* withal; either *publick* or *private*, either by his own *immediate hand*, or by ſuch *inſtruments* as he ſhall employ; without all *murmurings* or *diſputings* to ſubmit to his good will and pleaſure, and to *accept the puniſhment of our iniquity*, (as the Phraſe is, *Lev.26.*) by humbling our ſelves, and confeſſing that *the Lord is righteous*: as *Rehoboam* and the Princes of *Judah* did, 2 *Chron.*12. The ſenſe of *our own wickedneſs* in rebelling, and the acknowledgment of *Gods juſtice* in puniſhing, (which are the very firſt acts of true *humiliation*, and the firſt ſteps unto true *repentance*;) we ſhall find by the mercy of God to be of great efficacy, not only for the *averting* of *Gods judgments* after they are come, but alſo (if uſed *timely* enough, and *throughly* enough) for the *preventing* thereof before they be come. *For if we would judge our ſelves, we ſhould not be judged of the Lord*, 1 Cor.11. But becauſe we neglect it, (and yet it is a thing that muſt be *done*, or we are *undone*;) God in great love and mercy towards us, ſetteth in for our good; and *doth* it himſelf, rather than it ſhould be left *undone*, and we periſh: even as it there followeth, *when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.* And it is that *faithfulneſs* of God which *David* acknowledgeth in the *latter Concluſion*: whereunto I now paſs.

Phil.2.14. Lev.26.41, 43. 2 Chron.12.6. 1 Cor.11.31. —32.

12. *And that thou of very faithfulneſs haſt cauſed me to be troubled.* In which words we have theſe three Points: *Firſt*, *David* was troubled: *Next*, *God* cauſed him to be ſo troubled: *Laſt*, and God did ſo out of *very faithfulneſs*. No great news, when we hear of *David*, to hear of *troubles* withal; (*Lord, remember* David *and all his troubles*, Pſal.132.) Conſider him which way you will, in his condition *natural*, *ſpiritual*, or *civil*; that is, either as *a man*, or as a *godly man*, or as a *King*: and he had his portion of troubles in every of thoſe conditions. Firſt, *troubles* he muſt have as *a man. Hæc eſt conditio naſcendi.* Every *mothers child* that cometh into the world, (*a*) hath *a childs-part* of thoſe troubles the world affordeth. *Man that is born of a woman*, thoſe *few days* that he hath to live he ſhall be ſure to have them *full of trouble* howſoever. *In mundo preſſuram*, ſaith our Saviour, *In the world ye ſhall have tribulation.* Never think it can be otherwiſe, ſo long as you live here below in *the vale of miſery*, where at every turn you ſhall meet with nothing but very *vanity and vexation of ſpirit.*

Pſal.132.1. (a) —Στὰν μὲν ἐγὼ. Pythag.aur. carm. Job 14.1. Joh.16.33. Pſal.84.6. Eccl.1.14.

13. Then he was a *Godly man*: and his *troubles* were ſomewhat the more for that too. For *all that will live godly muſt ſuffer perſecution*: and however it is with other men, certainly *many are the troubles of the righteous.* It is the common lot of the true *Children* of God, becauſe they have many *out-flyings*, wherewith their holy Father is not well-pleaſed, to come under the *ſcourge* oftner than the *Baſtards* do. If they do *amiſs* (and *amiſs* they do) they muſt ſmart for it either *here*, or *hereafter*: Now God meaneth them *no condemnation* hereafter, and therefore he giveth them *the more chaſtening* here.

2 Tim.3.12. Pſal.34.19. Heb.12.7,8. 1 Cor.11.32.

14. But was not *David a King*? And would not that exempt him from *troubles*? He was ſo indeed: but I ween his *troubles* were neither the *fewer*, nor the *leſſer* for that. There are ſundry paſſages in this *Pſalm*, that induce me to believe (with great probability) that *David* made it, while he lived a *young man* in the Court of *Saul*, long before his coming to *the Crown.* But yet he was even then *unctus in Regem*, anointed and deſigned for the Kingdom; and he met even then with many troubles the more for that very reſpect. And after he came to enjoy *the Crown*, if God had not been *the joy and crown* of his heart, he ſhould have had *little joy* of it: ſo full of *trouble* and unreſt was the greateſt part of his Reign. I note it, not with a purpoſe to enter into a ſet diſcourſe how many

Verſ.9,99, 100, &c.

and

and great *the troubles* are that attend the *Crown* and *Scepters* of *Princes*; which I eaſily believe to be far both *more* and *greater* than we that ſtand below are capable to imagine: but for *two* other *reaſons* a great deal more *uſeful*, and therefore ſo much the more *needful* to be thought on, both by them and us. It ſhould *firſt* work in all them that ſit *aloft*, and ſo are expoſed to more and ſtronger *blaſts*, the greater care to provide a ſafe reſting place for *their ſouls*: that whenſoever they ſhall meet with *trouble* and *ſorrow in the fleſh*, (and that they ſhall be ſure to do oftner than they look for) they may *retire* thither, there to repoſe and ſolace themſelves in the goodneſs of their God; ſaying eſtſoons with our Pro-
Pſal.116.7. phet, (*Return unto thy reſt, O my ſoul.*) It was well for him, that he had ſuch a reſt *for his ſoul*: for he had reſt little enough otherwiſe from continual troubles and cares in his civil affairs and eſtate. And it ſhould in all reaſon *ſecondly* quicken the hearts of all loyal and well-affected *Subjects*, by their *prayers*, *counſels*, *ſervices*, *aids*; and chearful *obedience* reſpectively, rather to afford *Princes* their beſt aſſiſtance, for the comfortable ſupport of that their *weighty* and *troubleſome* charge, than out of *ambition*, *diſcontent*, *popularity*, *envy*, or any other croſs or peeviſh *humour* add unto their *cares*, and create unto them more *troubles*.

15. *David*, you ſee, had troubles; as a *man*, as a *godly man*, as a *King*. But who *cauſed* them? Sure in thoſe his firſt times, when (as I conjecture) he wrote this Pſalm; *Saul* with his *Princes* and followers was *the chiefeſt cauſe* of moſt of *his troubles*: and afterwards crafty *Ahitophel cauſed* him much *trouble*, and railing *Shimei* ſome, and ſeditious *Sheba* not a little; but his rebellious Son *Abſalon* moſt of all. He complaineth of *many troublers* raiſed by the means
Pſal. 3. 1. of that Son, in *Pſal.*3. *Domine quam multiplicati!* *Lord, how are they encreaſed that trouble me!* Yet here, you ſee, he over-looketh them all, and all other *ſecond cauſes*; and aſcribeth his troubles wholly unto *God*. So he did alſo after-
2 Sam.16.10. wards in the particular of *Shimei's* railing; *Let him alone*, ſaith he to *Abiſhai*, *Let him curſe on, for God hath bidden him.* Even as *Job* had done before him: when the *Sabeans* and the *Chaldeans* had taken away his Cattel and Goods, he ſcarce took notice of *them* (he knew they were but *Inſtruments*) but looked at *the hand of God* only, as the chief and *principal cauſe*, *Dominus abſtulit*, *The*
Job. 12.1. *Lord hath given, and the Lord hath taken away.* Neither did *David* any injury at all to Almighty God in aſcribing it to him: for God alſo himſelf taketh it all
2 Sam.12. 11,12. upon himſelf; *I will raiſe him evil out of his own houſe: and I will do it before the ſun*, 2 Sam.12.

16. How all thoſe things (wherein *wicked men* ſerving their own *luſts* only
Ezek.29.20. Iſa.10.5. —15. in their *own purpoſe*, do yet unwittingly *do ſervice to God* Almighty in furthering his wiſe and holy *deſigns*) can have their efficiency from *cauſes* of ſuch *contrary quality*, and looking at ſuch *contrary ends*, to the producing of one and *the ſame effect*: is a ſpeculation more curious than profitable. It is enough for us to know, that it neither caſteth any *blemiſh* at all upon him, that he maketh *ſuch uſe* of them; nor giveth any *excuſe* at all to them, that they do *ſuch ſervice* to him: but that all this notwithſtanding, he ſhall ſtill have the *whole glory* of his own *wiſdom* and *holineſs*; and they ſhall ſtill bear the *whole burthen* of their own *folly* and *wickedneſs*. But there is another, and that a far better *uſe* to be made hereof, than to trouble our ſelves about *a myſtery* that we ſhall never be able in this life to comprehend; and that is this: that ſeeing *all the troubles* that befall us in any *kind* whatſoever, or by what *inſtruments* ſoever, come yet from *the hand of God*; we ſhould not therefore, when at any time we meet with *trouble*, rage againſt *the ſecond cauſes*, or ſeek to vent our ſpleen upon them, as of
a *Placeat homini, quicquid Deo placuit.* Senec. Epiſt. 75. our ſelves we are very apt to do: but laying our *hands* upon our *hearts* and upon our *mouths*, compoſe our ſelves to a holy *patience* and *ſilence*; conſidering it is (a) *his will and pleaſure* to have it ſo, to whom it is both our *duty* and *wiſdom* wholly to ſubmit.

17. We

17. We may learn it of holy *Job*. His Wife moved his *patience* not a little, by moving him to impatience: *Thou talkeſt like a fooliſh woman*, ſaith he, *ſhall we receive good things at the hand of God, and ſhall we not receive evil alſo*? Or we may learn it of good old *Eli*. When he received a Meſſage from the Lord by the mouth of young *Samuel* of a right *heavy judgment* ſhortly to fall upon him and his houſe for his fond indulgence to his ungracious Children; he made no more reply, but ſaid only, *It is the Lord: let him do what ſeemeth him good.* Or, to go no further than our Prophet *David*, we may learn it ſufficiently from him, *Pſal.* 39. *I was dumb*, ſaith he, *and opened not my mouth, Quoniam tu feciſti, for it was thy doing*. This conſideration alone, *Quoniam tu feciſti*, is enough to ſilence all tumultuous thoughts, and to cut off all farther diſputing and debating the matter: that it is God that *cauſeth us to be troubled*. All whoſe *judgments* are not only done in *righteouſneſs*, as we have hitherto heard: but towards his children alſo out of much *love* and *faithfulneſs*, as we are next to hear, [*I know that of very faithfulneſs thou haſt cauſed me to be troubled.*] Job 2.10. 1 Sam. 3.18. Pſal. 39.9.

18. In the former part of the verſe, where he ſpake of the *righteouſneſs* of God, he did it *indefinitely*, without mentioning either himſelf, or any other perſon: not particularly, *Thy judgments upon me*; but indefinitely, *I know, O Lord, that thy judgments are right*. But now in this latter part of the verſe, where he cometh to ſpeak of *the faithfulneſs* of God, he nameth himſelf; *And that thou of very faithfulneſs haſt cauſed Me to be troubled*. For as earthly Princes muſt do *juſtice* to all men, (for *Juſtice* is ἀλλότριον ἀγαθὸν, every man may challenge it, and there muſt be *no reſpect* had, no difference made *of perſons* therein;) but their *favours* they may beſtow upon whom they think good: ſo God will have his *juſtice* to appear in all his dealings with *all men generally*, be they good or bad, that none of them all ſhall be able to ſay he hath done them the leaſt *wrong*; but yet his *tender mercies* and *loving kindneſſes*, thoſe he reſerveth for *the Godly* only, who are in *ſpecial favour* with him, and towards whom he beareth *a ſpecial reſpect*. For by *faithfulneſs* here, as in ſundry other places of Scripture, is meant nothing elſe but *the ſpecial love* and *favour* of God towards thoſe that *love* and *fear* him, whereby he ordereth and diſpoſeth all things ſo, as may make moſt for their good.

19. And it is not unfitly ſo called; whether we reſpect the gracious *promiſes*, that God hath made unto them, or thoſe ſundry mutual *relations*, that are between him and them. Firſt, *faithfulneſs* relateth to *a promiſe*: (*He is faithful that hath promiſed*, Heb. 10.) Truly, God is *a debtor* to no man: that he doth for us any thing at all; it is *ex mero motu*, of his own grace and goodneſs meerly; we can challenge nothing at his hands. But yet ſo deſirous is he to manifeſt his *gracious love* to us, that he hath freely bound himſelf, and ſo made himſelf *a voluntary debtor* by his promiſes, (for *promiſe is due debt*:) inſomuch as he giveth us *the leave*, and alloweth us *the boldneſs* to remind him of his *promiſes*, to urge him with them, and as it were to *adjure* him by all his truth and *faithfulneſs* to make them good. But what a kind of *promiſe* is this, may ſome ſay; to *promiſe* a man to *trouble* him? It ſeemeth a *threatning* this: not a *promiſe*. If theſe be his *promiſes*, God may keep his *promiſes* to himſelf; we ſhall not be very forward to challenge him or his *faithfulneſs* about them. Yet ſo it is: the afflictions and *troubles* wherewith God in his *love* chaſteneth *his children* for their good, are indeed part of his *promiſe*, and that a gracious part too. In *Mar.* 10. you ſhall find *perſecutions* (and perſecutions are *troubles*) expreſly named there among other things, as a part of the *promiſe* or reward; (*No man that hath left houſe, or brethren*, &c. *for my ſake and the Goſpels, but he ſhall receive an hundred fold now in this time, houſes, and brethren*, &c. with perſecutions, *and in the world to come eternal life.*) There it is expreſt: but where it is not ſo, it muſt ever be underſtood in all *the promiſes* that concern this life. It is a received Heb. 10.23. Mar. 10.30.

rule

rule among Divines; that all *temporal promiſes* are to be underſtood *cum exceptione crucis*: that is to ſay, *not abſolutely*, but with this *reſervation*, unleſs the Lord in his holy wiſdom ſhall ſee it good for us to have it otherwiſe. So that if at any time he ſee it good for us to be *troubled*, (as many times he doth; Pſal.119.71. *David* confeſſeth it but four verſes higher, *Bonum mihi quòd humiliaſti, It is good for me that I have been in trouble*;) he doth then in great love to us *cauſe us to be troubled*: and that out of *very faithfulneſs*, and in regard of his *Promiſe*.

20. There are alſo ſundry mutual *relations*, wherein God and his people ſtand tied either to other; all which require *faithfulneſs*. He is their *Creator*, 1 Pet.4.19. and they are *the work* of his hands: and St. *Peter* ſtileth him a *faithful Creator*. Pſal.23.1. He is their *ſhepherd*, and they *the ſheep* of his paſture: and a *faithful ſhepherd* Joh.10.11. he is, *a good ſhepherd*, Joh.10. To omit theſe, and ſundry other, as of *Father*, *Maſter*, *Husband*, and the reſt: take but this one relation only of *Friendſhip*; whereto (as every man knoweth) *faithfulneſs* is ſo neceſſary, as nothing can be more. Now as for thoſe that believe God and keep his Commandments, God entreth into a League and Covenant of (a) *friendſhip* with them: for *Faith* and *Obedience* are thoſe very things that qualifie us for his *friendſhip*. (*Abraham believed God, and it was counted to him for righteouſneſs, and he was called the friend of God*, Jam.2.) There is Faith. *Ye are my friends, if ye keep my Commandments*, ſaith our Saviour, *Joh.15*. There is *Obedience*. Such a League of *friendſhip* there was betwixt *God* and *David* in this particular: and as ſtrongly tied and confirmed, as any other we read of; the parties *ſwearing fidelity* Pſal.32.11. either to other. God to him: *The Lord hath made a faithful Oath unto David,* Pſal.119.106. *and he ſhall not ſhrink from it*. And he to God: *I have ſworn, and am ſtedfaſtly purpoſed, to keep thy righteous judgments*. The miſery is; we hold not touch perfectly with God, but break with him oftentimes through humane *frailty* and *ſubreption*, and ſometimes alſo in a more deſperate and provoking manner, when we ſin *preſumptuouſly* and with *a high hand*. *David* himſelf, notwithſtanding his *Oath*, and the ſtedfaſtneſs of his *purpoſe* to perform it, yet held not out; but *failed* ſundry times through *infirmity*: but he ſhrank moſt ſhamefully and foul- 1 King.15.5. ly in *the matter of Uriah*. But here is our comfort then on the other ſide; that though we are wavering and looſe, *off and on*, and no hold to be taken of us; yet he is *ſtill the ſame*, he remaineth a faſt and conſtant *friend* to us. Though we ſometimes ſo far forget our ſelves and our *faithful promiſe*, as to *deny him*; 2 Tim.2.13. yet *he continueth faithful, and will not deny himſelf*: no nor *us* neither, if we will but ſeek to him in any time by true *repentance*, confeſſing our *unfaithfulneſs*, and asking pardon thereof, and not wholly and finally renounce *the Covenant* we made with him. It maketh well for us, that he is not forward to take (no not all *juſt*) *exceptions* he might: if he ſhould be any whit *extreme, to* Pſal.130.3. *mark what we do amiſs*, not a man of us all ſhould long abide in his *friendſhip*. It is not *our faithfulneſs* then to him, but *his faithfulneſs* to us, that holdeth us in.

21. But you will ſay, This is ſcarce a *friendly part*: will any friend *cauſe* his 2 Sam.16.17. friend *to be troubled*; eſpecially having the power in himſelf to prevent it? As *Abſolon* ſaid to *Huſhai*, *Is this thy kindneſs to thy friend*? Call you this *faithfulneſs*? Yes indeed: and *very faithfulneſs* too. For a *true friend* aimeth at his friends (a) *good* in every thing he doth; and in compariſon of that, regardeth not at any time the ſatisfying of any his inordinate or unreaſonable *deſires*. And therefore he will freely *reprove* him when he ſeeth him to do otherwiſe than well: and ſometimes *anger* him by doing ſome things quite contrary to his mind, but yet *for his good*. Yea, and if the inequality and condition of *the perſons* be ſuch as will bear it, he will give him alſo ſuch *puniſhment* or other *correction*, as ſhall be needful according to the merit of his fault. And all this he may

a *Inter bonos viros & Deum amicitia eſt, conciliante virtute.* Senec. de Provid.cap.1. Jam.2.23. Joh.15.14.

a *Id pactum eſt ab illo mundi conditore, — ut ſalvi eſſemus, non delicati.* Senec. Epiſt.119.

may do *salvâ amicitiâ*, and without breach of *friendship*: nay, he is so far tied by *the rules* of true *friendship* to do all this, and out of (b) *very faithfulness*, that he should transgress those *rules*, and prove *unfaithful*, if he should neglect so to do, where the cause requireth it. Doth not *a Father scourge the Son in whom he delighteth*? And sometimes give him *sharp correction*, when the fault deserveth it? And no *friend* can love his *friend* more dearly and faithfully, than *a Father* doth his *Child*. Nay, this *chastening* is so far from being any argument of the Fathers *dis-affection*, that it is rather one of the strongest evidences of his *faithful love* towards him: and he should not love him *faithfully*, but *foolishly*, if he should out of *fond indulgence* let him go on in an evil way without due correction. *He that spareth the rod, hateth his child*, saith *Solomon*: he meaneth it *interpretativè*; that is, he doth his *child* as much hurt out of his *fond love*, as he could not do him more harm, if he were *his enemies child* whom he *hateth*. Will not a *mother*, that loveth her *child* with all tenderness, if it have got some hurt with a fall, *lay on a plaster* to heal it, though it *smart*? And though *the child* cry and struggle against it all it can, yet will she *lay it on* for all that, yea, and *bind it too* to keep it on: and all out of very love and *faithfulness*, because she knoweth it must be so, or *the child* will be the worse for it. I use these *Comparisons* the rather, not only because they are *familiar*, (and the more familiar ever the better if they be fit:) but because the Lord himself also delighteth to set forth his φιλανθρωπία, and love to us, by the love of a *discreet Father*, and the affection of a *tender Mother*, towards the fruit of their own *loyns* and *womb*: And the Apostle at large prosecuteth the resemblance (and that in this very matter whereof we now speak, of our *heavenly Fathers* correcting his children *in love*, and *for their good*) most accurately and comfortably in *Heb.* 12.

(b) —*Ego amicum hodie meum concastigabo*—*Invitus, ni me id invitet ut faciam fides.* Plaut. in Trinumm. 1. 1, Prov. 3. 12.

Prov. 13. 24.

Psal. 103. 13. Isa. 49. 15.

22. But to return back to the relation of *friendship* (from which yet I have not digressed: for can we have any better *friends* than our *Parents*?) If any of us have *a friend* that is *lethargick* or *lunatick*: will we not put the one from his *drousie seat*, and shake him up, and make him stir about whether he will or no; and *tie* the other in his bed, *hamper* him with *cords*, yea, and with *blows* too if need be, to keep him quiet; though it be death to the one to be *stirred*, and to the other to be *tied*. Or if we have some near *friend* or *kinsman*, that we wish well to, and partly dependeth upon us for his livelihood, that will not be advised by us, but will *flie out* into bad company, *drink*, and *quarrel*, and *game*: will we not pinch him in his *allowance*; refuse to give him *entertainment*; set some underhand to *beat* him when he *quarrels* in his drink, or to *cheat* him when he *gameth* too deep; and if he will not be reclaimed otherwise, get him *arrested* and laid up, and then let him lie by it, till *shame* and *want* give him some better *sight* and *sense* of his former follies? Can any man now charge us truly with *unfaithfulness* to our friend for so doing? Or is it not rather a good proof of our *love* and *faithfulness* to him? Doubtless it is. You know the old saying, *Non quòd odio habeam, sed quòd amem*: it hath some reason in it. For the love and *faithfulness of a friend* is not to be measured by *the things* done, but by *the affection* and intention of the doer. A thing may be done, that carrieth the shew of much *friendship* with it, yet with an intent to do the party a mischief:

Entrapelus cuicunq; nocere volebat — &c. Hor. 1. Ep. 18.

As if he should put his friend upon some *employment* he were unmeet for, of purpose to *disgrace* him; or feed him with *money* in a riotous course, to get a hanck over *his Estate*: like *Sauls* friendship to *David* in giving him his Daughter to wife, *that she might be a snare to him*, to put him into the hands of *the Philistines*. This is the basest *unfaithfulness* of all other, *sub amici fallere nomen*;

1 Sam. 18. 21.

Pſal.141.5. and by many degrees worſe than open hoſtility. *Let not their precious balms break my head: Let the righteous rather ſmite me friendly*, ſaith *David*. There may be *ſmiting*, it ſhould ſeem by him, without violation of *friendſhip*. And his wiſe Prov.27.6. Son *Solomon* preferreth *the wounds of a friend*, before the *kiſſes of an enemy*. Theſe may be *pleaſanter*, but thoſe will prove *wholſomer*: there is *treachery* in theſe kiſſes, but in thoſe wounds *faithfulneſs*.

23. You may perceive by what hath been ſaid, that God may *cauſe* his ſervants *to be troubled*, and yet continue his *love* and *faithfulneſs* to them nevertheleſs: yea, moreover that he bringeth thoſe *troubles* upon them out of his great *love* and *faithfulneſs* toward them. It ſhould make us the more willing, whether God *inflict* or *threaten*, whether we *feel* or *fear*, any either publick *calamity* or perſonal *affliction*, any thing that is like to breed us any grief or *trouble*; to ſubmit our ſelves to the hand of God, not only with *patience*, becauſe he is *righteous*, but even with *thankfulneſs* too, becauſe he is *faithful* therein. Very meet we ſhould apprehend the *wrath* of God and his *juſt indignation* againſt us Acts 2.37. when he *ſtriketh*; for he is *righteous*, and will not *correct* us but for our *ſin*: Joel.2.13. Which ſhould *prick our hearts* with *ſorrow*, nay, rend them in pieces with through-*contrition*, that we ſhould ſo unworthily provoke ſo gracious a God to puniſh us. But then we muſt ſo apprehend his *wrath*, that we doubt not of his *favour*; nor deſpair of ſtaying his hand, if we will but ſtay the courſe of *our ſins* by godly repentance and reformation: for he is *faithful*, and correcteth Heb.12.10. us ever *for our good*. Doth he take any pleaſure, think you, in our deſtruction? Ezek.33.11. He hath *ſworn* the contrary; and dare you not believe him? Doubt ye not therefore, but that *humility* and *confidence*, *fear* and *hope*, may conſiſt together: as well as *juſtice* and *mercy* may in God, or *repentance* and *faith* in us. *Preſume* Exod.34.7. not then to continue in ſin, but *fear his judgments*: for he is *righteous*, and will Pſal.51.17. not acquit *the guilty*. Neither yet *deſpair* of finding pardon, but *hope in his mercy*: for he is *faithful*, and will not deſpiſe *the penitent*. I forbid no man, but charge him rather, as he meaneth to build his *after-comforts* upon a firm baſe, to lay a good *foundation* of *repentance* and godly ſorrow, by looking firſt upon 1 Pet.5.6. *Gods juſtice* and his *own ſins*: that he may be caſt down, and *humbled under the mighty hand of God*, before he *preſume* to lay hold of any *actual mercy*. But after he hath by this means aſſured *the foundation*; let him then in Gods name *proceed* with his work, and *bring it on* more and more to perfection, by ſweet meditations of the great *love* and gracious *promiſes* of our good God, and his undoubted ſtedfaſtneſs and *faithfulneſs* therein. Never giving it over, till he come to that perfection of art and skill, that he can ſpy *love* even in the very *Deus quos amat, indurat, recognoſcit, exercet.* Senec. de provid. cap.4. *wrath* of God; *Mel de petra*, ſuck honey out of the *ſtony rock*; gather grapes of *thorns*, and figs of *thiſtles*. Till we attain to this; I ſay not but we may have true *hope*, and *comfort* in God, which by his mercy may bring us to ſalvation: but we have not yet that *fulneſs of joy and peace*, which (becauſe by *Gods grace*, if our *own endeavours* be not wanting, it is attainable in this life) we Rom.5.3. Jam.1.2. ſhould preſs hard after; of *rejoycing in tribulation*, and *counting it all joy, when we fall into divers temptations*.

24. Somewhat a hard leſſon I grant: yet if we can but learn ſome of *Davids knowledge*, it will be much the eaſier. He ſpeaketh not here you ſee, out of a *vain hope*, becauſe he would fain have it ſo; nor out of ſome uncertain *conjecture*, as if perhaps it might be ſo: but out of *certain knowledge*, gotten by diligent and attentive *ſtudy in the Word* of God, and by his *own experience* and obſervation. *I know, O Lord, that thy judgments are right, and that thou of very faithfulneſs haſt cauſed me to be troubled.* For the former branch of this knowledge, that concerneth *the righteouſneſs of Gods judgments*; it is a thing ſoon learned: I have ſhewed you the courſe already. There is no more to be done, but to *examine* our own carriage and *deſerving*; and we ſhall find enough

enough I doubt not to ſatisfie fully in that point: and therefore there need no more be ſaid of it. All the skill is about the later branch; how we may *know* that it is done out of very *love* and *faithfulneſs*, whenſoever God *cauſeth us to be troubled*.

25. For which purpoſe the beſt help I can commend unto you for the preſent is, to obſerve how variouſly Almighty God manifeſteth his *love* and *faithfulneſs* to his children in all their tribulations: eſpecially in *three reſpects*; every one of which marvellouſly ſetteth forth his *gracious goodneſs* towards us. *Firſt*, the *End* that he aimeth at in them: *ſecondly*, the *Proportion* that he holdeth under them: and *thirdly*, the *Iſſues* that he giveth out of them.

26. For *the End* firſt; He aimeth always at *our good*. Our earthly *friends* do not ever ſo: no not our *Parents*, that love us beſt. The Apoſtle telleth us, and experience proveth it, that they *chaſten* us ſometimes *for their own pleaſure*. He meaneth, that ſometimes when they are diſtempered with *paſſion*, and in an outragious mood, they beat *the poor child*, either without cauſe, or more than there is cauſe, rather to ſatisfie *their own fury*, than to benefit *the child*. But he doth it *always* (a) *for our profit*; ſaith he, *Heb.*12. If I ſhould enter here into the Common-place *de bono afflictionis*, I ſhould not well know either where to begin, or when to make an end. In the whole courſe of Divinity, I find not a field of larger ſcope than that is. I ſhall therefore bring you but into one corner of it, and ſhew you, how God *out of very faithfulneſs* maketh uſe of theſe *troubles*, for the better draining out of ſome of thoſe evil *corruptions*, that would otherwiſe ſo abound in us, like *noyſom humours* in the body, that they would endanger *a plethory* in our ſouls: eſpecially theſe four, *Pride*, *Security*, *Worldly-mindedneſs*, and *Incompaſſion*.

Heb.12.10.

a Πάντως σοφὸς τὸ κρεῖττον καὶ τῷ ἰατρείαν καὶ ὁ διαπαιδαγωγῶν λόγος. Naz. Orat.3.

27. *Pride* muſt be *firſt*, elſe is it not right. And we have ſtore of that in us. Any toy *puffeth us up* like a bladder, and filleth us *full of our ſelves*. Take the inſtance but in our *knowledge*: A ſorry thing, God knoweth: he that hath moſt, what *he knoweth* is not the thouſandth part of what *he knoweth not*: and yet how ſtrangely are ſome *over-leavened* with a very ſmall pittance of it; *Scientia inflat*, the Apoſtle might well ſay; *knowledge puffeth up*. So doth *riches*, and *honour*, and *praiſe*, and *valour*, and *beauty*, and *wit*; or indeed any thing. A buſh of *hair* will do it, where it *groweth*; yea, and where it *groweth not*. Now *proſperity* cheriſheth this corruption wonderfully, (as *ill-humours* abound moſt in *full bodies*; and *ill weeds* grow rankeſt in a *fat earth*;) and ſetteth a man ſo far *from God*, and *above himſelf*, that he neither well knoweth *the one*, nor *the other*. Our Lord then, when he ſeeth us thus *high ſet*, ſendeth *afflictions* and *troubles*, to take down theſe unkindly *ſwellings*, to prick the bladder of our *pride*, and let out ſome of *the wind*: and ſo he bringeth us into ſome (*a*) better acquaintance with *our ſelves* again. *King Philip* had a crier to put him daily in remembrance, that he was *but a man*: leſt he ſhould forget it, and think himſelf a little God, as his Son *Alexander* did ſoon after. But there is no *remembrancer* can do this office better than *afflictions* can. *Put them in fear O Lord, that the Heathen may know themſelves to be but men*, Pſal.9. If *afflictions* were not, would not even that be ſoon forgotten?

1 Cor.8.1.

a—adverſiſque in rebus noſcere qui ſint. Lucret. lib.3.

Pſal.9.20.

28. *Security* is next. Eaſe and *proſperity* fatteneth the heart, and maketh us drouſie and heavy in Gods ſervice. It caſteth us into a ſpiritual *Lethargy*; maketh us *ſettle upon our lees*, and flatter our ſelves, as if we were out of *gun-ſhot*, and no evil could reach us. *Soul take thine eaſe; eat, and drink*; thou haſt proviſion laid up before-hand for many years yet to come. Marvel not to hear *ungodly men* vaunt it ſo in a vapouring manner, (Pſal.10. *Tuſh, I ſhall never be removed, there ſhall no harm happen unto me:*) when *holy David*, upon ſome little longer continuance of *proſperity* than uſual, did almoſt ſay even as they; he thought his hill ſo ſtrong, that *he ſhould never be removed*, Pſal. 30. When

Jer 48.11. Luke 12.19.

Pſal.10.6.

Pſal.30.6.

Jer.48.11. God ſeeth us thus *ſetling upon our lees*, he thinketh it high time to *pour us from veſſel to veſſel*, to keep us from growing *muſty*. He layeth his hand upon
Pſal.66.11. us, and ſhaketh us out of our *dead ſleep*, and by *laying trouble upon our loins* driveth us to ſeek to him for remedy and ſuccour. He dealt ſo with *David*: when in his proſperity he had ſaid, *he ſhould never be removed*, as we heard but now
Pſa.30.7.—8. out of *Pſalm* 30. the next news we hear of him is, He was removed: *God, out of very faithfulneſs cauſed him to be troubled*, and he was the better for it. (*Thou didſt turn away thy face from me, and I was troubled: Then cried I unto thee, O*
Pſal.77.2. *Lord; and gat me to my Lord right humbly*; as it there followeth in that *Pſalm.*) *In the time of my trouble I ſought the Lord*, ſaith he elſewhere: Belike in the time of his eaſe, he either ſought him not, or not ſo carefully. *In their*
Hoſ.5.15. *afflictions they will ſeek me diligently, Hoſea* 5. but negligently enough out of
2 Sam.14.29. —31. affliction. *Abſolon* had a mind to ſpeak with *Joab*, but *Joab* had no mind to ſpeak with him. *Abſolon* ſendeth for him, one *meſſenger* after another: ſtill *Joab* cometh not. Well, thinketh *Abſolon*, he will not come, but I will fetch him: and ſo he ſendeth ſome of his people to *fire his corn-fields*; and that fetcheth him: then he cometh running in all haſte, to know what the matter was. So God ſendeth for us *meſſenger* after meſſenger, one *Sermon* after another to bring us in: we little regard it, but ſit it out: and will not *come in*, till he fire our corn, or do us ſome *diſpleaſure*; and that, if any thing, will bring us.

29. *Thirdly*, we are full of worldly-mindedneſs. *Adhæſit pavimento*, as *Da-*
Pſal.119.25. *vid* ſpeaketh in this Pſalm; ſo may we ſay, but quite in another ſenſe, *Our ſoul cleaveth to the duſt*. We all complain, *the world is naught*, and ſo it is, God mend
1 Joh.5.19. it; (*totus in maligno*) nothing but *vanity* and *wickedneſs*: and yet as *bad* as it is, our hearts hanker after it out of all meaſure. And the more we *proſper* in it, the more we *grow in love* with it: the faſter *riches*, or *honours*, or any of theſe other *vanities* encreaſe, the more *eagerly* do we purſue them, and the more *fondly* ſet our hearts upon them. Only *afflictions* do now and then *take us off* ſomewhat, and a little *embitter* the luſciouſneſs of them to our taſte. That we have
Eccleſ.2.11. any apperhenſion at all of *the vanity of the world*, we may thank for it thoſe *vexations of ſpirit*, that are interwoven therewithal. Loving it as we do, being ſo full of thoſe *vexations* as it is; how abſurdly ſhould we *doat* upon it, if we ſhould meet with nothing in it to *vex* us?

30. *Laſtly*, we are full of *Incompaſſion*. Our brethren that are in diſtreſs, though they be our *fellow-members*, yet have we little *fellow-feeling* of their griefs: but either we *inſult* over them, or *cenſure* them, or at beſt *neglect* them;
Amos 5.4.—6. eſpecially when our ſelves are at eaſe. When we *ſtretch* our ſelves upon Ivory beds, *eat* the fat, and *drink* the ſweet, and *chaunt* it to the Viols, live *merry* and *full*; it is great odds *the afflictions of Joſeph* will be but ſlenderly remembred:
Luke 16.21. no more than *Lazarus* was at the rich mans *gates*, where he found no *pity*, but what *the dogs* ſhewed him. But then when it cometh to be *our own caſe*, when we fall into *ſickneſſes, diſgraces*, or other *diſtreſſes* our ſelves:

Virgil. *Non ignara mali*——

Then do our *bowels*, which before were *cruſted* up, begin to *relent* a little towards our poorer brethren; and our own *miſery* maketh us the more *charitable*.
Heb.13.3. Then we *remember thoſe that are in bonds*, (whom we forgat before, as *Pharaohs*
Gen.4.23. *Butler* forgat *Joſeph*) when we our ſelves are *bound* with them; and *thoſe that are in adverſity*, when we find and feel that we our ſelves are but *fleſh*. Thus God *out of very faithfulneſs* cauſeth us to be troubled: as *for our good* many other ways: ſo particularly in purging out thereby ſome of that *Pride*, and *Security*, and *Worldlineſs*, and *Incompaſſion*, (beſides ſundry other corruptions) that abound in us.

31. That

31. That for *the End.* Next God manifeſteth his *faithfulneſs* to his ſervants in their troubles, by *the proportion* he holdeth therein: whether we compare therewith their *deſervings*, their *ſtrength*, or their *comforts*: very meaſurably in all. *Firſt*, our ſufferings are far ſhort of our *deſervings*. He doth ever chaſten us *citra condignum*: (*He dealeth not with us after our ſins, neither rewardeth us after our iniquities*, Pſal.103.) Pſal.103.10.

After what then? Even after his own *loving kindneſs*, and fatherly affection towards us: *Even as a father pitieth his own children*, as it there followeth. Ibid.ver.13.

And how that is, every *father* can tell you: *Pro magnâ culpâ parum ſupplicii ſatis eſt patri.* When we for *drinking in iniquity like water*, had deſerved to drink off *the cup of fury* to the bottom, *dregs* and all, he maketh us but *ſip a little* overly of the very *brim*. And when he might in juſtice laſh us *with Scorpions*, he doth but ſcourge us *with ruſhes*. The Lord promiſed his people, *Jer.*30. that though he *could not* in juſtice, nor *would*, *leave them altogether unpuniſhed*; yet he would *correct them in meaſure, and not make a full end of them*. Jer.30.11.

And he did indeed according to his *promiſe*: they found his *faithfulneſs* therein, and acknowledged it; (— *ſeeing that our God hath puniſhed leſs than our iniquities deſerve*, Ezra 9.) Ezra 9.13.

Jacob confeſſed that he was *leſs* than the leaſt of Gods *mercies*: and we muſt confeſs, that we are *more* than the greateſt of his *corrections*. Gen.32.10.

32. *Secondly*, he proportioneth our *ſufferings* to our *ſtrength*. As a diſcreet Phyſician conſidereth, as well as *the malignity* of the diſeaſe, *the ſtrength* of the Patient: and preſcribeth for him accordingly, both for *the ingredients*, and *doſe*. *Abraham*, and *Job*, and *David*, and St. *Paul*, the Lord put them to *great Trials*: becauſe he had endowed them with *great ſtrength*. But as for moſt of us, God is careful to lay but *common troubles* upon us; becauſe we have no more but *common ſtrength*: as *Jacob* had a good care not to overdrive the *weaker cattel*. Gen.33.13.

If he ſhall hereafter think good to ſend ſuch *a meſſenger of Satan* againſt us, as ſhall *buffet us* with ſtronger blows; doubtleſs if we be *his friends*, and do but *ſeek to him* for it, he will give us ſuch an addition of *ſtrength* and *grace*, as ſhall be *ſufficient* for our ſafety. 2 Cor.12.7,9.

The Apoſtle both obſerveth Gods thus dealing with us, and imputeth it alſo to his *faithfulneſs*, 1 Cor.10. *God is faithful, who will not ſuffer you to be tempted above what you are able.* 1 Cor.10.13.

Either *Cain* ſaid not truly; or if he did, the fault was in himſelf, not in God: when he complained, that *his puniſhment was greater than he could bear*. Gen.4.13.

God is not ſo *hard a Maſter* to us; (for all we are ſo ſlack and untoward in our *ſervice*) as either to *require* that of us which he will not enable us to *do*, or *lay* that upon us which he will not enable us to *bear*: if we will but lay our *hands* and our *ſhoulders* thereunto, and put out our *ſtrength and endeavours* to the utmoſt.

34. *Thirdly*, he proportioneth us out alſo *comforts* ſutable to our *afflictions*: every whit as *large* as they, and more *effectual*; to *preſerve* us from drooping, and to *ſuſtain our ſouls* in the midſt of our greateſt *ſufferings*. For as *the ſmalleſt temptation* would foil us, if God ſhould with-hold his *grace* from us; but if he vouchſafe us the aſſiſtance of that, we are able to withſtand *the greateſt*: ſo *the leaſt afflictions* would over-whelm our ſpirits, if he ſhould with-hold his *comforts* from us; but if he afford us them, we are able to bear up under *the greateſt*. And God doth afford unto his children in all their diſtreſſes, though not perhaps always ſuch *comforts* as they deſire, yet ever ſuch as he knoweth and they find to be both *meet* and *ſufficient*. *Spiritual comforts* firſt; and they are the chieſeſt: the teſtimony of a *good Conſcience* from within; and the light of *Gods favourable Countenance* from above. Pſal.4.6,7.

Theſe put more *true joy* into the heart, than the want of *Corn*, or *Wine*, or *Oyl*, or any outward thing, can *ſorrow*; And by theſe our *inner man* is ſo renewed and ſtrengthened, that *yet we faint not*, whatſoever becometh of our *outward man*; no, not though it ſhould *periſh*. 2 Cor.4.16.

David had *troubles*, *multitude* of troubles, troubles that touched him at the very *heart*: Pſal.94.19.

but

but the *comforts* of God in his ſoul gave him more *refreſhing* than all thoſe *troubles* could work him *vexation*, Pſal.94. And St. *Paul* found, that ſtill as his *ſufferings* encreaſed, his *comforts* had withal ſuch *a proportionable riſe*, that where thoſe *abounded*, theſe did rather *ſuperabound*, 2 Cor. 1.

2 Cor.1.5.

34. Theſe *inward comforts* are ſufficient even alone. Yet God knoweth our *frame* ſo well, and ſo far tendereth our *weakneſs*, that he doth alſo afford us ſuch *outward comforts*, as he ſeeth convenient for us. A *ſmall matter* perhaps *in bulk*, and to the eye; but yet ſuch as by his mercy giveth us *mighty refreſhing*. For as any *little affliction*, ſcarce conſiderable in it ſelf, is yet able to work us *much ſorrow*, if God mean to make *a rod* of it: ſo any otherwiſe *inconſiderable accident*, when God is pleaſed to make a *comfort* of it, is able to *chear us up* beyond belief. *The coming of Titus* out of *Achaia* into *Macedonia*, ſeemed to be a matter of no great conſequence: yet coming at ſuch a time, and in the nick as it were, St. *Paul* remembreth it as a great *mercy* from God, and a great *comfort* to him, in 2 *Cor.*7. He was much diſtreſſed it ſeemeth at that time with *fightings without*, and *fears within*; inſomuch as he was *troubled on every ſide, and his fleſh had no reſt*; at the fifth verſe there. *Nevertheleſs*, ſaith he, *God that comforteth thoſe that are caſt down, comforted us by the coming of Titus*, at ver.6.

35. *Thirdly*, God manifeſteth his love and *faithfulneſs* to his children in their troubles, by the *iſſues*, that he giveth out of them; *Deliverance*, and *Honour*. Deliverance firſt. That God hath often promiſed, (*Call upon me in the time of trouble, and I will hear thee*, Pſal. 50.) And he hath faithfully performed it; (*Many*, or great, *are the troubles of the Righteous, but the Lord delivereth them out of all*, Pſal.34.) And he delivereth him ſafe and ſound, many times without *the breaking of a bone*, yea, ſometimes without ſo much as *the loſs of a hair* of his head. How oft do we hear it repeated in one *Pſalm*, and made good by ſundry inſtances; *So when they cried unto the Lord in their trouble, he delivered them from their diſtreſs.*

Pſal.50.15.
Pſal.34.19.
—Ibid.v.20.
Pſal 107.6. 13,19,28.

36. Some evidence it is of his *love* and *faithfulneſs*, that he *delivereth* them at all: but much more that he doth it with the addition of *honour*. Yet hath he bound himſelf by his gracious *promiſe* to that alſo: (*He ſhall call upon me, and I will hear him; yea, I am with him in trouble: I will deliver him and bring him to honour*, Pſal.91.) As *gold* caſt into the *furnace*, receiveth there a new luſtre, and *ſhineth brighter* when it cometh forth than it did before: ſo are *the Saints* of God more *glorious* after their great *afflictions*; their *graces* ever more *reſplendent*, and many times even their *outward eſtate* alſo more *honourable*. We may ſee in the examples of *Joſeph*, of *Job*, of *David* himſelf, and others (if we had time to produce them) that of *Pſal.*113. verified: *He raiſeth the poor out of the duſt, and lifteth the needy out of the mire*, and from the dunghil, *that he may ſet him with Princes, even with the Princes of his people.* But we have an example beyond all example, even our bleſſed Saviour *Jeſus Chriſt*. Never any *ſufferings ſo grievous* as his: never man ſo emptied, and trodden down, and made *a man of ſorrows*, as he: Never any *iſſues ſo honourable* as his, ὑπερύψωσεν *God hath highly exalted him, and given him a name above every name, that at the Name of Jeſus every knee ſhould bow, and every tongue ſhould confeſs to his honour.* And what hath befallen him *the head*, concerneth us alſo *his members*: not only by way of *merit*, but by way of *conformity* alſo. *Si compatimur, conregnabimus.* If we be partakers of his *ſufferings*, we ſhall be alſo of his *glory*. God, as *out of very faithfulneſs* he doth cauſe us *to be troubled*, ſo will he out of the very ſame *faithfulneſs* give an honourable iſſue alſo to all *our troubles*; if we cleave unto him by ſtedfaſt *faith* and conſtant *obedience*: poſſibly in this life, if he ſee it uſeful for us; but undoubtedly in the life to come. Whereunto, &c.

Pſal.113.7,8.
Iſa.53.3.
Phil.2.9.—11.
2 Tim.2.12.

AD

AD AULAM.

Sermon XI.

WHITE-HALL, July 5. 1640.

1 Cor. 10. 23.

All things are lawful for me; But all things are not expedient: All things are lawful for me; But all things edifie not.

1. IN which words the Apoſtle with much holy wiſdom, by ſetting juſt bounds unto our *Chriſtian Liberty*, in the *Power* firſt, and then in the *exerciſe* of that power; excellently preventeth both *the Error* of thoſe that would *ſhrink it in*, and *the Preſumption* of thoſe that would *ſtretch it out*, more than they ought. He *extendeth* our Liberty in *the Power*, but *reſtraineth* it in *the Uſe*. Would you know what a large *power* God hath permitted unto you *in indifferent things*; and what may be done *ex plenitudine poteſtatis*, and without ſcruple of conſcience? For that you have, *Omnia licent. All things are lawful.* But would you know withal with what caution you ought to *uſe that power*; and what at all times is fit to be done *ex intuitu charitatis*, and for the avoiding of offence? You have for that too, *Non omnia expediunt, All things are not expedient, All things edifie not.* If we will ſail by this *Card*, regulate our judgment and practice by our Apoſtles *rule* and *example* in the Text: we ſhall neither daſh againſt the Rock of *Superſtition* on the right hand, nor fall into the Gulph of *Profaneneſs* on the left; we ſhall neither *betray* our *Chriſtian Liberty*, nor *abuſe* it.

2. In the words themſelves are apparently obſervable, concerning that *Liberty*, two things: the *Extenſion* firſt, and then the *Limitation* of it. *The extenſion* is in the former clauſe: Wherein we have *the Things*, and *the Perſons*. Πάντα μοι, *All things* lawful, and All lawful *for me*. *The Limitation* is in the later clauſes: wherein is declared *firſt*, what it is muſt limit us; and that is the reaſon of *Expediency*; [*But all things are not expedient.*] And *ſecondly*, one ſpecial means whereby to judge of that *Expediency*; which is the uſefulneſs of it unto

unto *Edification*, [*But all things edifie not.*] I am to begin with *the Extenſion*: of which only at this time; And firſt and chiefly in reſpect of *the things*, Πάντα — *All things are lawful.*

3. What? *All things*? Simply and without exception *All*? What meant *John Baptiſt* then to come in with his *Non licet* to *Herod* about his Brothers Wife; [*It is not lawful for thee to have her*, Mat. 14.] Or if *John* were an *auſtere man*, and had too much of *Elias*'s ſpirit in him: Yet how is it, that our *bleſſed Saviour*, the very pattern of *love* and *meekneſs*, when the *Phariſees* put a queſtion to him, Whether it were *lawful* for a man to put away his Wife for every cauſe; reſolveth it in effect, as if he had ſaid, No, it is *not lawful*. St. *Peter* ſaith, the wicked *Sodomites* vexed the righteous ſoul of *Lot* daily with their *unlawful deeds*. And who (that hearkneth to the holy *Law of God*, or but to the dictates of *natural conſcience*) will not acknowledge *Blaſphemy*, *Idolatry*, *Sacrilege*, *Perjury*, *Oppreſſion*, *Inceſt*, *Parricide*, *Treaſon*, &c. to be things altogether *unlawful*? And doth St. *Paul* now diſſent ſo far from the judgment of his *Maſter*, of his *fellow-Apoſtle*, of the *whole world* beſides, as to pronounce of *all* theſe things, that they are *lawful*?

Mat. 14. 4.

Mat. 19. 3. — 6.

2 Pet. 2. 8.

Here the rule of *Logicians* muſt help; *Signa diſtributiva ſunt intelligenda accommodatè ad ſubjectam materiam.* Notes of *Univerſality* are not ever to be underſtood in that fulneſs of *latitude*, which *the words* ſeem to import; but moſt often with ſuch convenient *reſtrictions*, as (a) *the matter* in hand will require. Now the Apoſtle, by mentioning *Expediency* in the Text, giveth us clearly to underſtand, that by *All things* he intendeth all ſuch things only, whoſe *Expediency* or *Inexpediency* are meet to be taken into conſideration: as much as to ſay, *All indifferent things*, and none other. For things *abſolutely neceſſary*, (although it may truly be ſaid of them, that they alſo are *lawful*;) yet are they quite beſide the Apoſtles intention in this place. Both for that their *lawfulneſs* is not *ad utrumlibet*; it holdeth but the one way only, (for though it be *lawful* to do them, yet is it *not lawful* to leave them undone:) as alſo, becauſe *expedient* or *inexpedient*, done they muſt be howſoever; for I muſt do my bounden *duty*, though all the World ſhould take *offence* thereat. And on the other ſide things *abſolutely forbidden*, ſuch as thoſe before mentioned and ſundry others, are of themſelves *utterly unlawful*, and may not in any caſe be done, ſeem they never ſo *expedient*: for I may not do *any evil*, for *any good* that may enſue thereof. But then there are (b) τὰ μέσα (as they call them) things of a *middle nature*, that are neither abſolutely *commanded*, nor abſolutely *forbidden*; but are left to every mans *choice* either to do, or to leave undone, as he ſhall ſee cauſe: *Indifferent things*. Of theſe the Apoſtle ſpeaketh freely, and *univerſally*, and without exception, that they are *all lawful*. (c) Περὶ τῶν ἀδιαφόρων, ſaith St. *Chryſoſtome*; and (d) *de medio genere rerum*, others; and to the ſame effect moſt Interpreters.

a *Memento diſtributionis accommodæ.* Cajet. in 1 Cor. 6.

Rom. 3. 8.

b *Quæ in medio ſunt, & à Græcis tùm ἀδιάφορα tùm μέσα appellantur, — per ſeſe ipſa neque honeſta neque turpia.* A. Gel. 2. noct. Attic. 7.

c Chryſoſt. Hom. 17. in 1 Cor.

d Heming.

5. Somewhat we have gained towards the better underſtanding of *the Text*; yet not much, unleſs it may withal certainly appear, what things are *Indifferent*, and what not: for all the wrangling will be about that. For that therefore (not to hold you with a long diſcourſe, but to come up cloſe to the point) take it briefly thus. Every *action* or *thing* whatſoever, that cannot by juſt and logical deduction either from *the light* of *Nature*, or from the written *Word of God*, be ſhewn to be either *abſolutely neceſſary*, or *ſimply unlawful*; I ſay, every ſuch action or thing is *in its own nature indifferent*; and conſequently permitted by our gracious Lord God to our free *liberty* and choice, from time to time, either *to do*, or *to leave undone*, either to uſe, or to forbear the uſe, as in godly *wiſdom* and *charity* (according to the juſt exigence of circumſtances) we ſhall ſee it *expedient*.

6. Hitherto appertain thoſe ſundry paſſages of our Apoſtle to the Romans; *I know*

know and am perſwaded that there is nothing unclean of it ſelf: and again, *All things indeed are pure*. To *Titus*; *To the pure all things are pure*. To theſe *Corinthians* once before, he hath words in part the ſame with theſe of the Text; *All things are lawful for me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any*. He repeateth it there twice, as he doth alſo here (*All things are lawful*, and again, *All things are lawful*;) no doubt of purpoſe that we ſhould take the more notice of it. To *Timothy* laſtly, (for I quote but ſuch places only as have *the note of Univerſality* expreſſed) *Every creature of God is good, and nothing to be refuſed*.

Rom. 14. 14. Ibid. 20. Tit. 1. 15. 1 Cor 6. 12. 1 Tim. 4. 4.

7. From all which places it is evident, that we have a free and *univerſal liberty* allowed us by our gracious Lord and Maſter to *every Creature* in the World. So as that, whatſoever *natural faculties* or properties he hath endowed any of them withal; or whatſoever *benefit or improvement* we can raiſe out of any ſuch their faculties or properties by any our *art*, *skill*, or *induſtry*, we may ſerve our ſelves of them both for our *neceſſity* and *comfort*: provided ever, that we keep our ſelves within the bounds of *ſobriety*, *charity*, and other requiſite *conditions*. And then it will alſo follow farther, and no leſs certainly (*our ſelves* being in the number of thoſe creatures) that we have the like *liberty* to exerciſe all thoſe ſeveral *faculties*, *abilities*, and *endowments* whether of *ſoul*, or *body*, or *outward things*, which it hath pleaſed God to allot us: and conſequently to *build*, and *plant*, and *alter*; to *buy* and *ſell*, and *exchange*; to obey *Laws*, to obſerve *Rites*, and *Faſhions*, and *Cuſtoms*, to uſe *Recreations*, and generally to perform all *the actions of common life*, as occaſions ſhall require; ſtill provided, as before, that all *due conditions* be duly obſerved.

8. Injurious then are all they to true *Chriſtian liberty*, and adverſaries to the truth of God, as it is conſtantly taught by this bleſſed *Apoſtle*; who either *impoſe* any of thoſe things as *neceſſary*, or elſe *condemn* any of them as *unlawful*, which it was the gracious pleaſure of our good God, to leave *free*, *arbitrary*, and *indifferent*. Both extreams are *ſuperſtitious*; both derogatory to *the honour* of God, and *the liberty* of his people: both ſtrong *ſymptoms* of that great *pride* that cleaveth to the ſpirit of corrupt man, in daring to piece out the holy *Word of God*, by tacking thereunto his *own devices*.

9. Extreamly faulty this way, eſpecially in *the former branch*, in laying a *neceſſity* where there ſhould not, are they of the *Romiſh party*. For after that *the Biſhops of Rome* had begun by the advantages of the times to lift themſelves towards that *ſuperlative height of greatneſs*, whereto at length they attained; they began withal, for the better ſupport of that *greatneß*, to exerciſe a grievous *tyranny* over *the conſciences* of men, by obtruding upon them their own *inventions*, both in points *of faith* and *manners*; and thoſe to be received, believed, and obeyed, (a) *under pain of damnation*: whereby they became *the Authors*, and ſtill are *the Continuers*, of the wideſt *Schiſm*, that ever was in the Church of Chriſt from the very firſt infancy thereof. The *Anabaptiſts* alſo and *Separatiſts*, by ſtriving to run ſo far as they can from *Popery*, have run themſelves unawares even *as deep* as they, and that *in the very ſame fault*, (I mean as to the general *of Superſtition*;) though quite on *the other hand*, and upon quite *different grounds*: for they offend more in *the latter branch*, in laying an *unlawfulneſs* where they ſhould not.

a *Abſtuntur ſuâ poteſtate, qui quicquid ordinant, volunt id robur habere per obligationem ad poenam aeternam.* Gerſon part. 3. de vit. ſpirit. lect. 4.

10. But I ſhall not meddle much with either ſort, though they are deeply guilty both: becauſe profeſſedly abhorring all *communion* with us, I preſume none of them will *hear*; and then what booteth it to *ſpeak*? There be others, who for that they live in the ſame *viſible communion* with us, do even therefore deſerve far *better reſpect* from us then either of the former; and are alſo even therefore more capable of *better information* from us than they. Who yet by their unneceſſary and unwarrantable *ſtrictneſs* in ſundry particulars, and by

casting *impurity* upon many things both of *Eccleſiaſtical* and *civil* uſage, which are not in their own nature *unlawful*, though ſome of them (I doubt not) in their practice much *abuſed*, have done, and ſtill do, a world of miſchief in the Church of Chriſt. A great deal more, I am verily perſwaded, than themſelves *are aware of*, or than themſelves (I hope) *intend*: but I fear withal a great deal more, than either any of us can *imagine*, or all of us can well tell how to *help*. That therefore both they and we may ſee, how needful a thing it is for every of us to have a *right judgment* concerning *indifferent* things, and their *lawfulneſs*: I ſhall endeavour to ſhew you, both how *unrighteous* a thing it is in it ſelf, and of how noyſom and *perilous conſequence* many ways, to *condemn* any thing as *ſimply unlawful*, without very clear evidence to lead us thereunto.

11. *Firſt*, it is a very *unrighteous* thing. For as in Civil Judicatories, *the Judge* that ſhould make no more ado, but preſently *adjudge* to death all ſuch perſons as ſhould be brought before him, upon light ſurmiſes and ſlender *preſumptions*, without any due *enquiry* into *the cauſe*, or expecting *clearer evidence*, muſt needs paſs many an *unjuſt Sentence*, and be in great jeopardy at ſome time or other of ſhedding *innocent bloud*: ſo he that is very forward, when *the lawfulneſs* of any thing is called in queſtion, upon ſome *colourable exceptions* there-againſt ſtraightwaies to cry it down, and to pronounce it *unlawful*; can hardly avoid the falling oftentimes into *Error*, and ſometimes into *Uncharitableneſs*. *Pilate*, though he did *Jeſus* much wrong afterward, yet he did him ſome right onward, when the Jews cried out *Crucifige*, Away with him, *cru-*
Mat. 27. 22, 23. *cifie* him; in replying for him, τί γὰρ κακὸν, *Why, what evil hath he done? Doth our Law judge a man before it hear him, and know what he doth?* Was *Nico-*
Joh. 7. 51. *demus* his Plea, *Joh.* 7. I wonder then by what *Law* thoſe men proceed, who *judge* ſo deeply, and yet *examine* ſo overly: *ſpeaking evil of thoſe things they*
Jude v. 10. *know not*, as St. *Jude*; and *anſwering a matter before they hear it*, as *Solomon*
Prov. 18. 13. ſpeaketh. Which in his judgment is both *folly* and *ſhame* to them: as who ſay, there is neither *Wit* nor *Honeſty* in it. The Prophet *Iſaiah*, to ſhew the righteouſneſs and equity of *Chriſt* in the exerciſe of his *Kingly Office*, deſcribeth it
Iſa. 11. 3, 4. thus, *Iſa.* 11. *He ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears: but with righteouſneſs ſhall he judge the poor, and reprove with equity.* Implying, that where there is had a juſt regard of *righteouſneſs* and *equity*, there will be had alſo a due care not to proceed κατ' ὄψιν, according to our *firſt apprehenſion* of things, as they are ſuddenly repreſented to our *eyes* or *ears*, without further examination. A fault which our Saviour reproved in the Jews, as an *unrighteous thing*, when they cenſured him as a *Sabbath-breaker*
Joh. 7. 24. without cauſe; *Judge not according to the outward appearance*, but judge righteous judgment, *Joh.* 7.

12. All this will eaſily be granted, may ſome ſay, where the caſe is plain. But ſuppoſe when *the Lawfulneſs* of ſomething is called in queſtion, that there be *probable Arguments* on both ſides, ſo as it is not eaſie to reſolve, whether way rather to incline: Is it not, at leaſtwiſe in that caſe, better to *ſuſpect* it may be *unlawful*, than to *preſume* it to be *lawful*? For in doubtful caſes *via tutior*: it is beſt ever to take *the ſafer way*. Now becauſe there is in moſt men a wondrous aptneſs to ſtretch their *liberty* to the utmoſt extent, many times even to a *licentiouſneſs*; and ſo there may be more danger in *the enlargement*, than there can be in *the reſtraint* of our *liberty*: it ſeemeth therefore to be *the ſafer error*, in doubtful caſes to judge the things *unlawful*, ſay that ſhould prove an *error*; rather than to allow them *lawful*, and yet that prove an *error*.

13. True it is, that *in hypotheſi*, and in point of *practice*, and in things not enjoyned by *Superiour Authority* either *Divine* or *Humane*; it is the *ſafer way* (if we have any *doubts* that trouble us.) to *forbear* the doing of them for fear they ſhould prove *unlawful*, rather than to *adventure* to do them, before we

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be well ſatisfied that they are *lawful*. As for example, If any man ſhould doubt of the lawfulneſs of playing *at Cards*, or of *Dancing* either ſingle or mixt, (although I know no juſt cauſe why any man ſhould doubt of either, ſevered from *the abuſes* and accidental *conſequents*;) yet if any man ſhall think he hath juſt cauſe ſo to do: that man ought by all means to forbear ſuch *playing* or *dancing*, till he can be ſatisfied in his own mind, that he may lawfully uſe the *ſame*. The Apoſtle hath clearly reſolved the caſe, *Rom.* 14. that be *the thing* what it can be *in it ſelf*, yet his very *doubting* maketh it unlawful *to him*, ſo long as he remaineth *doubtful*: becauſe it cannot be *of faith*; and *whatſoever is not of faith is ſin*. Thus far therefore the former allegation may hold good; ſo long as we conſider things but *in hypotheſi*; that is to ſay, only ſo far forth as concerneth our own particular in *point of practice*: that in theſe *doubtful caſes*, it is ſafer to be too *ſcrupulous* than too *adventurous*. Rom. 14. 23.

14. But then, if we will ſpeak of things *in theſi* (that is to ſay, taken in their *general nature*, and conſidered *in themſelves*, and as they ſtand deveſted of all *circumſtances*:) and *in point of judgment*, ſo as to give a poſitive and determinate *Sentence* either with them, or againſt them: there I take it the former allegation of *Via tutior*, is ſo far from being of force, that it holdeth rather the clean contrary way. For *in bivio dextra*: in doubtful caſes, it is ſafer erring (a) *the more charitable way*. As *a Judge* upon the Bench had better (b) *acquit ten* Malefactors if there be no *full proof* brought againſt them, than *condemn but one* innocent perſon upon *meer preſumptions*. And this ſeemeth to be very reaſonable. For as in the Courts of *Civil Juſtice*, men are not ordinarily put to *prove* themſelves *honeſt men*, but the proof lyeth on (c) *the accuſers* part; and it is ſufficient for the *acquitting* of any man *in foro externo*, that there is nothing of moment *proved* againſt him: (for in the conſtruction of the Law every man is *preſumed* to be *an honeſt man*, till he be *proved* otherwiſe:) But to *the condemning* of a man there is more requiſite than ſo: bare *ſuſpicions* are not enough, no nor *ſtrong preſumptions* neither; but there muſt be a clear and *full evidence*, eſpecially if the trial concern *life*. So in theſe moral trials alſo *in foro interno*, when enquiry is made into *the lawfulneſs*, or *unlawfulneſs* of Humane Acts in their ſeveral kinds: it is ſufficient to *warrant* any Act in the kind to be (d) *lawful*, that there can be nothing produced from *Scripture* or ſound *Reaſon* to prove it *unlawful*. For ſo much the words of my Text do manifeſtly import, *All things are lawful for me*. But to condemn any act as ſimply and utterly *unlawful in the kind*; remote conſequences and weak deductions from *Scripture-Text* ſhould not ſerve the turn: neither yet reaſons of *inconveniency* or *inexpediency*, though carrying with them great ſhews of probability. But it is requiſite that *the unlawfulneſs* thereof ſhould be (e) ſufficiently demonſtrated, either from expreſs and undeniable teſtimony of *Scripture*, or from the clear light of *natural reaſon*; or at leaſtwiſe from ſome *Concluſions*, properly, directly, and evidently deduced therefrom. If we *condemn* it before this be done, our *judgment* therein is raſh and *unrighteous*.

a ἐν τοῖς ἀμφιβόλοις πάντων ἄριστον τὸ φιλάνθρωπον. Naz. orat. 25. *Inter diſpares ſententias mitior vincat.* Sen. 1. controv. 5.

b *Satius eſt impunitum relinqui facinus nocentis quam innocentem condemnari.* l. *abſentem.* ff. de pœnis.

c *Actori incumbit probatio.*

d *Certe verum eſt, permiſſum eſſe quicquid non prohibetur.* Chamier. 1 panſtrat. Cathol. lib. 9. Cap. 10. 11. *Licita ſunt, quæ nullo præcepto Dei prohibentur.* Aug. de adulter. conjug. cap. 14. *Omnia non prohibita licent.* Cajetan. in 1 Cor. 6.

e μὴ σαφῶς ἐλέγχειν τὸ ψεῦδος ἐκφέρον, ἀλλ' ἂν ἐναργὴς ἀποδείξεως γένηται. Chryſ. in Geneſin hom. 24.

15. Nor is that all: I told you, beſides the *unrighteouſneſs* of it in it ſelf, that it is alſo of very noiſom and *perilous conſequence* many ways. Sundry the evil and pernicious *effects* whereof, I deſire you to take notice of: being many I ſhall do little more than name them; howbeit they *well* deſerve a larger diſcovery. And firſt, it produceth much *Uncharitableneſs*. For although difference of *judgment* ſhould not alienate our *affections* one from another: yet daily experience ſheweth it doth. By reaſon of that *ſelf-love*, and *envy*, and other corruptions that abound in us; it is rarely ſeen that thoſe men are of *one heart*, that are of *two minds*. St. *Paul* found it ſo with the *Romans* in his time: whileſt ſome condemned that as *unlawful*, which others practiſed as *lawful*;

they *judged* one another, and *deſpiſed* one another, perpetually. And I doubt not, but any of us, that is any-whit-like acquainted with the wretched *deceitfulneſs of mans heart*, may eaſily conclude how hard a thing it is (if at all poſſible) not to think ſomewhat hardly of thoſe men, that take *the liberty* to do ſuch things as we judge *unlawful*. As for example: "If we ſhall judge "all *walking* into the fields, *diſcourſing occaſionally* on the occurrency of the "times, *dreſſing of meat* for dinner or ſupper, or even *moderate recreations on* "*the Lords day*, to be grievous *prophanations of the Sabbath*; how can we chuſe "but *judge* thoſe men that uſe them to be grievous *prophaners of Gods Sabbath*? "And if ſuch our *judgment* concerning *the things* ſhould after prove to be *erro-* "*neous*: then can it not be avoided, but that ſuch our *judgment* alſo concerning "*the perſons* muſt needs be *uncharitable*.

Jer. 17. 9.

16. *Secondly*, this miſ-judging of things filleth the world with endleſs niceties and *diſputes*; to the great diſturbance of *the Churches peace*, which to every good man ought to be precious. The multiplying of *Books* and *Writings pro* and *con*, and purſuing of *Arguments* with heat and oppoſition, doth rather *lengthen* than *decide* Controverſies; and inſtead of deſtroying *the old*, begetteth *new ones*: whiles they that are *in the wrong* out of obſtinacy *will not*, and they that ſtand *for the truth* out of conſcience *dare not*, may not *yield*; and ſo ſtill the war goeth on.

17. And as to *the publick peace* of the Church, ſo is there alſo *thirdly* by this means great prejudice done to *the peace* and tranquillity of private *mens conſciences*: when by *the peremptory Doctrines* of ſome ſtrict and *rigid Maſters*, the ſouls of many a well-meaning man are miſerably diſquieted with a thouſand *unneceſſary ſcruples*, and driven ſometimes into very woful *perplexities*. Surely it can be no light matter, thus to lay *heavy burdens* upon other mens ſhoulders, and to caſt *a ſnare* upon their conſciences, by making *the narrow way to heaven* (*a*) narrower than ever God meant it.

Mat. 23. 3. 2 Cor. 7. 35. Mat. 7. 14.

a τῶ νόμω νομιμώτερ☉. Naz. orat. 26.

18. *Fourthly*, hereby Chriſtian *Governours* come to be robbed of a great part of that *honour* that is due unto them from their people; both in their *Affections*, and *Subjection*. For when they ſhall ſee cauſe to exerciſe over us that *power* that God hath left them in *indifferent things*, by commanding ſuch or ſuch things to be done; as namely, *wearing* of a Surplice, *kneeling* at the Communion, and the like: if now we in our own thoughts have already *prejudged* any of the things ſo commanded to be *unlawful*; it cannot be but our hearts will *be ſowred* towards our *Superiours*, in whom we ought to *rejoyce*: and inſtead of *bleſſing* God for them, (as we are bound to do, and that with hearty chearfulneſs;) we ſhall be ready *to ſpeak evil* of them, even with *open mouth*, ſo far as we dare for fear of being ſhent. Or if out of that fear we do it but *indirectly* and *obliquely*; yet we will be ſure to do it in ſuch a manner, as if we were willing to be underſtood with as much reflection upon *authority* as may be. But then as for our *Obedience*, we think our ſelves clearly *diſcharged* of that: it being granted on all hands (as it ought) that *Superiours* commanding *unlawful* things, are not therein to be *obeyed*.

1 Tim. 2. 1, 2.

Jude ver. 8.

19. And then, (as ever one evil bringeth on another) ſince it is againſt all reaſon that our *Error* ſhould deprive our *Superiours* of *that right* they have to our *obedience*, (for why ſhould any man reap or challenge *benefit* from his own *act*?) we do by this means *fifthly* exaſperate thoſe that are in authority, and make *the ſpirit of the Ruler* riſe againſt us, which may hap to *fall right heavy* on us in the end. All *power* we know, whether *Natural* or *Civil*, ſtriveth to maintain it ſelf *at the height*, for the better *preſerving* of it ſelf: *the Natural* from decay; and *the Civil* from contempt. When we therefore *withdraw* from the higher powers our *due obedience*, what do we other than *pull upon our ſelves* their *juſt diſpleaſure*; and put into their hands *the opportunity* (if they ſhall but be as ready

Eccleſ. 10. 4.

ready to take it, as we are to *give* it) rather to *extend their power*. Whereby if we ſuffer in the concluſion, (as not unlike we may; (a) ἐρίωνται γὰρ βασιλῆες —) whom may we thank for it but our ſelves?

(a) Homer Iliad. a.

20. *Sixthly*, by this means we caſt our ſelves upon ſuch *ſufferings*, as (the *cauſe* being naught) we can have no ſound comfort in. (b) *Cauſa, non paſſio*, we know: it is *the cauſe* maketh a true *Martyr* or *Confeſſor*, and not barely *the ſuffering*. He that ſuffereth for the Truth, and a good cauſe, ſuffereth *as a Chriſtian*; and he need not be *aſhamed*, but may exult in the midſt of his greateſt ſufferings; chearing up his own heart, and *glorifying God on that behalf*. But he that ſuffereth for his *Error*, or *Diſobedience*, or other *raſhneſs*, buildeth his *comfort* upon a ſandy foundation: and cannot better glorifie God, and diſcharge a good conſcience, than by being *aſhamed* of his fault, and *retracting* it.

(b) —cum martyrem facias, non pœnam, ſed cauſam. Aug. Ep. 61. & ep. 167.

1 Pet. 4. 16.

21. *Seventhly*, hereby we expoſe not *our ſelves* only (which yet is ſomething;) but ſometimes alſo (which is a far greater matter) the whole *Reformed Religion* by our default, to the inſolent jeers of *Atheiſts*, and *Papiſts*, and other *prophane* and *ſcornful* ſpirits. For men that have *Wit* enough, and to ſpare, but no more *Religion* than will ſerve to keep them out of the reach of *the Laws*; when they ſee ſuch men as pretend moſt to *holineſs*, to run into ſuch extravagant *opinions* and *practices*, as in the judgment of any underſtanding man are manifeſtly *ridiculous*: they cannot hold but their *Wits* will be working; and whileſt they play upon them, and make themſelves ſport enough therewithal, it ſhall go hard but they will have one fling among, even at *the power of Religion too*. Even as *the Stoicks* of old, though they ſtood mainly for *vertue*; yet becauſe they did it in ſuch an uncouth and *rigid way*, as ſeemed to be repugnant not only to (a) *the manners of men*, but almoſt to *common ſenſe* alſo: they gave occaſion to *the Wits* of thoſe times, under a colour of making themſelves merry with *the Paradoxes* of *the Stoicks*, to laugh even *true vertue* it ſelf out of countenance.

(a) Senſus cujuſque, & natura rerum, atq; ipſa veritas clamat. Cic. 4. de finib. Senſus moreſque repugnant. Hor. 1. Sat. 3.

22. *Laſtly*, (for why ſhould I trouble you with any more? Theſe are enow:) by condemning ſundry *indifferent* things, and namely, *Church-Ceremonies* as unlawful; we give great ſcandal to thoſe of *the Separation*, to their farther confirming in that their unjuſt *Schiſm*. For why ſhould theſe men, will they ſay, (and for ought I know; they ſpeak but reaſon;) why ſhould they who agree ſo well with us in our *principles*, hold off from our *Concluſions*? Why do they yet hold *communion* with, or remain in the boſom of that *Church*, that impoſeth ſuch *unlawful things* upon them? How are they not guilty themſelves of that *luke-warm Laodicean* temper, wherewith they ſo often, and ſo deeply charge others? Why do they halt ſo ſhamefully *between* two opinions? If *Baal be God*, and the Ceremonies *lawful*; why do they not yield *obedience*, chearful obedience, to their *Governours*, ſo long as they command but *lawful things*? But if *Baal be an Idol*, and the Ceremonies *unlawful*, as they and we conſent: Why do they not either *ſet them packing*, or (if they cannot get that done) *pack themſelves* away from them as faſt as they can, either to *Amſterdam*, or to ſome other place? The *Objection is ſo ſtrong*, that I muſt confeſs for my own part, If I could ſee cauſe to admit of thoſe *principles*, whereon moſt of our *Non-Conformers*, and ſuch as favour them, ground their diſlike of our *Church-Orders* and *Ceremonies*, I ſhould hold my ſelf in all conſcience bound (for any thing I yet ever read or heard to the contrary) to forſake *the Church of England*, and to fly out of *Babylon*, before I were many weeks old.

Rev. 3. 16.

1 King. 18. 21.

23. Truly Brethren, if theſe unhappy fruits were but *accidental events* only, *occaſioned* rather than *cauſed*, by ſuch our opinions; I ſhould have thought the time miſ-ſpent in but naming them: ſince the very *beſt things* that are, may *by accident* produce *evil effects*. But being they do in very truth naturally and unavoidably

unavoidably iſſue therefrom, as from their true and *proper cauſe:* I cannot but earneſtly beſeech all ſuch as are *otherwiſe minded*, in the bowels and in the name of the *Lord Jeſus Chriſt*, and by all the love they bear to Gods *holy truth* which they ſeem ſo much to ſtand for; to take theſe things into their due conſideration, and to lay them cloſe to their conſciences. And as for thoſe my brethren of *the Clergie*, that have moſt authority in the hearts of ſuch as *biaſs* too much that way, (for they only may have ſome hope to prevail with them; the reſt are ſhut out by *prejudice:*) if I were in place where, I ſhould require and charge them, as they will anſwer the contrary to *God*, *the Church*, and their own *Conſciences*: that they would approve their *faithfulneſs* in their Miniſtry, by giving their beſt diligence to inform *the judgments* of Gods people aright, as concerning the nature and uſe of *indifferent things:* and (as in love to their ſouls they are bound) that they would not humour them in theſe their *pernicious errors*, nor ſuffer them to continue therein for want of *their rebuke*, either in their publick teaching, or otherwiſe as they ſhall have opportunity thereunto in private diſcourſes.

Lev. 19. 17.

24. But you will ſay, if theſe things were ſo, how ſhould it then come to paſs that ſo many men, pretending to *Godlineſs*, (and *thouſands* of them doubtleſs ſuch as they *pretend*; for it were an uncharitable thing to charge them all with *hypocriſie*:) ſhould ſo often and ſo grievouſly offend this way? To omit thoſe two more *univerſal cauſes*; Almighty *Gods Permiſſion* firſt, whoſe good pleaſure it is, for ſundry wiſe and gracious ends, to exerciſe *his Church* during her warfare here with *Hereſies*, and *Schiſms*, and *Scandals:* And then the *wilineſs* of *Satan*, who cunningly obſerveth whither way our hearts incline moſt, to *looſeneſs*, or to *ſtrictneſs*; and then frameth his *Temptations* thereafter: So he can but put *us out of the way*; it is no great matter to him, *on whether hand* it be: he hath *his end* howſoever. Nor to inſiſt upon ſundry more *particular cauſes:* as namely, a natural proneneſs in all men to *ſuperſtition*: in many an *affectation* of *ſingularity*, to go beyond the ordinary ſort of people in ſomething or other; the difficulty of ſhunning one without running into *the contrary extreme*; the great force of *Education* and *Cuſtom*; beſides manifold *abuſes*, *offences*, *and provocations*, ariſing from *the carriage* of others; and the reſt; I ſhall note but theſe two only, as the *two* great *fountains* of Error, (to which alſo moſt of the other may be reduced) *Ignorance* and *Partiality:* from neither of which Gods deareſt ſervants and children are in this life wholly exempted.

1 Cor. 11. 19. Luke 17. 1.

25. *Ignorance* firſt is a fruitful mother of *Errors*. (*Ye err not knowing the Scriptures*, *Mat.* 22.) Yet not ſo much *Groſs Ignorance* neither: I mean not that. For your meer *Ignaro's*, what they err, they err *for company:* they *judge* not at all; neither according to *the appearance*, nor yet *righteous judgment*. They only *run on* with the *herd*, and *follow* as they are *led*, be it right or wrong; and never trouble themſelves farther. But by *Ignorance* I mean (a) *weakneſs of judgment*, which conſiſteth in a *diſproportion* between *the affections*, and *the underſtanding:* when a man is very (b) *earneſt*, but withal very *ſhallow*: readeth much, and heareth much, and thinketh that he knoweth much, but hath not *the judgment* to ſever truth from falſhood, nor to *diſcern* between a ſound *Argument* and a captious *Fallacy*. And ſo for want of ability to examine the ſoundneſs and ſtrength of thoſe *principles*, from whence he fetcheth his *Concluſions*; he is eaſily carried away κενοῖς λόγοις, as our Apoſtle elſewhere ſpeaketh, with *vain words*, and *empty arguments*. As St. *Auguſtine* ſaid of *Donatus*, (c) *Rationes irripuit*, he catcheth hold of ſome reaſons, (as *wranglers* will *catch* at a ſmall thing, rather than *yield* from their opinions) *quas conſiderantes*, *veriſimiles eſſe potius quam veras invenimus*; which ſaith he, we found to have more *ſhew of probability* at the firſt appearance, than

Mat. 22. 29.

a—*hominum leviter eruditorum.* Cic. 3. de orator.

b θερμότης χωρὶς λόγου καὶ σπουδὴ μετὰ θερμότητος ἀνοήτου. Naz. orat. 26. Eph. 5. 6.

c *Auguſtin* 4. de bapt. contra Donat. 6.

than *ſubſtance of truth* after they were well conſidered of.

26. And I dare ſay, whoſoever ſhall peruſe with a judicious and unpartial eye moſt of thoſe *Pamphlets*, that in this daring age have been thruſt into the World, againſt *the Ceremonies* of the Church, againſt *Epiſcopal Government*; (to paſs by things of leſſer regard and uſefulneſs, and more open to *exception* and *abuſe*, yet ſo far as I can underſtand, unjuſtly condemned as things *utterly unlawful*; ſuch as are *luſorious lots*, *dancing*, *Stage-plays*, and ſome other things of like nature;) When he ſhall have drained out the bitter *invectives*, unmannerly *jeers*, petulant *girding* at thoſe that are in authority, impertinent *digreſſions*, but above all thoſe moſt bold and *perverſe wreſtings* of holy *Scripture*, wherewith ſuch books are infinitely ſtuff'd; he ſhall find that little poor remainder that is left behind, to contain nothing but κενολογιας, *vain words and empty arguments*. For when theſe great undertakers have ſnatcht up the bucklers, as if they would make it good againſt all comers, that ſuch and ſuch things are *utterly unlawful*; and therefore ought in all reaſon and conſcience, to bring ſuch *proofs* as will come up to that *concluſion*: *Quid dignum tanto?* Very ſeldom ſhall you hear from them any other arguments, than ſuch as will conclude but an *Inexpediency* at the moſt. As, that they are apt to *give ſcandal*; that they carry with them an *appearance of evil*; that they are often *occaſions of ſin*; that they are *not commanded* in the Word; and ſuch like. Which *Objections*, even where they are *juſt*, are not of force (no not taken *altogether*, much leſs any of them *ſingly*) to prove a thing to be *utterly unlawful*. And yet are they glad many times, rather than ſit out, to play very *ſmall Game*, and to make uſe of *Arguments* yet *weaker* than theſe, and ſuch as will not reach ſo far as to prove a bare *inexpediency*. As, that they were invented by *Heathens*; that they have been abuſed in *Popery*; and other ſuch like. Which to my underſtanding is a very *ſtrong preſumption*, that they have taken a very *weak cauſe* in hand, and ſuch as is wholly deſtitute of ſound proof: For if they had any better *Arguments*, think ye we ſhould not be ſure to hear of them?

27. Marvel not therefore, if I charge them with *Ignorance*: although in their Writings *ſome of them* may ſhew much variety of *reading*, and other pieces of *learning* and *knowledge*. For if their *knowledge* were even much more than it is, yet if it ſhould not hold *pace* with their *zeal*, but ſuffer that to out-run it: there ſhould be ſtill in them that *diſproportion* that before I ſpake of: and they might ſo far forth be ranked with thoſe *ſilly women* our Apoſtle ſpeaketh of, (for ſuch *diſproportion* is very incident to the weaker Sex) *that are ever learning, but are never able to come to the knowledge of the truth*. And this kind of ignorance is evermore very *troubleſome*; and hath been the raiſer of moſt of thoſe ſtirs, that ſo much diſquiet either whole *Churches*, or particular *Congregations*: as the *lame Horſe ever raiſeth the moſt duſt*; and (a) *the faſter* he putteth on ſtill *the more duſt*. Have you obſerved any men to be fuller of *moleſtation* in the places where they live; than thoſe that have been ſomewhat *towards the Law*, or having ſome little *ſmattering* therein, think themſelves for that a great deal wiſer than the reſt of their Neighbours? Although ſuch *buſie ſpirits* for the moſt part make it appear to the World before they have done, that they had but juſt ſo much *Law*, as would ſerve them to *vex their neighbours* withal in the mean time, and *undo themſelves* in the end. *Zeal* is a kind of *fire*. An excellent creature *Fire*, as it may be uſed; but yet may do a great deal of miſchief too, as it may be uſed: as we uſe to ſay of it, that it is a *good Servant*, but an *ill Maſter*. A right *zeal*, grounded upon certain *knowledge*, and guided with godly *diſcretion*, like fire *on the hearth*, is very comfortable and ſerviceable: but *blind* or *undiſcreet* zeal, like fire *in the thatch*, will ſoon ſet all the houſe in a combuſtion.

(As Parker Dialavius, &c.)

2 Tim. 3. 7.

a Zelus abſq; ſcientia, quo vehementius irruit, & gravius corruit. Bern. de verbis Iſa. Serm. 4.

28. So

28. So much for *Ignorance*, the first great Fountain of *Error*: the other is *Partiality*. And this is *causa causarum*: much of that *ignorance* and ill-governed *zeal*, from which so many *other errors* spring, doth it self spring from this corrupt Fountain of *Partiality*. Which maketh *the Error* so much *the worse*; and *the judgment* so much *the more unrighteous*. For where an *Error* proceedeth meerly from *weakness*, though it cannot be therefore *excused*, much less ought to be therefore *cherished*; yet may it be even therefore pitied,

a Juvenal. Satyr. 2.

a *horum simplicitas miserabilis*——

and the rather *born with* for a time. But if it shall once appear that *partiality* runneth along with it, or especially that it proceedeth from *partiality*; this renders it odious both to God and man. St. *Paul* therefore, well knowing what mischiefs would come of it, if *Church-Governours* in the administration of their weighty callings should be swayed with *partial affections*, either *for* or *against* any, layeth a great charge upon (b) *Timothy*, whom he had ordained *Bishop of Ephesus*, and that with a most deep and solemn obtestation, by all means to beware of Partiality. (*I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality*, 1 Tim. 5.)

b Timotheus Ephesiorum Episcopus ordinatus à B. Paulo. Hieron. de Script. Eccles. cap. 11. 1 Tim. 5. 21.

29. And reason good; there being scarce any thing more directly contrarious to the Rules of *Charity*, *Equity*, and *Justice*, then *Partiality* is: as might be easily shewn, if we had time for it. And yet as *unjust*, *unequal*, and *uncharitable* as it is, the world aboundeth with it for all that. Not to instance in the Writing of *Histories*, handling of *Controversies*, distribution of *Rewards* and *Punishments*, and other particulars: take but a general view of the ordinary passages of most mens lives either in *the carriage* of their own, or in *the censuring* of other mens actions; and you shall find *partiality* to bear no little sway in most of the things that are done under the Sun. The truth is, we are (a) *all partial*: and shall be as long as we live here, more or less. For *Partiality* is the Daughter of *Pride* and *Hypocrisie*: both which are as *universally* spread, and as *deeply* and inseparably rooted in our nature, as any other corruptions whatsoever. *Pride* ever maketh a man to look at *himself* and (*b*) his own party with *favour*; and at the opposites either with *envy*, if they be above him; or if below him, with *scorn*: and how can such a man chuse but be *partial*? And *Hypocrisie* ever leaneth on a nail: it will make a man *halt* before his best friends, and when faineſt he would be thought to *go upright*. The spying of *motes* in our brothers eye, and baulking of *beams* in our own (which is *Partiality*) our Saviour therefore chargeth with *Hypocrisie*, (*Thou Hypocrite first cast the beam out of thine own eye*, Luk. 6.) And St. *James* coupleth them together, as things that seldom go asunder; ἀδιάκριτος, ἀνυπόκριτος, *without partiality and without hypocrisie*.

a Nemo non est benignus sui judex. Senec. 2. de benef. 26.
b φύσις ἄυτη φέρει τὸ οἰκεῖον ἀγαπᾶν καὶ δικαίως ἔχειν. Naz. orat. 27.
Luk. 6. 42.
Jam. 2. 17.

30. Besides these two *internal causes* (*Pride* and *Hypocrisie*) from within, which first *breed* it; there are sundry other *external causes of Partiality* from without, which after it is bred, help to *feed* it and *increase* it. One whereof is, the great force of *Education* and *Custom*; which commonly layeth such strong anticipations upon *the judgment*, that it is a matter of great difficulty to work out those (a) *first impressions* afterwards by any strength of *reason*; or but so much as to bring us to suspect there can be any *error* in those things, whereto our ears have been so long enured. Another is, that which the Apostle calleth the *having of mens persons in admiration*: when we have such a *high opinion* of some men, as to receive whatsoever they deliver, as the undoubted Oracles of God, though wanting both *partiality* and *proof*; and such a *prejudice* again on the other side against some others, though perhaps of better

a Id sapit unusquisq. quod didicit. Senec. πάντα φερόμενα τὸ ἄν φέρτερον, ἢ τὰς οἰκοθεν λογισμὰς, ἢ τὸ δόξαν τῶν εἰς σωμνεγέρθησαν τὰ σωνηθεια. Naz. orat. 1. Jude v. 16.

better worth and ſounder judgment than the former, as to ſuſpect every thing that cometh from them, (eſpecially if it do not *ſapere ad palatum*) be it laid down never ſo *clearly*, proved never ſo *ſubſtantially*. But I muſt omit both theſe, and the reſt: only one I cannot chuſe but name, becauſe it ſo much concerneth this point of *lawfulneſs* whereof we now ſpeak; and it belongeth alſo to this laſt mentioned branch of admiring *mens perſons*. And that is, the great credit that is uſually given to ſuch *Divines*, as in their Expoſitions of the *Commandments*, or other Treatiſes concerning *Caſes of Conſtience*, have ſet a *Non licet* upon very many things, and that with very much confidence, and yet upon very weak grounds. Yea, ſo *corruptibly* or *ſlightly*, is that uſeful part of *Divinity* handled by moſt that have travelled therein, either in the *Romiſh* or *Reformed Churches*; that ſcarce is to be found one *juſt volume* in that kind, able to give ſatisfaction to a reader that is both *rational* and *conſcientious*, in ſundry weighty points: and namely in thoſe *two*, than which there are few of more general uſe in our daily converſation; to wit, the point of *Chriſtian Liberty*, and the point of *Chriſtian Subjection*. By means whereof, many of them that ſhould *teach* others better, are many times themſelves *miſtaught*: and ſo *the blind leading the blind*, both Teachers and People are plunged deep either in *Superſtition*, or *Diſobedience*, or both, before they ever ſo much as miſtruſt themſelves to have ſtepped awry. But of this enough.

31. In this former clauſe of my Text, beſides *the things* whereof we have hitherto ſpoken (πάντα, *All things*:) the Apoſtle expreſſing of *his own perſon*, πάντα μοι, not only all theſe *lawful*, but all lawful *for me*; though I will not preſs it much, yet may not be wholly neglected. There is an *opinion* taken up in this laſt Age, that hath paſſed for current amongſt many, grounded upon *one miſ-underſtood paſſage* in this Epiſtle; but is indeed both *falſe* in it ſelf, and *dangerous* in the conſequents: namely this, that the godly *regenerate* have a full *right* to all the creatures; but wicked and *unregenerate* men have right to none, but are *mala fidei poſſeſſores*, intruders and uſurpers of thoſe things they have, and ſhall at the day of judgment be anſwerable, not only for their *abuſing* of them, but even for their very *poſſeſſing* of them. Poſſibly ſome may imagine (yet none but they whoſe judgments are fore-ſtalled with that fancy) that theſe words of our Apoſtle look that way; and that there lieth an *Emphaſis* in the Pronoun, to this ſenſe: All things are lawful *for me*; but not ſo *for every man*. Being *a godly* and *regenerate* man, and engrafted into Chriſt by faith, I have *a right* and *liberty* to all the *Creatures*, which every man hath not. 1 Cor. 3. 22, 23.

32. But to feign ſuch a ſenſe to theſe words, beſides, that it ſeemeth apparently to offer force to *the Text*; it doth indeed quite overthrow the Apoſtles *main purpoſe* in this part of his diſcourſe: which is to teach *the Corinthians*, and all others, to yield ſomething from their *lawful liberty* for their *brethrens* ſakes, when they ſhall ſee it needful ſo to do, either for the avoiding of *private ſcandal*, or for the preſervation of *the publick peace*. So that the Apoſtle certainly here intended, to extend our *liberty* to the Creatures, as far and wide, in reſpect of *the perſons*, as of *the things*: as if he had ſaid, All things are lawful *for all men*. The interlinear Gloſs is right here, *Quod ſibi dicit licere, intuit & de aliis*. We know it is an uſual thing, as in our ordinary ſpeech, ſo in the Scriptures too; in framing *objections*, in putting *caſes*, and the like, to make the inſtance *perſonal*, where the aim is *general*. As *Rom.* 3. *If the truth of God have abounded through my lye unto his glory, why am I alſo judged as a ſinner*? That is, through my lye, or any mans elſe: Why either I, or any man elſe? So after in this Chapter; *Why is my liberty judged — and why am I evil ſpoken of* —? Mine, or any mans elſe? I, or any mans elſe? And ſo in a hundred places more. Rom. 3. 7. 1 Cor. 10. 29. —Ibid. 30.

33. There is no great neceſſity therefore, for ought I ſee, that we ſhould place any *Emphaſis* at all in the *Pronoun* μοι. Or if we do, it muſt then be underſtood, as if the Apoſtle intended thereby, not to *exclude others*; (thus All things are lawful *for me*, that is, *for me rather* than for ſome others:) but only to include himſelf; as thus, All things are lawful *for me*, that is, *for me alſo* as well as for others. He did not conceive, that his *Apoſtolical Calling* did any whit either infringe his *Chriſtian Liberty*, or abridge it: but that notwithſtanding he was *ſet apart* for the ſervice of Chriſt in the work of the *Miniſtry*, he had ſtill the ſame fulneſs of *power* and *right* that ever he had, or that any other perſon had to all *the good Creatures* of God. St. *Paul* was content to *forbear* his *power* in ſome things: but he would not *forgo* it though in any thing. He *uſed his liberty* indeed very ſparingly, but yet he *maintained* it moſt ſtoutly. *Am I not an Apoſtle? Am I not free? Have we not power to eat and drink as well as others? To lead about a Siſter, a Wife, as well as others? To forbear working as well as others?* In the Chapter before this.

Rom. 1. 1. ἀφωρισμένος.

1 Cor. 9. 1, &c.

34. I find not any where in Scripture, that *the Prieſthood of the Goſpel* doth render a man incapable of any thing, whereunto he hath either a *natural*, or *civil* liberty: but that whatſoever is *lawful* for any *other man* to do, is *lawful* for a *Church-man* to do, notwithſtanding his Miniſterial Office and Calling. What is *decent* and *expedient* for a Miniſter of the Goſpel to do, that is quite another buſineſs: I ſpeak now only of *lawfulneſs*, which reſpecteth *the things themſelves* only, conſidered in their *own nature*, and in *the general*, without relation either to *the opinions* and *faſhions* of times and places, which is the meaſure of *decency*; or to ſuch *particular circumſtances*, as attend *particular actions*, which ought to be the meaſure of *Expediency*.

35. For a grave *Clergy-man* to wear a green ſuit, a Cap and Feather, and a long Lock on the one ſide; or to work *journey-work* in ſome mechanick or manual trade, as with a *Maſon*, *Carpenter*, or *Shoomaker*: as things are now ſetled among us, no wiſe man can think it either *decent*, or *expedient*. Yet that *decency* and *expediency* ſet aſide, no man can truly ſay, that the doing of any of this is *ſimply unlawful*. For why might not an *Engliſh Miniſter*, if he were Priſoner in *Turkey*, to make an eſcape, diſguiſe himſelf in ſuch a *habit* as aforeſaid? Which if it were *ſimply unlawful*, rather than to do it, he ſhould die a thouſand deaths. And why it ſhould not be as *lawful* now for a *Miniſter*, as it was once for an *Apoſtle*, to work journey-work, to make *Shooes* now, as then to make *Tents*, (if it might ſtand with *decency* and *expediency* now as well as then:) let him that can, ſhew a reaſon. "Let them look how they will anſwer it there-"fore, that make it *unlawful* for Prieſts, either to *marry*, as ſome do: or "to be *in commiſſion of the peace*, as ſome others do: as if either the ſtate "of *Wedlock*, or the exerciſe of *Temporal Juriſdiction*, were inconſiſtent "with *holy Orders*. When the maintainers of either Opinion ſhall ſhew "*good Text* for what they teach, the cauſe ſhall be yielded: but till "that be done, they muſt pardon us if we appeal them both of *Phari-"ſaiſm, in teaching for Doctrines mens Precepts*. So long as this Text ſtands in "the Bible unexpunged, *All things are lawful for me*: if any man either from "*Rome*, or elſewhere, nay, if *an Angel from heaven*, ſhould teach either "of thoſe things to be *unlawful*, and bring no better *proof* for it than yet "hath been done, he muſt excuſe me if I ſhould not be very forward to believe "him.

Acts 18. 3.

Mat. 15. 9.

36. Well, you ſee the Apoſtle here *extendeth our liberty* very far in *indifferent things*; without exception either of *things* or *perſons*: *All things* lawful,

lawful, and lawful *for all men.* In the aſſerting of which *liberty*, if in any thing I have ſpoken at this time, I may ſeem to any man to have ſet open a wide *gap* to carnal *licentiouſneſs*: I muſt intreat at his hands one of theſe *three things*; and the requeſt is but reaſonable. Either *Firſt*, that all prejudice and partiality laid aſide, he would not judge κατ' ὄψιν, *according to the appearance*, but according to right and truth; and then I doubt not but all ſhall be well enough. Or *Secondly*, that he would conſider, whether theſe words of our *Apoſtle* taken by themſelves alone, do not ſeem to ſet open the *gap* as wide, as I or any man elſe can ſtretch it; *Omnia licent, All things are lawful for me.* Or that *Thirdly*, he would at leaſtwiſe ſuſpend his judgment, till I ſhall have handled *the latter clauſes* of my Text alſo, wherein our *liberty* is *reſtrained*, as it is here *extended.* Then (which may be ere long, if God will) he ſhall poſſibly find *the gap*, if any ſuch be, ſufficiently *ſtopped up* again, to keep out all *carnal licentiouſneſs*, and other *abuſe* of *Chriſtian Liberty* whatſoever. In the mean time, and at all times, God grant us all to have a *right judgment*, and to keep a *good conſcience* in all things. Joh. 7. 24.

AD AULAM.

Sermon XII.

HAMPTON-COURT, July 26. 1640.

1 Cor. 10. 23.

——But all things are not expedient——
But all things edifie not.

1. THe former clauſe of the Verſe, here twice repeated (*All things are lawful for me*) containeth *the Extenſion*; as theſe later clauſes do *the Limitation* of that *Liberty* that God hath left us to things of *indifferent* nature. That *Extenſion* I have already handled; and ſet our *Chriſtian Liberty* there, where (according to the conſtant Doctrine of *our Apoſtle*) I think it ſhould ſtand. From what I then delivered, (which I now repeat not) plain it was, that the Apoſtle *extendeth* our *liberty* very far, without exception either of *things* or *perſons*. *All things* lawful, and lawful for *all men*. All the fear was, leſt by ſo aſſerting our *liberty*, we might ſeem to ſet open a *gap* to carnal *licentiouſneſs*. Although there be no great cauſe for it in reſpect of *the thing* it ſelf; yet is not that *fear* altogether needleſs, in regard of *our corruption*: who are apt to turn the very *beſt things* into abuſe, and *liberty* as much as any thing. Yet that *fear* need not much trouble us, if we will but take theſe *later clauſes* of the verſe alſo along with us, as we ought to do. Where we ſhall find *the gap* (if any ſuch were) ſufficiently made up again, to keep out all carnal *licentiouſneſs*, and other *abuſe of Chriſtian liberty* whatſoever.

2. Of thoſe clauſes we are now to ſpeak; *But all things are not expedient: But all things edifie not*. Wherein the Apoſtle having before *extended* our liberty in *the power*, now *reſtraineth it* in *the uſe* and exerciſe of that power. Concerning which I ſhall comprehend all I have to ſay in *three Obſervations*, grounded all upon the Text. *Firſt*, That the Apoſtle eſtabliſheth the point of *lawfulneſs*, before he meddle with that of *expediency*. *Secondly*, That he requireth we ſhould have an eye to *the expediency* alſo of the things we do, not reſting upon their *lawfulneſs* alone. And *thirdly*, that he meaſureth *the*

expediency

expediency of lawful things by their uſefulneſs unto *edification*. Of which in their order.

3. And firſt, *Expediency* in St. *Pauls* method ſuppoſeth *lawfulneſs*. He taketh that for granted, that the thing is *lawful*; before he enter into any enquiry whether it be *expedient*, yea, or no. For *expediency* is here brought in, as a thing that muſt *reſtrain* and *limit* us in the exerciſe of that *liberty*, which God hath otherwiſe allowed us: but God hath not allowed us any *liberty* unto *unlawful* things. And this *Obſervation* is of right good uſe: for thence it will follow, that when *the unlawfulneſs* of any thing is once made ſufficiently to appear, all farther enquiry into *the expediency* or *inexpediency* thereof muſt thenceforth utterly ceaſe and determine. No conjuncture of *circumſtances* whatſoever, can make that *expedient* to be done at any time, that is of it ſelf and in the kind (a) *unlawful*. For a man to *blaſpheme* the holy Name of God, to *ſacrifice* to Idols, to give *wrong ſentence* in judgment, by his power to *oppreſs* thoſe that are not able to withſtand him, by ſubtilty to *over-reach* others in bargaining, to *take up arms* (offenſive or defenſive) againſt a *lawful Soveraign*: none of all theſe, and ſundry other things of like nature, being all of them ſimply and *de toto genere* unlawful, may be done by any *man*, at any *time*, in any *caſe*, upon any *colour* or pretenſion whatſoever; the expreſs *Command of God* himſelf only excepted, as in the caſe of *Abraham* for ſacrificing his Son. Not for the avoiding of *ſcandal*; not at the inſtance of any *friend*, or command of any *power* upon earth; not for the maintenance of *the lives* or *liberties* either of our ſelves or others; nor for the defence of *Religion*; not for the preſervation of a *Church* or *State*: no nor yet, if that could be imagined poſſible, for the ſalvation of *a ſoul*, no not for the redemption of *the whole world*.

(a) ἃ χρὴ ὁμὴ κλὸν, ὅπως' ἀρυκλόν. Eurip. *Phœniſſ.* Act. 3.

Gen. 22. 2.

4. I remember to have read long ſince a ſtory of one of the *Popes*, (but who the *man* was, and what the particular *occaſion*, I cannot now recall to mind) that having, in a conſultation with ſome of his *Cardinals*, propoſed unto them the courſe himſelf had thought of, for the ſetling of ſome preſent affairs to his moſt advantage: when one of *the Cardinals* told him he might not go that way, becauſe it was not according to *juſtice*; he made anſwer again, that though it might not be done *per viam juſtitiæ*, yet it was to be done *per viam expedientiæ*. A diſtinction which it ſeemeth *the High-Prieſt* of *Rome* had learned of his Predeceſſour at *Jeruſalem*, *the High-Prieſt Caiaphas*, in a ſolemn conſultation held there, *Joh.* 11. There the chief Prieſts and Phariſees call a *Council*; and the buſineſs was, what they ſhould do with *Jeſus*. If they ſhould *let him alone* ſo, *the people* would all run after him becauſe of his *miracles*: and then would *the Romans* (who did but wait for ſuch *an opportunity*) make that *a pretenſe* to invade their *Country*, and to deſtroy both their *Religion* and *Nation*. If they ſhould take away his *life*, that were indeed a ſure courſe; but *Nicodemus* had ſtammered them all, for that a good while before, in a *former Council* at *Jeruſalem*, *Joh.* 7. when he told them that they could not do it *by Law*; being they had nothing to lay to his charge that could touch his *life*. Up ſtandeth *Caiaphas* then, and telleth them, they were but *too ſcrupulous* to ſtand ſo much upon the nice point of *legality* at that time: they ſhould let the matter of *juſtice* go for once, and conſider what was *now expedient* to be done, for the preſerving of their *Nation*, and to prevent the incurſions of *the Romans*. (*You know nothing at all*, ſaith he, *nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole Nation periſh not.*)

Joh. 11. 47. —50.

Joh. 7. 51.

5. Whatever *infallibility* either of theſe *High-Prieſts* might *challenge* to them-

themſelves, or their flatterers *aſcribe* to them: it is ſure far ſafer for us to reſt our judgments upon that never-failing *Rule* of St. *Paul*. Rom. 3. (a *We may not do evil, that good may come thereof,*) then to follow them in their *wild reſolutions*. But if we deſire *examples* rather: we cannot have for the purpoſe in one man, a more *proper example* on the one ſide for our *imitation*, nor a more *fearful example* on the other ſide for our *admonition*; than are thoſe two ſo unlike actions of *David* in the matter of *Saul*, and in the matter of *Uriah*.

a Rom. 3. 8. *Nunquam virtus vitio adjuvanda eſt.* Sen. 1. de ira. 9.

6. As for *Saul*, two ſeveral times it was in *the power* of his hands to have ſlain him, if he would. In *the Cave*, he might as eaſily have cut the *thred* of his life, as *the skirt* of his garment: and in *the Trench*, as eaſily have taken *his head* from off his ſhoulders, as *the Spear* from beſide his Boulſter. And much might have been ſaid for the *expediency* of it too. *Saul* was his profeſſed, his implacable *enemy*; hunted him from place to place like *a Partridge upon the mountains*, ſet ſnares and traps for him in every corner to *deſtroy* him; and all this without *cauſe*. Nor was *David* ignorant of what *God* had promiſed, and *Samuel* had foretold, concerning the rending of the Kingdom from *Saul*, and ſetling it upon him: and now, if ever, might ſeem to be *a fair opportunity* to bring all that about, now he had him in his hands. By taking away *his life*, and ſetting *the Crown* upon his own head: beſides the accompliſhment of *Gods promiſes*, he might ſo provide for his *own ſafety*, quiet *the diſtractions* in the State, turn all the Forces againſt *the common Enemy*; advance *Religion*, in adding honourable Solemnities to *the Publick Worſhip*; and ſettle *the Kingdom* in a more *juſt*, *moderate*, and *peaceable* Government, than now it was. *Plauſible* inducements all, and *probable*: and his Captains and Servants about him did not forget to *urge them*, and to preſs *the expediency*. But *David* rightly apprehended, *the thing it ſelf*, to offer violence to the Lords anointed, to be *utterly unlawful*: and that was it that ſtaid his hand. That *unlawfulneſs* alone he oppoſeth againſt all theſe, and whatſoever other ſeeming *expediencies* could be pretended, as a ſufficient anſwer to them all. *The Lord forbid that I ſhould ſtretch forth my hand againſt the Lords anointed*; and, *who can ſtretch out his hand againſt the Lords Anointed and be guiltleſs?* This is *David* in the matter of *Saul*: a worthy example for our *imitation*.

1 Sam. 24. 4.
1 Sam. 26. 12.
1 Sam. 26. 20.
1 Sam. 24. 4. & 26. 8.
1 Sam. 24. 6.
1 Sam. 26. 9.

7. See him now another while in *the matter of Uriah*, and how he behaved himſelf there. *Quantum mutatus!* Could you think it were *the ſame man?* He had *lain with* the Wife, when the Husband was abroad, and in his Service: and ſhe proved *with child*. If this ſhould be fam'd abroad, it could not but tend much to *the Kings diſhonour*; yea, and to *the ſcandal of Religion* too. It ſeemed therefore very *expedient* the matter ſhould be ſmothered: and *David* ſetteth all his wits on work how to do that handſomly. Many *fetches* and *devices* he had in his head, and ſundry of them he put to trial, this way and that way: but none of them would take. God meant him *a ſhame* for his ſin; and therefore blaſted all thoſe his *attempts*, and made them unſucceſsful. When he ſaw he could not bring his purpoſe to paſs any other way, at laſt he entertaineth *black-thoughts*, and falleth upon *a deſperate reſolution*; to blear the eyes of the World *Uriah* muſt die: ſo ſhall *the widow* be his; and *the Child* born in lawful Wedlock be thought to be *legitimate*, and all ſhall be well. A hard caſe, to take away the life of *an innocent perſon*, a man of renown, *valiant* and *religious*, whoſe name ſtood in the Liſt, enrolled among his chiefeſt *Worthies*; and that in a moſt *baſe* and *treacherous* faſhion too, not without a great deal of *daubing* and *hypocriſie* withal: The circumſtances aggravate much. No doubt *Davids heart*, that was ſo ready to *ſmite* him at other times upon very ſmall occaſions in compariſon, would

2 Sam. 11. 4. —Ibid. 5.
2 Sam. 23. 39.
2 Sam. 11. 13. —Ibid. 25.
1 Sam. 24. 5.

would now *buffet him* with ſtronger checks; and not ſuffer him to be ignorant of the wickedneſs and *unlawfulneſs* of his foul intentions. But all is one for that: *Jacta eſt alea.* He *was in*, and he *muſt on*: ſo it muſt be now, thinketh he, or elſe we are ſhamed for ever. This is *David* in the matter of *Uriah*: a fearful example for our *Admonition*.

8. *Heaven* and *Hell* are not at more diſtance, nor *light* and *darkneſs* more unlike; than *Davids* carriage in *the one* caſe, and in *the other*. Of which ſo great difference and unlikeneſs if we examine what was *the true cauſe*; we ſhall find it to have been none other but this; that in the former he looked chiefly at *the unlawfulneſs* of the thing, and in the latter at the *expediency* only. In the matter of *Saul*, he ſaw the thing was utterly *unlawful* to be done, as being repugnant to *the ordinance* of God, and *the duty* of a ſubject; and therefore, *expedient*, or *inexpedient*, he reſolves he will not do it for a world; and that was certainly *the right way*. In the matter of *Uriah*, he ſaw the thing was *expedient* to be done, as conducing to *his ends*, for the ſaving of his credit at that time; and therefore, *lawful* or *unlawful*, he reſolveth he will do it, whatſoever come of it: and that was certainly *the wrong way*.

9. Take we warning by *his example* (it is the *cheapeſt learning* to profit by *anothers harm*) not (*a*) to adventure the doing of any thing that we know to be *unlawful*; ſeem it never ſo *expedient*, and conducible to ſuch ends as we intend. Alas! why ſhould any of us for the ſerving of our own *bellies*, caſt the Commandments of God behind our *backs*; or violate his *holy Laws*, to ſatisfie our own impure *Luſts*? Can the compaſſing of any thing we can deſire in this world; *Profit*, *Pleaſure*, *Preferment*, *Glory*, *Revenge*, or any thing elſe, be to us of ſo great advantage: that for the attainment thereof, we ſhould ſo far diſhonour God, and quench the light that is in us; as to *lye*, and *forſwear*, and *flatter*, and *ſlander*, and *ſupplant*, and *cheat*, and *oppreſs*, or do any other unjuſt or *unlawful* act, againſt *the light* of our own *reaſon*, or contrary to *the checks* of our own *Conſciences*.

(*a*) *facere aliquid, quod ſciat non licere.* Cic. pro Balbo. Rom. 16. 18. Pſal. 50. 17.

10. Nor ought we to be careful hereof then only, when in our ends we look meerly at *our ſelves*, and our own private *conveniences* in any of the fore-mentioned reſpects of *Profit*, *Pleaſure*, and the reſt: but even then alſo when our *intentions* are more noble and honourable; the *honour of God*, the *edification of our brethren*, the *peace of the Church*, and the *common good*. For neither *pious intentions* alone, nor reaſons of *expediency* alone, nor yet both together, will either *warrant* us before hand to *the choice*, nor *excuſe* us afterwards for *the uſe* of unlawful *means*. Whatever *Sauls intention* was, in ſparing the fatter Cattel, I make no queſtion but that *Uzzah's* very *intention* was pious, in reaching forth his hands to ſtay *the Ark* from falling, when it tottered in the Cart. The *things themſelves*, both the one and the other, ſeemed to be very *expedient*. But Gods *ſpecial command* to *Saul* that all ſhould be deſtroyed, and his *Law* given by *Moſes* concerning that ſacred and *myſterious Utenſil*, having made both thoſe *things unlawful*, did thereby alſo make both *the facts inexcuſable*: and Almighty God to win *reverence* and honour to his own *Ordinances*, puniſhed with great ſeverity both *the diſobedience* of the one, and *the raſh preſumption* of the other.

1 Sam. 15. 15.
2 Sam. 6. 6.
1 Sam. 15. 3.
Num. 4. 15.

11. Be our *ends* and *aims* therefore what they will; unleſs we arm our ſelves with ſtrong *reſolutions* before-hand, not to do any thing we know to be *unlawful* upon any terms, ſeem it otherwiſe never ſo expedient; and then afterwards uſe all our beſt *prayers* and *endeavours* by Gods grace to hold our reſolutions: We are gone. *Satan* is *cunning*, and we but *weak*: and

and he will be *too hard* for us, if he do but find us any whit *ſtaggering* in our *reſolutions*, for doing nothing but what is *lawful*; or lending an ear to any *perſwaſions*, for the doing of any thing that is *unlawful*. By this very means he got within our Grandmother *Eve*; and prevailed with her to taſte of *the forbidden fruit*, though it were *unlawful*, by perſwading her that it was *expedient*. This once is a ſure ground for us to build upon: to a good *Chriſtian*, that deſireth to make conſcience of his ways, nothing can be truly (a) *expedient* that is apparently *unlawful*. And ſo much for the firſt *Obſervation*. Gen 3.5.

12. *The Apoſtle* firſt ſuppoſeth the thing to be *lawful*: elſe it may not be done howſoever. But if it be *lawful*: then we hope we may *uſe* it at our pleaſure; without either *ſcruple* in our ſelves, or *blame* from others: Indeed, that is the common guiſe of the World. Have but the opinion of ſome *Divine of* note, concerning any thing we have a mind to, that it is *lawful*: and then we think we need take no more care, nor trouble our ſelves about *Circumſtances*. But there is a great deal more belongeth to it than ſo. *Lawfulneſs* alone will not bear us out in *the uſe* of a thing, unleſs there be care had withal to *uſe it lawfully*: leſt otherwiſe our *liberty* degenerate into a carnal *licentiouſneſs*; as eaſily it may do. For preventing whereof, *the Apoſtle* here requireth, that we conſider as well what is *expedient* to be done, as what is *lawful*. Which was our *ſecond Obſervation*. [*All things are lawful for me, but all things are not expedient.*]

13. St. *Bernard* to *Eugenius* requireth *trinam conſiderationem*, a threefold conſideration or enquiry to precede the doing of any *action of moment*, and worthy our deliberation: *An liceat*, *An deceat*, *An expediat*. Whether it be *lawful* or no; whether *comely* or no: whether *expedient* or no: *lawful* in it ſelf, *comely* for us, *expedient* in reſpect of others. He maketh there that of *decency*, and that of *expediency*, two different conſiderations the one from the other; yet both neceſſary. And as well *the difference* that is between them, as *the neceſſity* of both, ariſeth from thoſe *two* grand *vertues*, which muſt have a ſpecial influence into every action *morally* and *ſpiritually good*; to wit, *Diſcretion*, and *Charity*: of which two, *Diſcretion* is the proper judge of *Decency*, and *Charity* of *Expediency*, though both do in ſome ſort belong to both. But as for *decency*, it may be the Apoſtle intended not to ſpeak of it at all: as being not ſo very *pertinent* to his preſent argument; and having beſides a purpoſe to mention it more ſeaſonably afterwards. Or if he did; he then taketh *expediency* in a larger ſenſe: ſo as to comprehend under that name, all that which *Bernard* meaneth by *Decency* and *Expediency* both. And ſo taken, (that we may underſtand what it is we ſpeak of) the difference that is between *lawfulneſs* and *expediency* conſiſteth in this: that *lawfulneſs* looketh but at the nature and quality of *the thing in it ſelf*, conſidered in *the kind*, and abſtractedly both from *the end* and *circumſtances*: but *expediency* taketh in *the end* alſo, and ſuch other *circumſtances* as attend particular actions. Chap. 11. & 14.

14. That *expediency* ever relateth to *the end*, we may gather from the very notion of the words. Συμφέρον in the Greek, is as much as to confer or contribute ſomething, to bring in ſome *help* or furtherance towards the attainment of *the deſired end*. And *Expedire* in the Latine, is properly to *ſpeed* a buſineſs: as the contrary thereof (*Impedire*) is to *hinder* it. The word *Expedition* cometh thence: and ſo doth this alſo of *expediency*. That thing then may not unfitly be ſaid to be *expedient* to any end; that doth *expedire*, give any *furtherance* or avail towards the attaining of *that end*: and that on the contrary to be *inexpedient*, that doth *impedire*, caſt in any let, rub, or *impediment* to hinder the ſame: It muſt be mans firſt

a *Quicquid non licet, certè non oportet*, Cic. pro Balbo. *Poteſt aliquid licere, & non expedire: expedire autem quod non licet, non poteſt.* Auguſt. de adult. conjug. cap. 15. *Conſtat in Chriſtiana philoſophia, non decere niſi quod licet, nec expedire, niſi quod & decet & licet.* Bern. de conſid. lib. 3. *Sin ii ſumus qui profectò eſſe debemus, ut nihil arbitremur expedire, niſi quod reſtum honeſtumque ſit:* Cic. 4 fam. Epiſt. 3. *Univerſa conſcio, quod quum non videretur, ne expedire quidem proclamavit.* Valer. Max. 6. 5.

care to propose to himself in all his actions some *right end*: and then he is to judge of *the expediency* of *the means* by their serviceableness thereunto.

15. It is (no doubt) lawful for a *Christian* (being that God hath tied him to live out his time in *the World*) therefore to propose to himself in sundry particular actions of this life *worldly ends*; (*Gain, Preferment, Reputation, Delight*;) so as he desire nothing but what is meet for him; and that his desires thereof be also *moderate*. And he may consequently apply himself to such *means* as are *expedient*, and conducing to those *ends*. But those *ends* and *means* are but *the Bye* of a Christian, not *the Main*. He liveth *in the World*; and so *must*, and therefore also *may* use it: But wo unto him, if he have not far higher and *nobler ends* than these, to which all his actions must refer, and whereto all those worldly both *means* and *ends* must be subordinate. And those are to seek *the glory of God*, and the *salvation of his own soul*, by discharging a *good conscience*, and advancing the *common good*. In the use therefore and choice of such things, as are in themselves *lawful* (as all *indifferent things* are) we are to judge those *means*, that may any way *further* us towards the attainment of any of those *ends*, to be so far forth *expedient*; and those that any way *hinder* the same, to be so far forth *inexpedient*: and by how much more or less they so either *further* or *hinder*, to be by so much more or less either *expedient*, or *inexpedient*.

16. Besides *the End*, the reason of *Expediency* dependeth also very much upon such other particular *circumstances*, as do attend humane actions: as *Times, Places, Persons, Measure, Manner*, and the rest. By reason of the infinite *variety* and *uncertainty* whereof, it is utterly impossible to give such *general Rules* of *Expediency*, as shall serve to all *particular cases*: so that there is no remedy, but the weighing of *particular Circumstances* in particular actions, must be left to (a) *the discretion* and *charity* of particular men. Wherein every man that desireth to walk conscionably, must endeavour at all times, and in all his actions to lay things together as well as he can; and taking one thing with another, according to that measure of *wisdom* and *charity* wherewith God hath endowed him, to resolve ever to do that, which seemeth to him *most convenient* to be done (*b*) as things then stand. Only let him be sure that still his eye and aim be upon *the right end* in the main, and that then all things be ordered with *reference* thereunto.

(a) ἀνάγκη ἐφ' ἑκάστου δεῖσθαι. Arist. 2. Ethic. 6.

(b) —utra sit harum via utilior, cum materia deliberabimus. Quin. 3. instit. 7. *Consilium in arena.* Adag.

17. This discovery of the nature of *Expediency*, what it is; and what dependence it hath upon, and relation unto, *the End* and *Circumstances* of mens actions: discovereth unto us withal sundry material differences between *lawfulness* and *expediency*; and thence also the very true reason, why in the exercise of our *Christian Liberty* it should be needful for us to have regard, as well to *the expediency*, as to *the lawfulness* of those things we are to do. Some of those *differences* are; *First*, that as *the natures* of things are unchangeable, but their *Ends* and *Circumstances* various and variable: so their *lawfulness*, which is rooted in their *nature*, is also constant, and permanent, and ever the same; but their *Expediency*, which hangeth upon so many (c) *turning hinges*, is ever and anon changing. What is * *expedient* to day, may be *inexpedient* to morrow: but once *lawful*, and ever *lawful*. *Secondly*, That a thing may be at the same time *expedient* in one respect, and *inexpedient* in another: but no respects can make the same thing to be at once both *lawful*, and *unlawful*. Because *respects* cannot alter the *natures* of things, from which their *lawfulness* or *unlawfulness* ariseth. *Thirdly*, That the *lawfulness* and *unlawfulness* of things consisteth *in puncto indivisibili*, (as they use to speak) even as the *nature* and essence of every thing doth; and so are not capable either of them of the degrees of *more or less*: all lawful things being *equally lawful*, and all unlawful things *equally*

(c) Quorum usus coercetur certis circumstantiis, ea dicuntur non expedire, non dicuntur non licere. Chamier. 3. paustrat. 21. 75.

* πάντα μοι συμφέρει, ἀλλ' οὐ πάντα οἰκοδομεῖ. Arist. 1. Mou. Mon. 35.

πρὸς τὸ τέλος πρᾶξιν, ἢ τὰ συμφέροντα ἢ οἰκεῖα ἔχει. Arist. 2. Ethic. 2.

equally unlawful. But there is a *latitude* of expediency and inexpediency; they do both *ſuſcipere magis & minus*: ſo as one thing may be more or *leſs expedient* than another, and *more* or *leſs inexpedient* than another. And that therefore *fourthly*, It is a harder thing to judge rightly of (d) *the Expediency* of things to be done, than of their *lawfulneſs*. For to judge whether a thing be *lawful* or no, there need no more be done, but to conſider the *nature* of it *in general*, and therein what conformity it hath with the principles of *reaſon*, and the *written word* of God: And *univerſalia certiora*; a man of competent judgment, and not fore-ſtalled with prejudice will not eaſily miſtake in ſuch *generalities*, becauſe they are neither many, nor ſubject to much uncertainty. But (a) *deſcendendo contingit errare*; the more we deſcend to *particulars*, in the more danger are we of being *miſtaken* therein; becauſe we have both far *more* things to conſider of, and thoſe alſo far *more uncertain* than before. And it may fall out, and not ſeldom doth, that when we have laid things together *in the balance*, weighing one *Circumſtance* with another as carefully as we could; and thereupon have reſolved to do this or that as in our judgment *the moſt expedient* for that time: ſome *Circumſtance* or other may come into our minds afterwards, which we did not *fore-think*, or ſome caſual intervening *accident* may happen, which we could not *foreſee*; that may *turn the ſcales* quite the other way, and render the thing, which ſeemed *expedient* but now, now altogether *inexpedient*.

d *Quid rectum ſit, apparet: quid expediat, obſcurum eſt.* Cic. 5. Ep. 19.

a ὅτι τὸ καθόλου θεωρεῖν, ἥκιστα τὸν καθ' ἕκαστον ἐνδέχεται· δεῖ δὲ ἐπιπεσεῖν. Ariſt. 1. Poſter. anal. 13. 15.

18. From theſe and other like *differences*, we may gather the true reaſon, why the Apoſtle ſo much and ſo often preſſeth the point of *Expediency*, as meet to be taken into our *conſideration* and *practice*, as well as that of *lawfulneſs*. Even becauſe things *lawful in themſelves*, and in the kind, may for want of (b) *a right End*, or through neglect of *due Circumſtances*, become ſinful *in the doer*. Not as if any *act* of ours could change *the nature of the things* from what they are: for it is beyond the power of *any Creature* in the world to do that. God only is *Dominus naturæ*: to him it belongeth only as chief Lord, to change either *the Phyſical* or *Moral nature of things* at his pleaſure. Things in their own nature *indifferent*, God by commanding, can make *neceſſary*, and by forbidding, *unlawful*: as he made Circumciſion *neceſſary*, and eating of Pork *unlawful* to the Jews under *the Old Law*. But no *ſcruple* of conſcience, no *command* of the higher powers, no *opinions* or *conſent* of men, no *ſcandal* or *abuſe* whatſoever, can make any *indifferent thing* to become either *neceſſary* or *unlawful*, univerſally, and perpetually, and in *the nature of it*: but it ſtill remaineth *indifferent* as it was before, any act of ours notwithſtanding. Yet may ſuch an *indifferent thing*, remaining ſtill in *the nature* of it indifferent as before, by ſome act of ours, or otherwiſe, become in *the uſe* of it, and *by accident*, either neceſſary or unlawful, *pro hic & nunc*, to ſome men, and at ſome times, and with ſome circumſtances. As the *command* of lawful *Authority*, may make an indifferent thing *to us neceſſary* for the time: and the juſt *fear of ſcandal* may make an indifferent thing *to us unlawful* for the time. Therefore it behoveth us in all our deliberations *de rebus agendis*, to conſider well not only of *the nature* of the thing we would do, whether it be *lawful* or no in the kind; but of *the end* alſo, and all preſent *circumſtances*, eſpecially the moſt material: leſt, through ſome default there, it become ſo *inexpedient*, that it cannot be then done by us *without ſin*. For as we may ſin, by doing that which is *unlawful*: ſo may we alſo by doing even that, which is *lawful*, in an *undue manner*.

b —*etſi officio videtur bonum, ipſo non recto ſine peccatum eſt.* Auguſt. 4. contra Jul. 3.

19. And it will much concern us, to uſe all poſſible circumſpection herein, the rather for *two great reaſons*: for that by this means (I mean *the ſuppoſed lawfulneſs* of things) we are both very eaſily *drawn on* unto ſin, and when we are in, very hardly *fetched off* again. *Firſt*, we are eaſily *drawn on*.

The very name and opinion of *lawfulneſs* many times carrieth us along, whileſt we ſuſpect no evil, and putteth our foot into *the ſnare*, ere we be aware of it. The conſcience of many a good man, that would keep a ſtrait watch over himſelf againſt *groſſer offences*, will ſometimes ſet it ſelf very *looſe*, when he findeth himſelf able to plead, that he doth nothing but what is *lawful*. In things *ſimply evil* ſin cannot lurk ſo cloſe, but that a godly wiſe man that *hath his eyes in his head*, may ſpy it and avoid it: as a *wild-beaſt* or *thief* may eaſily be deſcried in *the open Champain*. But if it can once ſhroud it ſelf under the covert of *lawfulneſs*, it is the more dangerous: like a *wild-beaſt* or *thief* in *the woods*, or behind the thickets, where he may lurk unſeen, and aſſault us on a ſudden, if we do not look the better about us. And the greater *our danger* is, the greater ſhould be *our circumſpection* alſo.

Eccleſ. 12. 4.

20. And as we are eaſily inveigled and *drawn in*, to ſins of this kind: ſo when we are in, we *get off* again very hardly. If we chance through humane *frailty*, or the ſtrength of *temptations*, to fall into ſome *groſs offence*, by doing ſomething that is manifeſtly *unlawful*, (although ſuch *groſs ſins* are of themſelves apt to *waſte* the conſcience, to *beat back* the offers of grace, and to *harden the heart* wonderfully againſt *repentance*:) yet have we in ſundry other reſpects more and better helps and advantages towards *repentance* for ſuch ſins, than when we tranſgreſs by abuſing our liberty in *lawful things*. 1. It is no hard matter to *convince* our *underſtandings* of thoſe groſſer tranſgreſſions; their obliquity is ſo palpable. 2. They often lie cold and heavy at *the heart*: where *the burden* of them is ſo preſſing and afflictive, that it will force us to ſeek abroad for eaſe. 3. We ſhall ſcarce read a *Chapter*, or hear a *Sermon*, but we ſhall meet with ſomething or other that ſeemeth to rub upon that gaul. 4. The world will cry ſhame on us. 5. And our *enemies* triumph that they have gotten ſomething to lay in our diſh. 6. Our *friends* will have a juſt occaſion to give us a *ſharp rebuke*. 7. And *the guiltineſs* of the fact will ſo *ſtop our mouths*, that we ſhall have nothing to anſwer for our ſelves. All which may be ſo many good *preparations unto repentance*.

21. But when we are able to plead a *lawfulneſs* in the *ſubſtance* of the thing done: 1. Seldom do we take notice of our failings in ſome *circumſtances*. 2. Nor do our *hearts* ſmite us with much *remorſe* thereat. 3. The edge of Gods *holy Word* ſlideth over us, without cutting or *piercing* at all, or not deep. 4. We lie not ſo open to *the upbraidings* either of *friends* or *foes*, but that if any thing be objected by either, we can yet ſay ſomething in our defence. All which are ſo many *impediments unto repentance*. Not but that whoever truly feareth God, and repenteth unfainedly, *repenteth* even of *the ſmalleſt ſins*, as well as of *the greateſt*: but that he doth it not ſo *feelingly*, nor ſo *particularly*, for theſe ſmaller, as for thoſe greater ones; becauſe he is not ſo *apprehenſive* of theſe, as he is of thoſe. For the moſt part his *repentance* for ſuch like ſins is but in a *general form*; wrapt up in the lump of his *unknown ſins*: like that in *Pſal. 19. Who can tell how oft he offendeth? O cleanſe thou me from my ſecret faults!* Only our hope and comfort is, that our merciful Lord God will graciouſly accept this *general repentance* for current; without requiring of us a more *particular ſenſe* of thoſe ſins, whereof he hath not given us a more *particular ſight*.

Pſal. 19. 12.

22. By what hath been ſaid you may perceive how unſafe a thing it is to reſt upon the bare *lawfulneſs* of a thing alone, without regard to *expediency*. For this is indeed the ready way to turn our *liberty* into a *licentiouſneſs*: ſith even *lawful things* become *unlawful* when they grow *inexpedient*. Lawful *in themſelves*, but unlawful *to us*: lawful in *their nature*, but unlawful in *their* uſe. But then the queſtion will be, how we ſhall know from time to time, and at all times, what is *expedient to be done*, and what not? Which leadeth us to

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the third and laſt *Obſervation* from the Text, *viz.* That *the expediency* of lawful things is to be meaſured by their uſefulneſs unto *edification.* For if we ſhall ask, Why are not all *lawful things* always *expedient?* The Apoſtles anſwer is, Becauſe they do not always *edifie.* When they do *edifie,* they are not only *lawful,* but *expedient* too; and we may do them: But when they *edifie not,* but deſtroy; though they be *lawful* ſtill, yet they are not *expedient*; and we may not do them. *All things are lawful; but all things edifie not.*

23. To this *edification* it appeareth St. *Paul* had a great reſpect in all his actions and affairs: (*We do all things, brethren, for your edifying,* 2 Cor. 12.) And he deſireth that all other men would do ſo too; (*Let every man pleaſe his neighbour for his good unto edification,* Rom. 15. 2.) and that in all the actions of their lives, (*Let all things be done to edifying,* 1 Cor. 14.) It is the very end for which God ordained *the Miniſtry* of the Goſpel; (*the edifying of the body of Chriſt,* Eph. 4.) and for which he endowed his ſervants with *power* and with *gifts* to enable them for the work; (*the power which God hath given us for edification,* 2 Cor. 13.) Whatſoever our *callings* are, whatſoever our *power* or *gifts:* if we direct them not to *Edification,* when we *uſe* them, we *abuſe* them.

2 Cor. 12. 19. Rom. 15. 2. 1 Cor. 14. 26. Eph. 4. 12. 2 Cor. 10. 8. & 13. 10.

24. But then what is *Edification*? For that we are yet to learn. The word is *Metaphorical,* taken from *material buildings:* but is often uſed by our Apoſtle in his Epiſtles, with application ever to the Church of God, and *the ſpiritual building* thereof. The Church is *the Houſe of the living God.* All *Chriſtians,* members of this Church, are ſo many *ſtones* of the building, whereof *the houſe* is made up. The bringing in of unbelievers into *the Church,* by converting them to *the Chriſtian faith,* is as the fetching of *more ſtones* from the quarries, to be laid in the building. The *building* it ſelf (and that is *Edification*) is the well and orderly joyning together of Chriſtian men, *as living ſtones,* in truth and love; that they may grow together (as it were) into one entire frame of *buildings,* to make up the houſe *ſtrong* and *comely* for the Maſters *uſe* and *honour.*

1 Tim. 3. 15. 1 Pet. 2. 5.

25. I know not how it is come to paſs in theſe later times, that in the popular and common notion of this word, in the mouths and apprehenſions of moſt men generally, *Edification* is in a manner confined wholly to *the Underſtanding.* Which is an *error,* perhaps not of much conſequence; yet an *error* though, and ſuch as hath done ſome hurt too. For thereon is grounded that *Objection,* which ſome have ſtood much upon (though there be little cauſe why) againſt *inſtrumental muſick* in the ſervice of God, and ſome other things uſed in *the Church;* that they tend not to *edification,* but rather hinder it, becauſe there cometh no *inſtruction,* nor other fruit to *the underſtanding* thereby: And therefore ought ſuch things, ſay they, to be caſt out of the Church, as things *unlawful.* A *concluſion* (by the way) which will by no means follow, though *all the premiſſes* ſhould be granted: for it is clear both from the words and drift of the Text, that *Edification* is put as a meer *κατὰπλεονασμὸν* indeed of *Expediency,* but not ſo of *lawfulneſs*: And therefore from the unſerviceableneſs of any thing to *Edification,* we cannot reaſonably infer *the unlawfulneſs* thereof, but *the inexpediency* only. But to let go the inconſequence, that which is ſuppoſed in *the Premiſſes,* and laid as the ground of *the Objection,* (*viz.* that where *the underſtanding* is not benefited, there is no *Edification*;) is not true. The Objectors ſhould conſider, that whatſoever thing any way advanceth *the ſervice of God,* or furthereth the growth of *his Church*; or conduceth to the increaſing of any *ſpiritual grace,* or enlivening of any *holy affection* in us; or ſerveth to the outward *exerciſe,* or but *expreſſion* of any ſuch grace or affection, as *joy, fear, thankfulneſs, chearfulneſs, reverence,* or any other; doubtleſs

leſs every ſuch thing ſo far forth ſerveth more or leſs unto *Edification*.

26. The *building up* of the people in the right *knowledge* of God, and of his moſt *holy truth*, is I confeſs a neceſſary part of the *work*; and no man that wiſheth well to *the work*, will either deſpiſe it in his heart, or ſpeak contemptibly of it with his mouth: yet is it not *the whole work* though, no nor yet the chiefeſt part thereof. Our Apoſtle expreſly giveth *Charity* the preheminence before it: *Knowledge puffeth up, but Charity edifieth.* And for once he ſpeaketh of *Edification* in his Epiſtles with reference to *knowledge*; I dare ſay he ſpeaketh of it thrice with reference to *peace* and brotherly *Charity* or *Condeſcenſion*. The truth is, that *Edification* he ſo much urgeth, is the promoting and furthering of our ſelves and others in *truth, godlineſs, and peace*, or any *grace* accompanying ſalvation, for the *common good* of the whole body. St. *Jude* ſpeaketh of *building up our ſelves*; and St. *Paul* of *edifying one another*. And this ſhould be our daily and mutual ſtudy, to build up *our ſelves* and *others* in the knowledge of *the truth*, and in the practice of *Godlineſs*: but eſpecially to the utmoſt of our powers, within our ſeveral ſpheres, and in thoſe ſtations wherein God hath ſet us, to advance *the Common Good*, by preſerving *Peace*, and *Love*, and *Unity* in the Church.

1 Cor. 8. 1.

Jude ver. 20.
1 Theſ. 5. 11.

27. The *Inſtructions*, *Corrections*, or *Admonitions* we beſtow upon our *private brethren*; the good *examples* we ſet before them; our *bearing* with their infirmities; our *yielding* and *condeſcending* from our own power and liberty, to the deſires even of private and *particular men*: is as the chipping, and hewing, and ſquaring of *the ſeveral ſtones*, to make them fitter for *the building*. But when we do withal promote *the publick good* of the Church, and do ſomething towards the procuring and conſerving *the peace and unity* thereof, according to our meaſure: that is as the laying of *the ſtones together*, by making them couch cloſe one to another, and binding them with *fillings* and *cement*, to make them hold. Now whatſoever we ſhall find, according to the preſent ſtate of the *times*, *places*, and *perſons* with whom we have do, to conduce to *the good* either of *the whole Church*, or of any greater or leſſer portion thereof, or but of *any ſingle member* belonging thereunto, (ſo as no *prejudice*, or *wrong* be thereby done to *any other*:) that we may be ſure is *expedient for that time*.

28. To enter into particulars, when and how far forth we are bound to *forbear* the exerciſe of our *lawful liberty* in indifferent things for our brothers ſake, would be endleſs. When all is ſaid and written in this Argument that can be thought of; yet ſtill (as was ſaid) much muſt be left to mens *Diſcretion* and *Charity*. Diſcretion firſt will tell us in the general, that as *the Circumſtances* alter, ſo the *expediency* and *inexpediency* of things may alter accordingly. (a) *Quædam quæ licent, tempore & loco mutato non licent*, ſaith *Seneca*. *There is a time for every thing*, ſaith *Solomon*, *and a ſeaſon for every purpoſe under heaven.* (b) Hit that time right; and whatever we do is (c) *beautiful*: but there is no beauty in any thing we do, if it be unſeaſonable. As *Huſhai* ſaid of *Ahitophels* advice, *The counſel of Ahitophel is not good* (d) *at this time*. And as he ſaid to his friend, that cited ſome Verſes out of *Homer* not altogether to his liking, and commended them, καλὰ μὲν· καλὰ μὲν, ſaith he again, ἀλλ' ὦ πῶμα καλὰ, οὐδ' ἅνι: wholeſome counſel, but not for all men, nor at all times. If any man ſhould now in theſe times endeavour to bring back into the Church *poſtliminio*, and after ſo many years ceſſation thereof, either the ſeverity of the ancient *Canons* for *publick penances*, or the enjoyning of *private confeſſions* before *Eaſter*, or ſome other things now long diſ-uſed; he ſhould attempt a thing of great *inexpediency*. Not in regard of the *things themſelves*, which (ſevered from thoſe *abuſes* which in tract of time

a *Senec.* 9. Controv. 2.
Eccleſ. 3. 1.
b *Momentu quædam grata & ingrata ſunt.* Senec. 1. de benef. 12.
c Eccleſ. 3. 11.
2 Sam. 17. 7.
d *Eſt utilitatis & in tempore quæſtio. Expedit, ſed non nunc.* Quint. 3. inſtit. orat. 8.

time had, through mens corruption, grown thereunto) are certainly *lawful*; and might be, as in ſome former times, ſo now alſo, *profitable*, if the times would bear them. But in regard of (e) *the condition of the times*, and the generall averſeneſs of mens minds therefrom: who having been ſo long accuſtomed to ſo much *indulgence* and *liberty* in that kind, could not now brook *thoſe ſeverer impoſitions*, but would cry out againſt them (as they do againſt ſome other things with very little reaſon) as *Antichriſtian* and *Superſtitious*. *Paul* thought fit to circumciſe *Timothy* at one time, when he ſaw it *expedient* ſo to do: but would by no means yield that *Titus* ſhould be circumciſed at another time, when he ſaw it *inexpedient*.

e *Quædam juſta naturâ, ſed conditione temporum inutilia.* Quintil. 12. 1. Acts 16 3. Gal. 2. 2.—5.

29. Sith then the difference of (a) *times* may make ſuch a difference in the *expediency* and *inexpediency* of things, otherwiſe and in themſelves *lawful* and *indifferent*; and ſo may the other *Circumſtances* alſo of (b) *places*, *perſons*, and the reſt: wiſe men therefore muſt be content (c) δυλεύειν καιρῷ, if you will allow that reading, *Rom.* 12. Yea, to be down-right *time-ſervers*, you will ſay! No ſuch matter: but to ſuffer themſelves now and then to be over-ruled by *Circumſtances*; and (d) to yield to the ſway of *the times*, and other *occaſions* in ſundry things, though perhaps ſomewhat againſt their own liking and judgment otherwiſe: ſo long as they be not enforced thereby, either to *do* any diſhoneſt or *unlawful thing*, or to *omit* any part of their *neceſſary duty*. As (e) a skilful *Pilot* muſt of neceſſity hold that courſe, that *the wind* and *weather* will ſuffer him: winning upon them by little and little what he can by *his skill*, and making his advantage even of a *ſide-wind*, if he can but get it, to bring his Bark with as much *ſafety* and *ſpeed* as may be to the intended Haven. For to (f) tug againſt *wind* and *tide*, beſides the *toyl*, he knoweth would be both *bootleſs*, and *dangerous*. It is an eaſie matter for a *Workman* upon his bed to frame to himſelf in his own fancy an *exact idea* of ſome *goodly Fabrick* that he is to raiſe; and he may (g) *pleaſe himſelf* not a little with an imagination that all ſhall be done juſt according to that *Plat-form*. But when he cometh *ad practicandum*, and to lay his hand to the work indeed, he ſhall be forced, do what he can, in many things to vary from his former ſpeculations, if (h) *the matter* he hath to work upon, will not ſerve thereunto, as like enough a good part of it will not. (i) *Velis quod poſſis*, is the old Saying: it muſt be our wiſdom, when we cannot hope to bring all things to our own *votes* and *deſires*, (for that is more than yet ever any man could do ſince the World began) to frame our ſelves to *the preſent occaſions*; and taking things as they are, when they will be no better, to (k) make the beſt of them we can for our *own*, and *others*, and the common good. Nothing doubting, but that if ſo we do, we ſhall do that that is *expedient*; although poſſibly we may ſee ſome *inconveniences* likely to enſue thereupon. For if we ſhall ſuſpend our *reſolutions*, till we can bethink our ſelves of ſomething that is free from all *inconveniences*, in moſt of our deliberations we ſhall never *reſolve* upon any thing at all: as *Solomon* ſaith, (l) *He that obſerveth the wind ſhall not ſow, and he that regardeth the clouds ſhall not reap.* God hath ſo tempered the things of this World, that every *commodity* hath ſome *incommodiouſneſs*, and every *conveniency* ſome *inconvenience* attending the ſame: which many times all the *wit* and *induſtry* of man is not able to ſever. If therefore out of the whole bunch we can cull out that, which may prevent the *moſt* and *greateſt inconveniences*, and be it ſelf ſubject to (m) *the leaſt* and *feweſt*, we ſhall not have much cauſe to repent us of our choice. And all this our *Diſcretion* will teach us.

a *Tempore commutatur officium, ut non ſemper ſit idem.* Cicer. 1. de offic.
b—*Et in loco. Non hic & in perſonis: Non nobis, &c.* Quint. 3. inſtit. orat. 8.
δλλα δ' δλλα καχῦ καλά. Adag. ap. Suid.
c Rom. 12. 11.
d *Tempori cedere, i.e. neceſſitati parere, ſemper ſapientis habitum eſt.* Cicer. 4. epiſt. fam. 9.
Non eſt turpe, cum re, mutare conſilium, &c. 4. de benef. 38.
e *Ut in navigando, tempeſtati obſequi, artis eſt.* Cic. 1. ep. fam. 9.
—*ſententiam, tanquam aliquod navigium ex Reip. tempeſtate moderari.* Cic. 4. Balb.
κωζεσθαι δρον ἀγαθόν, ἐν τοῖς πράγμασιν, μεταβολὰς ἀεμόσκοπος. Pythag. apud Stob. Ser. 1.
f Καιρῷ δυλεύειν, μὴ δ' ἀπρεπέσιν ἀνάγκαις. Phocyl.
g Τοῖς μανθάνουσι διδασκαλεῖος ἐσθὴν τὴν διανοίαν. Naz. orat. 5.
h Πολὺ τὸ δὲν ἀνεκτόν, ἢ δὲ Ariſt. apud Eccleſ. 11. 4.
l
m ᾧ τὸ ἴλαττον ἀχολυδὲς κακὸν, τοῦτ' ἀιρετώτερον. Ariſt. 3. top. 2. 1.

30. *Charity*

30. *Charity* alſo will tell us *in the general*, that we muſt *bear* with *the weakneſs* of our brethren, and *forbear* our own *liberty* in ſome caſes; where we may ſee hope that any good will come of it. For as *the ſtones* in a building, if they be well layed together, do give mutual *ſtrength* and *ſupport* one to another: ſo it is our duty to *bear one anothers burdens*, that ſo we may fulfil the Law of Chriſt. Charity *ſeeketh not her own*, 1 Cor. 13. She ſtandeth not ever upon the tip-toe, with thoſe high terms, [*This I may do, and this I will do, whoſoever ſays nay. I may eat fleſh, and I will eat fleſh, take offence at it who liſt:*] but where ſhe may hope to do good, cometh down ſo low, as to reſolve *never to eat fleſh while the world ſtandeth*, rather than give offence thereby. Our Apoſtle profeſſeth in the laſt verſe of this Chapter, that he ſought to *pleaſe all men in all things, not ſeeking his own profit, but the profit of many.* And it was no flouriſh neither: St. *Paul* was a real man, no bragger: what he ſaid, he did. He became *as a Jew* to the Jews, *as a Gentile* to the Gentiles; not *to humour* either, but *to win* both. And at *Corinth* he maintained himſelf a long while together with his *own hand-labour*, when he might have challenged maintenance from them, *as the Apoſtle of Chriſt*: But he would not; only to *cut off occaſion* from thoſe that *ſlandered* him, as if he went about *to make a prey* of them, and would have been glad to find any *occaſion* againſt him, to give credit to that *ſlander*.

Gal. 6. 2. 1 Cor. 13. 5. 1 Cor. 8. 13. 1 Cor. 9. 20. —22. 2 Cor. 11. 11.

31. But what is St. *Paul* now all on a ſudden become a *man-pleaſer*? Or how is there not *yea and nay* with him; that he ſhould here *profeſs* it ſo largely; and yet elſewhere *proteſt* againſt it ſo deeply; *Do I ſeek to pleaſe men*? No, ſaith he, I ſcorn it: ſuch baſeneſs will better become their own ſlaves; I am *the ſervant of Chriſt*, *Gal.* 1. Worthy reſolutions both, both ſavouring of *an Apoſtolick ſpirit*: and no contrariety at all between them. Rather that ſeeming contrariety yieldeth excellent inſtruction to us, how to behave our ſelves in this matter of *pleaſing*. Not to *pleaſe* men, be they never ſo *many* or *great*, out of flatneſs of ſpirit: ſo as for *the pleaſing* of them, either *firſt* to neglect any part of our duty towards God and Chriſt; or ſecondly, to go againſt our own conſciences, by doing any diſhoneſt or unlawful thing; or *thirdly*, to do them harm whom we would pleaſe, by confirming them in their *errors*, flattering them in their *ſins*, humouring them in their *peeviſhneſs*, or but even cheriſhing their *weakneſs*: (for *weakneſs* though it may be *born with*, yet it muſt not be *cheriſhed.*) Thus did not he, thus ſhould not we, ſeek *to pleaſe* any man. But then by *yielding to their infirmities* for a time, in hope to win them; by *patiently expecting* their converſion or ſtrengthning, by *reſtoring them with the ſpirit of meekneſs*, when they had fallen; by *forbearing* all ſcornful, *jeering*, *provoking*, or *exaſperating* language and behaviour towards them; but rather *with meekneſs inſtructing* them that oppoſed themſelves: ſo did he, ſo ſhould we ſeek *to pleaſe all men*; for their *profit*, and for their *good*. For that is *Charity*.

Rom. 15. 1. 1 Theſ. 5. 14. Gal. 6. 1. Gal. 5. 26. 2 Tim. 2. 25. 1 Cor. 10. 33. Rom. 15. 2. 2 Cor. 1. 18. Gal. 1. 10.

32. Alas, it is not *the pleaſing*, or *diſpleaſing* of men, that *Charity* looketh after, but *their good*: And therefore as it ſeeketh to *pleaſe* them, if that be *for their good*; ſo it careth not to *diſpleaſe* them, if that alſo be *for their good*. St. *Paul* was *ad utrumque paratus*; he could uſe both, as occaſion required, either *the rod, or the ſpirit of meekneſs*: and he would make choice ever of that, which he ſaw to be for the preſent *the more expedient*. He was a *wiſe Maſter-builder*; and knew how to lay his work, to make the building riſe both *fair* and *ſtrong*. He took his model from the *great Arch-architect*, the builder and maker of all things, which is God. *Suaviter & fortiter* (in the book of Wiſdom:) all Gods works go on ſo. He doth whatſoever he doth *fortiter*; effectually, and without fail in reſpect of *the end*: that is to *build ſtrong*: But yet *ſuaviter*; ſweetly, and without violence in the uſe of *the means*: that's to *build fair*.

1 Cor. 4. 21. 1 Cor. 3. 10. Heb. 3. 4. Wiſd. 8. 1.

33. Can

33. Can any *Governour*, any *Miniſter*, any *private man*, that deſireth to do ſo much as falleth to his ſhare in this *Building*, deſire a better pattern to work by? A *Governour*, that hath adviſedly reſolved upon a juſt courſe (for that muſt ſtill be ſuppoſed: if *juſtice* do not lye at the bottom, *the frame* cannot ſtand;) let him go through-ſtitch with it in Gods name; do it *fortiter*, (as is ſaid of *David*, Pſal. 78. *He ruled them prudently with all his power:*) ſo as *his commands* may be obeyed, *his authority* feared, *his enemies* quelled. But then he muſt do it *ſuaviter* too, (that muſt not be forgotten) with ſuch *equity*, *lenity*, and *moderation*; that they may be left without excuſe in their *unduti-fulneſs*, that will not both acknowledge his *juſtice* and *clemency*. A *Miniſter* alſo of the Goſpel, who hath a great part in the work, both for the *pulling down* of error and ſin, and for the *ſetting up* of truth and godlineſs, he muſt do his part *fortiter*: inſtruct, exhort, reprove, correct, with full *demonſtration of the ſpirit and power*, and with clear evidence of truth and reaſon; that he may *build ſtrong*. Yet *ſuaviter* too, with all ſweetneſs and meekneſs, with much beſeeching and brotherly language, that he may *build fair*: approving himſelf both ways *a workman that needeth not be aſhamed*. But if he either put in *ill ſtuff*, or *lay it ill*; that is, if either he prove with *bad arguments*, or reprove with bad words: he may then be aſhamed of his work; he doth but blunder and *bungle*, and not *build*. Yea, every private *man*, that hath in his hand the managing of any *good cauſe*, wherein he meeteth with *oppoſition*, cannot give better proof both of his *wiſdom* and *charity*, than by doing it *fortiter* and *ſuaviter*: to the uttermoſt of his power and skill, *effectually*; but yet *fairly* withal.

Pſal. 78. 72.

Jer. 1. 10.

1 Cor. 2. 4.

2 Tim. 2. 15.

34. I have now done with all my *three Obſervations*: and ſhould draw to a concluſion, but that for the preventing of a foul *miſtake* in this affair, it is needful I ſhould firſt put in *one caution* of ſome importance; and it is this. That in weighing *the decency*, and *expediency* of things, we ought to make a difference between thoſe *lawful things*, wherein *ſuperiour authority* hath interpoſed, and determined our *liberty* either way; and thoſe things wherein we are left wholly to *our ſelves*. What hath been ſaid concerning *the yielding* to the *weakneſſes* of our brethren for the avoiding of their *offence*, and *the forbearing* of *lawful things* ſometimes, when they grow *inexpedient*: is to be underſtood of ſuch things only, as are wholly *in our own power*; no *ſuperiour authority*, either *divine* or *humane*, having limited us therein. But where *lawful authority* hath determined our choice, we muſt hold to their *determination*; any ſeeming *inexpediency* to the contrary notwithſtanding.

35. Whiles things are in agitation; *private men* may, if any thing ſeem to them *inexpedient*, modeſtly tender their *thoughts* together with the *reaſons* thereof, to the conſideration of thoſe that are in *authority*: to whoſe care and wiſdom it belongeth, in preſcribing any thing concerning *indifferent things*, to proceed with all juſt adviſedneſs and moderation: that ſo *the Subject* may be encouraged to perform that (a) *obedience* with chearfulneſs, which of neceſſity he muſt perform howſoever. It concerneth *Superiours* therefore to look well to the *expediency*, and *inexpediency* of what they enjoyn in *indifferent things*. Wherein if there be a fault, it muſt lie upon their account: *the neceſſity of obedience* is to us a ſufficient diſcharge in that behalf. Only it were good we did remember, that they are to give up that account *to God only*, and *not to us*. But after that things are once concluded and *eſtabliſhed* by publick authority, *Acts* paſſed, and *Conſtitutions* made concerning the ſame, and the will and pleaſure of *the higher powers* ſufficiently made known therein: then for *private men* to put in their vye, and with *unſeaſonable diligence* to call in queſtion *the decency* or *expediency* of the things ſo eſtabliſhed, yea, with *intolerable pride* to refuſe *obedience* thereunto meerly upon this pretenſion, that they are *undecent* or

(a) *Remiſſius imperanti, melius paretur.* Sen. 1. de Clem. 4.

inexpedient; is it self indeed the most *indecent* and *inexpedient* thing that can be imagined.

36. For that the fear of *offending a private brother*, is a thing not considerable in comparison of the duty of *obedience to a publick Governour*; might be shewn so apparently by sundry *arguments*, if we had time to *enlarge* and *illustrate* them, as must sufficiently *convince* the judgment of any man not wilfully obstinate, in that point. I shall only crave leave briefly to touch at some of them. *First* then, when *Governours* shall have appointed what seemed to them *expedient*; and *private men* shall refuse to observe the same, pretending it to be *inexpedient*: who shall *judge* thereof? Either they *themselves* that take the exceptions must be *judges*; which is both unreasonable and preposterous: or else *every man* must be his own judge, which were to overthrow all government, and to bring in a confusion, every man to do what is *good in his own eyes*: or else *the known governours* must judge; and then you know what will follow, even to *submit* and *obey*.

Judg. 21. 25.

37. *Secondly*, to allow men under the pretence of *inexpediency*, and because of *some offence* that may be taken thereat, to disobey *Laws* and *Constitutions* made by those that are in authority; were the next way to cut the sinews of all *authority*, and to bring both *Magistrates* and *Laws* into contempt. For what *Law* ever was made, or can be made, so just and reasonable, but some man or other either did, or might take offence thereat? And what man that is disposed to *disobey*, but may pretend some *inexpediency* or other, wherewith to countenance out such his *disobedience*.

38. *Thirdly*, It is agreed by consent of all that handle the matter of *Scandal*, that we may not commit *any sin* whatsoever, be it never so *small*, for the avoiding of *any scandal*, be it never so *great*. But to *disobey* lawful authority in lawful things, is *a sin* against the *fifth Commandment*. Therefore we may not redeem *a scandal* by such our *disobedience*; nor refuse to do the thing commanded by such *authority*, whosoever should take *offence* thereat.

a—Δοκεῖ δὴ τὸ μεῖον κακὸν ἀγαθόν πως εἶναι. Arist. Ethic. 2. ὥστε ἂν ἀγαθὸν τὸ μείζω ἢ τελειότερα, καὶ τὸ τῶν κακῶν αἴρεσιν ἔχειν τὸ ἐλάττω τε καὶ κωφότερα. Naz. orat. 40.

b *Advertat, scandalum scandalo non benè emendari.* Bern. de præc. & disp.

39. *Fourthly*, though *lawfulness* and *unlawfulness* be not, yet *expediency* and *inexpediency* are (as we heard) capable of the degrees of *more* and *less*; and then in all reason, of *two inexpedient things* we are to do that which is (*a*) *less inexpedient*, for the avoiding of that which is *more inexpedient*. Say then there be *an inexpediency* in *doing* the thing commanded by authority, when *a brother* is thereby *offended*; is there not *a greater inexpediency* in *not doing* it, when *the Magistrate* is thereby *disobeyed*? Is it not *more expedient*, and conducing to *the common good*, that a *publick Magistrate* should be obeyed *in a just command*, than that *a private person* should be gratified in *a causeless scruple*?

40. *Fifthly*, when by refusing *obedience* to the lawful commands of our *Superiours*, we think to shun *the offending of one or two* weak brethren; we do in truth incur thereby a far (b) *more grievous scandal*, by giving *offence to hundreds* of others: whose consciences by our *Disobedience* will be emboldened to that, whereto corrupt nature is but too too prone, to affront the Magistrate, and *despise authority*.

c *Justitiæ officia sunt priora, & strictiora obligationis quam illa quæ sunt charitatis.* Ames. 2. Medul. Theol. 16. 62.

41. *Lastly*, where we are not able to discharge both; (c) *debts of justice* are to be payed, before *debts of charity*. Now the duty of *obedience* is *debitum justitiæ*, and a matter of *right*: my Superiour may challenge it at my hands as *his due*; and I do him *wrong* if I with-hold it from him. But the care of *not giving offence* is but *debitum charitatis*, and a matter but of *courtesie*. I am to perform it to my brother *in love*, when I see cause: but he cannot challenge it from me as *his right*; nor can justly say I do him *wrong*, if I neglect it. It is therefore no more lawful for me, to *disobey* the lawful command of a *Superiour*, to prevent thereby *the offence* of one or a few *brethren*: then it is lawful for me to do one man (d) *wrong*; to do another man *a courtesie* withal; or

d *Quis est qui dicat, ut habeamus quod domus pauperibus, faciamus furta divitibus?* Augustin. cont. mendac. cap. 7.

then

then it is lawful for me to rob *the Exchequer*, to relieve *an Hoſpital*.

42. I ſee not yet how any of theſe *ſix reaſons* can be fairly avoided: and yet, (which would be conſidered) if but *any one* of them hold good, it is enough to *carry the cauſe*: And therefore I hope there need be no more ſaid in this matter. To conclude then, for the point of *practice* (which is the main thing I aimed at in the choice of *this Text*, and my whole meditations thereon) we may take our direction in theſe *three Rules*; eaſie to be underſtood and remembred, and not hard to be obſerved in our practice, if we will but put our good wills thereunto. *Firſt*, if God command, we muſt (a) *ſubmit* without any more ado; and not trouble our ſelves about *the expediency*, or ſo much as about *the lawfulneſs* of the thing commanded. His very (b) *command* is warrant enough for both. *Abraham* never diſputed whether it were *expedient* for him, nor yet whether it were *lawful* for him to ſacrifice his Son or no, when once it appeared to him that God would have it ſo.

a *Audaciam exiſtimo de bono præcepti divini diſputare.* Tert. de pœnit. cap. 4. Gen. 22.

b *Quid revolvis? Deus præcepit.* Tertul. Ibid.

43. *Secondly*, if our *Superiours*, endued with lawful authority thereunto, command us any thing; we *may*, and (where we have (c) *juſt cauſe of doubt*) we *ought*, to enquire into *the lawfulneſs* thereof. Yet not with ſuch *anxious curioſity*, as if we deſired to find out ſome *loop-hole* whereby to evade; but with ſuch *modeſt ingenuity*, as may witneſs to God and the world the unfeigned ſincerity of our deſires, both to *fear God*, and to *honour thoſe* that he hath ſet over us. And if having uſed ordinary *moral diligence bona fide* to inform our ſelves the beſt we can, there appear no *unlawfulneſs* in it; we are then alſo to (d) *ſubmit* and *obey* without any more ado, never troubling our ſelves farther to enquire whether it be *expedient* yea or no. Let them that *command* us look to that: for it is they muſt *anſwer for it*, and not we.

c *ubi ſuſpicio, ibi diſcuſſio neceſſaria* Bern. Epiſt. 7.

1 Pet. 2. 17.

d—*ille vice Dei tibi dicit, quid expedit, & quid decet.* Gerſ. de relig. perf. pt. 3.

44. But then *thirdly*, where *Authority* hath left us *free*, no *command*, either of God, or of thoſe that are ſet over us under God, having *preſcribed* any thing to us in that behalf: there it is at our own *liberty* and *choice*, to do as we ſhall think good. Yet are we not left ſo looſe, as that we may do what we liſt, ſo as the thing be but *lawful*; (for that were *licentiouſneſs*, and not *liberty*:) but we muſt ever do that, which according to the exigence of *preſent circumſtances*, (ſo far as all *the wiſdom* and *charity* we have will ſerve us to judge) ſhall ſeem to us *moſt expedient* and profitable to mutual *Edification*. This is the way: God give us all grace to walk in it. So ſhall we bring *glory* to him, and to our ſelves *comfort*: ſo ſhall we further his *work* onward, and our own *account* at the laſt.

AD

AULAM.

Sermon XIII.

VVHITE-HALL, July 1641.

Rom. 15. 6.

——That ye may with one mind, and with one mouth glorifie God, even the Father of our Lord Jesus Christ.

1. THe ſenſe hangeth unperfect, unleſs we take in *the former verſe* too. Both together contain a *Votive Prayer* or *Benediction*; wherewith the Apoſtle, for the better ſpeeding of all the pains he had taken in the whole *former Chapter*, and in the beginning of this, (to make *the Romans* more charitably affected one towards another, without *deſpiſing* the weakneſs, or *judging* the liberty one of another) concludeth his whole diſcourſe concerning that argument. His *Exhortations* will do the better, he thinketh, if he ſecond them with his *devotions*; I have ſhewed you, ſaith he, what you are to do: ὁ δὲ θεὸς, *Now God grant* it may be done. *Now the God of Patience, and of Conſolation grant you to be like-minded one towards another according to Chriſt Jeſus; That ye may with one*, &c. Rom. 14. 3. 10.

2. In *the matter* or ſubſtance of which Prayer, (beſides *the formality* thereof in thoſe firſt words, *Now the God of Patience and Conſolation grant you:*) St. *Paul* expreſſeth, both *the thing* he deſired; even their *unity*, in the reſidue of the fifth verſe [*To be like-minded one towards another according to Chriſt Jeſus:*] and *the end* for which he deſired it; even *Gods glory*, in this ſixth verſe [*That ye may with one mind, and with one mouth, glorifie God, even the Father of our Lord Jeſus Chriſt.*] Of *that* I have heretofore ſpoken, now, ſome years paſt: of *this* I deſire by Gods grace preſently to ſpeak. And like as in that former part we then conſidered *three particulars*: Firſt, *the thing* it ſelf, Unity or *like-mindedneſs* [*to be like-minded*;] and then *two amplifications* thereof; one in reſpect of *the Perſons*, that it ſhould be *univerſal* and *mutual* [*one towards another*;] the other in reſpect of *the manner*, that it ſhould be according

[*to*

[*to Christ Jesus*:] So are we at this time, in this latter part to consider of the like *three particulars*. First *the End* it self, the glory of God [*that ye may glorifie God.*] And then *two Amplifications* thereof: the one, respecting *the person* whom they were to glorifie; thus described [*God, even the Father of our Lord Jesus Christ:*] the other respecting *the manner* how, or *the means* whereby they were to glorifie him [*with one mind, and with one mouth.*] Of which in their order: *the End* first, and then *the Amplifications.*

3. Ἵνα δοξάζητε, *That ye may glorifie God.* We must a little search into *the words*, that we may the more fully understand them. The *first word* Ἵνα though but *a Particle*, hath its use: it pointeth us out to some *end* or *final cause*. Would St. *Paul* have so bestirred himself as he doth, spent so much breath, so much *oratory*, so many *arguments*; been so copious and so earnest as he is, by his best both *perswasions* and *prayers*, to draw all parts to *unity*: if he had not conceived it conducible to some *good end*. He that doth not propose to himself some (a) *main end* in all his *Actions*, especially those that are *of moment*, and such as he will make a business of; is not like either *to go on* with any good *certainty*, or to *come off* with any sound *comfort*. There would be ever some *fixt end* or other thought of in all our *undertakings* and *endeavours*.

1—καθάπερ τοξόπαι σκοπὸν ἔχοντες μᾶλλον ἂν τυγχάνοιμεν τοῦ δέοντος. Aristot. 1. Ethic. 1.

4. And so there is most an end; (*Nature* it self prompting us thereunto:) but for the most part (*our nature* being so foully depraved) a wrong one. *Omnes quæ sua*: he speaketh of it complainingly, as of an error that is common among men, and in a manner universal. *All seek their own*; seldom look beyond *themselves*: but make their own *profit*, their own *pleasure*, their own *glory*, their own *safety*, or other their own *personal contentment*, the *utmost end* of all their thoughts. Which upon the point is no better than very (a) *Atheism*; or at the best (and that but a very little better) *Idolatry*. He that doth all for *himself*, and hath no *farther End:* maketh an *Idol of himself*, and hath *no other God* [*The ungodly is so proud, that he careth not for God, neither is God in all his thoughts*, Psal. 10.] He is so full of *himself*, his thoughts are so wholly taken up with *himself*, that there is no room there for *God*, or any thing else but *himself*. But this *self-seeking* St. *Paul* every where disclaimeth: *Not seeking his own profit*, 1 Cor. 10. *Nor counting his life dear unto himself*, so as he might do *God* and his *Church* any acceptable service, either with it or without it, *Act.* 20. If he had looked but at *himself* and his own things, what needed the *dissention of the Romans* have troubled him any thing at all? If they be so minded, let them go to it hardly; *judge* on, and *despise* on; tugg it out among themselves as well as they can; *bite* and *devour* one another; till they had *wearied* and *worried* one another: what is that to him? It would be much more for his *ease*, and possibly he should have as much *thanks* from them too, (for *to part a fray* is mostwhat *a thankless office*) to sit him down, let them alone, and say nothing. This is all true, and this he knew well enough too. But there was a farther matter in it: he saw his Lord and *Master* had an *Interest*; his *honour* suffered in their *dissentions:* and then he could not hold off. Μανίαν σέχων, (as his Phrase is twice in one Chapter) he could not for his life *forbear*, but he must put in: for *the love of Christ constrained him.* We are by his example to make God our *chiefest good*, and *the utmost end* of all our actions and intentions. Not meerly seeking our own *credit*, or *profit*, or *ease*, or *advancement*; nor determining our aims in *our selves*, or in any other *Creature*: But raising our thoughts to an higher pitch, to look beyond all these at *God* as the chief *delight* of our hearts, and *scope* of our *desires*; That we may be able to say with *David*, Psal. 16. *I have set the Lord alway before me.* That is a *second Point.*

a *Quis enim est bonus qui facit nihil nisi sui causâ?* Cic. 7. Epist. 12.

Psal. 10 4.

1 Cor. 10. 23.

Acts 20. 24.

Rom. 14. 3. 10.

Gal. 5. 15.

1 Thes. 3. 1. 5

2 Cor. 5. 14.

Psal. 16. 8.

5. And if we do so, *the third* will fall in of it self, to wit, *his Glory*; for he and it are inseparable. The greatest *glory* on earth is that of a *mighty King*, when

when he appeareth *in ſtate*: his robes *glorious*, his attendants *glorious*, every thing about him ordered to be as *glorious* as may be, (*Solomon in all his glory*, Mat. 6.) There is, I grant, no proportion here: (*finiti ad infinitum.*) But becauſe we are acquainted with no higher; it is the beſt reſemblance we have, whereby to take ſome ſcantling of *the infinite glory* of our *heavenly King*. And therefore the Scriptures fitted to our capacity, ſpeak of it to us moſtly in that key, [*The Lord is King, and hath put on glorious apparel*, Pſal. 93. *O Lord my God thou art become exceeding glorious: thou art cloathed with Majeſty and honour*, Pſal. 104.] But as I ſaid before, it holdeth no proportion. So that we may not unfitly take up our Apoſtles words elſewhere, (though ſpoken to another purpoſe;) *Even that which is moſt glorious here hath no glory in this reſpect, by reaſon of the glory that excelleth*, 2 Cor. 3.10. And the force of *the argument* he uſeth at the next verſe *there*, holdeth full out as ſtrongly *here*: *For*, ſaith he, *if that which is done away be glorious, much more that which remaineth is glorious. The glory* of *the greateſt* Monarch in the world, when it is at the fulleſt, is but δόξα, (*the word* fitteth *the thing* very well:) a matter rather of *ſhew* and *opinion* than of *ſubſtance*; and hath in it more of *fancy* than *reality*: (μετὰ πολλῆς φαντασίας, is St. *Lukes* expreſſion, *Acts* 25.) Yet as *empty* a thing as it is: if it were of any *permanency*, it were worthy the better regard. But that that maketh it the *verier vanity* is, that it is a thing ſo *tranſitory*: it ſhall and muſt be *done away*. But *the glory* of the great King of Heaven remaineth, and ſhall not (cannot) be *done away* for ever. *The glorious Majeſty of the Lord endureth for ever*, Pſal. 104. If then *that* be *glorious*, much more *this*: but how much more, is more than any tongue can utter, or heart conceive. So that if we look at *God*, we cannot leave out *Glory*.

Mat. 6.29. Pſal. 93.1. —104.1. Act. 25.23. Pſal 104.31.

6. Neither, if we ſpeak of *Glory*, may we leave out *God*, and that is *a fourth Point*. For as no other thing belongeth ſo properly to *God* as *Glory*: ſo neither doth *Glory* belong ſo properly to any other perſon as to *God*. The holy Martyr St. *Stephen* therefore calleth him, *The God of Glory*. And the holy *Apoſtles*, when they ſpeak of giving him *glory*, do it ſometimes with *the excluſive Particle* μόνῳ σοφῷ θεῷ, *to the only wiſe God*, or (as the words will equally bear it) *only to the wiſe God be glory*: to him, and *only* to him. Yea, and *the holy Angels* in that *Anthem* they ſang upon *our Saviours birth*, when they ſhared *heaven* and *earth* their ſeveral portions, allotted us our part in *peace*, and *the good will* of God, but with reſervation of the whole *glory to him*. [*Glory be to God on high, and in earth peace, and towards men good-will.*] It is (*a*) well and happy for us, if we may enjoy *our own peace*, and his *good will*, (full little have we *deſerved* either of both, but much rather the contrary) but we were beſt take heed how we meddle with *his glory*. All other things *he giveth us richly to enjoy*; many a *good gift and perfect giving*. He hath not withheld from us any thing that was his, and uſeful for us, no not his *only begotten Son* excepted: *the beſt gift* that ever was given, and *a pledge* of all the reſt. Yea, and he will give us a kind of *glory* too; (*the Lord will give grace and glory*, Pſal. 84.) and that not a *light one* neither, nor *fading away*: but ſuch as neither eye, nor ear, nor heart of man can comprehend; ſo *maſſie*, and ſo *durable* (*an eternal and exceeding weight of glory.*) But that divine, infinite, incomprehenſible *glory*, that belongeth to him as ſupream *King of Kings*, as his peculiar *Prerogative*, and the choiceſt flower in *his Crown*: of that he is moſt *jealous*; in that he will brook *no ſharer*. And he hath made known to us his royal pleaſure in that point, *Iſa.* 42. *My glory will I not give to another.*

Luk 2.14. (*a*) *Tibi Domine, tibi maneat gloria illibata: mecum bene agitur, ſi pacem habuero.* Bern. in Cant. ſer. 13. 1 Tim. 6.17. Jam 1.17. Pſal. 84.12. 2 Cor. 4.17. Iſa. 42.8.

7. He will part with none, you ſee: it ſeemeth rather *fifthly*, (by the form of the Verb δοξάζειν) that he looketh for ſome from us. For what elſe is it *to glorifie*, but *to make one glorious* by conferring ſome *glory* upon him, which he had not (or not in that degree) before. And to *God* how can that be done?

whoſe

a—οὐκ ἵνα δοξασθῇ θεὸς, ὃ δὴ ἐστι δύσεπιτευκτον τῷ πλήθει, τῇ χ, &c. Naz. orat 34.

b *Macrob.* 1. *Saturn.* 24.

whose (a) *glory* is *perfect*, *essential*, and *infinite*: and to what is perfect, much less to what is *infinite*, can nothing be added. What a (b) great admirer of *Virgil* said of him (*tanta Maronis gloria, ut nullius laudibus crescat, nullius vituperatione minuatur*) was but a flaunting *hyperbole*, far beyond the merit of the party he meant it to. But the like speech would be most exquisitely true of him, of whom we now speak; (indeed a μίμησις rather than an *hyperbole*:) Whose *Glory* is truly such, as all the creatures in the world, should they joyn their whole forces together to do it, could not make it either *more* or *less* than it is.

8. We must therefore of necessity forsake the proper signification of the word *Glorifie* (which is to *add some glory* to another; either *in specie*, or *in gradu*, which before he had not:) and understand it in such a sense, as that the thing meant thereby may be feasible. And so (c) *to Glorifie God*, is no more than to *shew forth his glory*: and to manifest to our own consciences, and to the world, how highly we praise and esteem *his glory*; and how earnestly we *desire*, and, as much as in us lieth, *endeavour* it, that all other men would also with us acknowledge and admire the same, *Sing praise to the honour of his name; make his praise glorious*, Psal. 66. Not make *his essence* to be more *glorious* than it is in it self: but make *his praise* to be more and more *glorious* in the eye and esteem of men; That so *his power, his glory, and mightiness of his Kingdom might be known unto men*; and that men might *ascribe unto the Lord the honour due unto his name*; and that men might *sing in the way of the Lord, that great is the glory of the Lord.* To endeavour by our *thanksgivings, confessions, faith, charity, obedience, good works*, and *perseverance* in all these, to bring Gods true *Religion* and *Worship* into request; to win a due *reverence* to his holy *name* and *word*; to beget in others more high and *honourable thoughts* concerning *God* in all those his most eminent Attributes of *Wisdom, Power, Justice, Mercy*, and the rest: that is in Scripture language to *glorifie God.*

c *Dominum magnificat, qui domini magnificentiam praedicat.* Euseb. Emis. hom. 6.

Psal. 66. 1.

—145. 12.

—96. 8.

—138. 5.

9. One thing more from the Person *of the Verb*: and then you have all. It is not ἵνα δοξασθῇ, *That God may be glorified*; and so leave it indefinite, and uncertain by whom it should be done: but ἵνα δοξάζητε, *that ye may glorifie him. The thing* to be done: and *they* to do it. One would think *the glorious Angels* and *Saints* in heaven were fitter *instruments* for such an employment, then we poor *sinful worms* upon earth. Very true, they *in heaven* are fitter to do it, and it is best done *there*: but there is more need of it *upon earth*; and if it be done *here* (in truth and singleness of heart) it is very well accepted. Poor things, God knoweth, our best *services* are, if God should value them but according to their *weight* and *worth*. But in his *mercy* (and that through *Christ*) he graciously accepteth our unfained *desires*, and faithful *endeavours*, according to that *truth* we have, be it never *so little*: and not according to that *perfection* we want, be it never *so much*. Alas, what is the tinckling of *two little bells* in a Country-steeple, or the peoples running to the Towns end, and crying *God save the King*; to add any *honour* or greatness to *the Majesty* of a Potent Monarch? Yet will a gracious *Prince* take those mean expressions of his *subjects love*, as *an honour* done him: because he readeth therein their *hearty affections* towards him, and he knoweth, that if they knew how to express themselves better, they would. So it is here: It is not *the thing* done, that is looked at so much, as *the heart*. Set that right first: and then be *the performance* what it can be, God is both *pleased* and *honoured* therewithal. *Who so offereth praise glorifieth me*, Psal. 50. That is; so *he intendeth it*, and so *I accept it.*

Psal. 50. 23.

10. You have now all I would say by way of *explication*, from these words. The particulars are six. *First*, we should propose to our selves some end: Therein *Secondly*, look at God: *Thirdly*, that God may have glory: and that

he

he alone may have it, *Fourthly*: *Fifthly*, that ſomething be done for the advancement of his glory: and *Laſtly*, that it be done by us. The reſult from the whole *ſix* taken together is; That *the Glory of God ought to be the chiefeſt end, and main ſcope of all our deſires and endeavours.* In whatever we *think, ſay, do,* or *ſuffer* in the whole courſe of our lives and actions, we ſhould refer all *to this,* look *at this* as the main: Whatſoever become of us and our affairs, that yet *God may be glorified. Whether ye eat or drink,* ſaith St. *Paul, or whatſoever elſe* 1 Cor. 10. 31. *ye do, let all be done to the glory of God,* 1 Cor. 10. He would have us, not only in the performance of *good works* and of neceſſary duties, to intend *the Glory of God,* (according to that of our Saviour, *Let your light ſo ſhine before men, that* Mat. 5. 16. *they may ſee your good works, and glorifie your Father which is in heaven*:) but even in the uſe of the *Creatures,* and of all *indifferent things*; in eating, and drinking, in buying and ſelling, and in all the like actions of common life. In that moſt abſolute *Form of Prayer,* taught us by Chriſt himſelf as the Pattern and *Canon* of all our Prayers, *the glory of God* ſtandeth at *both ends.* When we begin, *the firſt Petition* we are to put up, is, that the Name of God may be *hallowed* and *glorified*: and when we have done, we are to wrap up all in *the Concluſion* with this acknowledgment, that to him alone belongeth all the *kingdom, the power, and the glory for ever and ever.*

11. *The Glory of God,* you ſee, is to be *the Alpha* and *the Omega* of all our votes and deſires. Infinitely therefore to be preferred, not only before *Riches, Honours, Pleaſures, Friends,* and all the comforts and contentments the World can afford us *in this life,* but even before *life* it ſelf. The bleſſed *Son of God* ſo valued it; who laid down his *life* for his *Fathers glory*: and ſo did many holy *Martyrs* and faithful *Servants* of God value it too; who laid down their *lives* for their *Maſters Glory.* Nay, let me go yet higher: infinitely to be preferred, even before the unſpeakable joys of *the life to come,* before the everlaſting *ſalvation* of our own ſouls. It was not meerly a ſtrain of his *Rhetorick,* to give his brethren (by that *hyperbolical expreſſion*) the better aſſurance of his exceeding great love towards them, that our Apoſtle ſaid before at *Chap. 9.* of this Epiſtle, that he could wiſh himſelf to *be accurſed,* to be made an *Anathema,* to be ſeparated and cut off from *Chriſt,* for their ſakes. Neither yet was it a haſty *inconſiderate ſpeech,* that fell ſuddenly from him as he was writing (*fervente calamo*;) and as the abortive fruit of a precipitate *over-paſſionate zeal,* before he had ſufficiently conſulted his *reaſon,* whether he ſhould ſuffer it to paſs in *that form* or not, for then doubtleſs he would have *corrected* himſelf, and *retracted* it upon his ſecond thoughts; as he did *Acts* 23. when he had inconſiderately *reviled the High-Prieſt* ſitting then in the place of Judicature. But he ſpake it *adviſedly,* and upon good deliberation, yea, and that upon his *conſcience,* yea, and upon his *Oath* too, and as in the preſence of God: as you may ſee it uſhered in there with a moſt *ſolemn Aſſeveration,* as the true, real, and earneſt deſire of his heart; *I ſpeak the truth in Chriſt, I lie not, my conſcience* Rom. 9. 1. *bearing me witneſs in the Holy Ghoſt.* Not that St. *Paul* wiſhed *their ſalvation* more than *his own*; (underſtand it not ſo:) for ſuch *a deſire* neither was *poſſible,* nor could be *regular.* Not *poſſible,* by the Law of *Nature,* which cannot but begin at home (a *Omnes ſibi melius eſſe malunt quam alteri*:) Nor *regular,* by the courſe of *Charity*; which is not *orderly,* if he do not ſo too. That is not it then but this: That he preferred *the glory of God* before both *his own* ſalvation, and *theirs.* Inſomuch that, if *Gods glory* ſhould ſo require (*hoc impoſſibili ſuppoſito*:) he could be content with all his heart, rather to loſe his own part in the joys of heaven, that God might be the more *glorified,* then that God ſhould loſe any part of *his glory,* for his ſalvation.

a *Terent. Andr.* ὁμῶν δ' ἑαυτοῦ πλέον ἑκάστῳ φίλον.

12. And great reaſon there is, that as his was, ſo every Chriſtian mans heart ſhould be diſpoſed in like manner: that the bent of his whole *deſires* and

endeavours (all other things ſet apart, otherwiſe than as they ſerve thereunto) ſhould be *the glory of God*. For firſt, all men conſent in this as an undoubted verity, That that which is *the chiefeſt good*, ought alſo to be *the uttermoſt end*. And that muſt needs be *the chiefeſt good*, which Almighty God (who is *goodneſs* it ſelf, and beſt knoweth what is *good*) propoſeth to himſelf as *the End* of all his actions: and that is meerly *his own glory*. All thoſe his high and unconceiveable *acts ad intra*, being *immanent* in himſelf, muſt needs alſo be *terminated* in himſelf. And as for all thoſe his powerful and *providential acts ad extra*, thoſe I mean which are exerciſed upon and about *the creatures*, and (by reaſon of that their *efflux* and *emanation*) are made better known to us than the former: if we follow them to their *laſt period*, we ſhall find that they all determine and concentre there. He *made* them, he *preſerveth* them, he *forgiveth* them, he *deſtroyeth* them, he *puniſheth* them, he *rewardeth* them, every other way he ordereth them, and diſpoſeth of them *according to the good pleaſure of his will*, for his own *names ſake*, and for his own *glories ſake*. That ſo his *Wiſdom*, and *Power*, and *Truth*, and *Juſtice*, and *Mercy*, and all thoſe other his divine excellencies, which we are to *believe* and *admire*, (but may not ſeek to *comprehend*) might be acknowledged, reverenced, and magnified. Thoſe two *great acts* of his moſt ſecret and unſearchable counſel; than the one whereof there is not any one act more gracious, *the Deſtination* of thoſe that perſevere in *Faith* and *Godlineſs* to eternal *happineſs*; nor any one act more full of terrour and aſtoniſhment than the other, the *deſignation* of ſuch as live and die in *Sin* and *Infidelity* without repentance, to *eternal deſtruction*: the Scriptures in the laſt reſolution refer them wholly to his *Glory*, as the *laſt End*. The glory of his *rich mercy* being moſt reſplendent in *the one*: and the glory of his *juſt ſeverity* in *the other*.

Eph. 1. 5, 6. Concerning the one; the Scripture ſaith, that he *predeſtinated us to the praiſe of*

Prov. 16. 4. *the Glory of his grace*, Eph. 1. Concerning the other; *The Lord made all things for himſelf, yea, even the wicked for the day of evil*, Prov. 16. He maketh it *his End*: we ſhould make it *ours* too, if but by way of *Conformity*.

13. But he requireth it of us *ſecondly*, as our bounden *Duty*, and by way of *Thankfulneſs*; in acknowledgment of thoſe many favours we have received from him. Whatever we *have*, nay, whatever we *are*; as at firſt we *had it* all from him, ſo we ſtill *hold it* all of him: and that *jure beneficiario*, as *feudataries*; with reſervation of *ſervices* out of the ſame, to be performed for *the honour* of the Donor. Our Apoſtle therefore in our Lords behalf preſſeth us with the

1 Cor. 6. 19, 20. nature of *our tenure*, and challengeth this duty from us by *a claim of right*. *Ye have them of God*, ſaith he, *and ye are not your own: therefore glorifie God in your body and in your ſpirit, which are Gods*. Glorifie him in both, becauſe both

Eccleſ. 1. 7. are his. As *the rivers return again to the place whence they came*, Eccl. 1. they all come from *the Sea*, and they all run into *the Sea* again: So all our ſtore, as it iſſued at firſt from *the fountain of his grace*, ſo ſhould it all fall at laſt into *the Ocean*

Rom. 11. 36. *of his Glory. For of him, and through him, and to him are all things: to him be glory for ever and ever, Amen.*

14. But ſay there lay no ſuch Obligation upon us, yet *thirdly*, in point of *Wiſdom* it would concern us to ſeek our *Maſters Glory*, the benefit whereof would ſo abundantly redound upon our ſelves. For (as was touched before) there accrueth no advantage *to him* thereby: the gain is ſolely *ours*. By ſeeking *his glory*, we promote *our own*: and ſo *by doing him ſervice*, we do upon the

Job. 1. 9. point but *ſerve our ſelves*. *Doth Job*, doth any man, *ſerve God for nought*? I ſpeak it not for this purpoſe, as if we ſhould aim at *Gods glory*, with a farther aim therein at *our own benefit*. For that could be but *a mercenary ſervice* at the beſt: neither worthy of him, nor becoming us. And beſides, the reaſon ſhould contradict it ſelf: for how could *Gods glory* be our *fartheſt end*, if we ſhould have *another end* beyond it, for *our ſelves*? I note it only, to let us ſee *the*

exceeding

exceeding goodneſs of our gracious Lord and *Maſter*, and for our better *heartening*, that we faint not in his ſervice, who doth ſo infallibly *procure our Glory*, whileſt we unfainedly *ſeek his*. And whereof we have a fair and full aſſurance, and that from his own mouth, and that in as plain and expreſs terms, as it is poſſible for *a promiſe* to be made, 1 Sam.2.*Them that honour me, I will honour*. 1 Sam.2.30.

15. From *the point* thus confirmed will ariſe ſundry profitable *Inferences*: ſome whereof I ſhall propoſe to you, and thoſe all by way of *admonition*. Since our chief aim ought to be, that in every thing God may have *the glory* due to his name: beware we *firſt*, that we do not by baſe *flattery*, or other too much *reverence* or *obſequiouſneſs* give unto any *mortal man*, or other *finite creature* any part of that *Honour*, which is due to *the infinite and immortal* God alone. Not the glory of *Omnipotency*, unto any *Power* upon earth, be it never ſo great (*God ſpake once, twice have I heard the ſame, that power belongeth unto God*, Pſal.62.) Experience ſheweth there is *impotency* in them all. Not the Glory of *Infallibility*, to any *judgment*, be it never ſo clear; nor to any *Judicatory*, be it never ſo ſolemn. (*Let God be true, and every man a liar*, Rom.3.) Experience ſheweth, Pſal.62.11. Rom.3.3. there is *Error* and *Partiality* in them all. Not the glory of *Religious Worſhip*, to any *Image*, *Saint*, *Angel*, or other *Creature*, though never ſo bleſſed and glorious: For God is extremely *jealous* in that particular above all other. (*My glory will I not give to another, neither my praiſe to graven Images*, Iſa.42. Experience and reaſon ſheweth, there is ſome *deficiency* or other in them all. Iſa.42.8.

16. Beware we *ſecondly*, that we do not (*a*) ſacrilegiouſly *rob God of his honour*, (*b*) by deriving the leaſt part of it upon our ſelves. As *Ananias* kept back for his proper uſe *part of the price* of his land, when he ſhould have brought in all for the Churches uſe. Like (c) *crafty Stewards*, that enrich themſelves by leſſening their *Lords fines*: or *untruſty Servants*, that turn ſome of their *Maſters goods* into money, and then put the money into their own purſes. *Non nobis Domine, non nobis*, ſaith *David*, Pſal.115. *Not unto us, O Lord, not unto us, but to thy name be the praiſe*. He repeateth it *twice*, that he might diſclaim it *wholly*; and waſh his hands of it ſo clearly, that not any of it might (*d*) ſtick to his fingers: as who ſay, *By no means to us*. Our bleſſed Lord himſelf *Chriſt Jeſus*, who was the very *brightneſs* and expreſs Image *of his Fathers glory*, and (*without robbery*) of equal and *coeternal glory* with him: yet, as he was man he did not *glorifie himſelf*; nay, (let me ſay more) having taken upon him *the form of a Servant*, he durſt not *ſeek his own glory*, but the glory of his Father that ſent him. We uſe to call it *vain-glory*, when a man ſeeketh his *own glory* unduly or inordinately; and rightly we ſo term it: for *Vanity* is next akin to *nothing*; and ſuch *glory* is no better, if *Solomon* may be judge, *For men to ſeek their own glory, is not glory*, Prov.25.

a—*ſacrilegus invaſor gloriæ tuæ*. Bern. in Cant. ſer.13.
b—σφετερίζεται τὴν τοῦ θεοῦ δόξαν. Chryſ. in 1 Tim. ſer.3. Acts 5.3.
c *Et qui diſpenſat, frangit ſibi*. Juven. ſatyr.7. Pſal.115.1.
d—*fidelis famulus es, ſi de multâ gloriâ domini tui —tranſeunte per te, nil tuis manibus adhærere contingat*. Bern. in Cant. Serm.13. ¶ b.5.3.

17. But, though we may not ſeek to *pull any glory* upon our ſelves: yet if others will needs *put it* upon us unſought for; may we not *admit* it? May we not *take* it, when it is *given* us? No, that you may not neither. Beware of that therefore *thirdly*. "It is a (*a*) ſtrong temptation, I grant, to our proud minds; "but that maketh it nothing *the leſs*, it rendereth it rather *the more dangerous*. For what hath any man to do, to *beſtow* what is none of *his*? And if we know they have no right to *give it*, ſure we are greatly to blame, if we (b) *take it*. —Καὶ ὁ κλέψας ἵππον, ἢ ὁ λούσας. He that *receiveth* ſtollen goods, is not much leſs guilty than he that *ſtole* them. It did not any thing at all either excuſe *Herod* from *guilt*, or exempt him from *puniſhment*, that he did no more *but admit* thoſe ſhouts and acclamations, wherewith the people ſo magnified his eloquence (*It is the voice of God, and not of man.*) Great ones had need take heed how they *liſten too much* to thoſe that *magnifie them too much*. Becauſe he did not ſome way or other ſhew himſelf *diſpleaſed* with thoſe *flatterers* (not chaſtening them ſo much as with a *frown*) nor tranſmit *the glory* they caſt upon him higher, Phil.2.6,7. Heb.5.5. Joh.8.50. Prov.25.27.

a *Fortè grave non eſt, gloriam & honorem non petere; ſed valdè grave eſt non eum ſuſcipere cum offertur*. Greg. hom.7. in Evang.
b—*non modo non ipſe ſibi accipere gloriam—ſed nec ab alio quidem recipere oblatam*. Bern. in Qui habet. Serm.14.

and where it was of right due: he ſtandeth convicted and condemned upon
Act. 12.22. —23. record, for *not giving God the glory*, Acts 12. Marvel not that one of Gods *holy Angels* was ſo ready to do execution upon him there for that fault: when you find another of thoſe *Holy Angels* ſo very ſhy in a caſe of that nature.
Rev. 22.8,9. Who, when *John fell at his feet*, with the intent to *worſhip* him, timely and ſeverely forbad him, ὅρα μή, *ſee thou do it not* at any hand; I am but thy *fellow ſervant*: that honour belongeth to our *Maſter* only, and not to me; *worſhip God*. And how did *Paul* and *Barnabas* beſtir themſelves at *Lyſtra*, when the people began to *deifie* them, and were preparing *Oxen and Garlands* to ſacrifice to
Acts 14.11. —15. them? As ſoon as ever they heard of it, in token of grief and deteſtation, *they rent their cloaths*, and in all haſte *ran in among the people*, *crying out*, *Sirs*, what do you mean? *Why do you thus*? Miſtake not your ſelves, not us. Neither are we *Jupiter* and *Mercury*, as you ſuppoſe: neither, if we were, are *Jupiter* and *Mercury* Gods: but we *men*, *ſubject to like paſſions* (both of *ſin* and *miſery*) with you; and they but *Idols* and *Vanity*.

18. There is yet a *fourth* thing, whereof I cannot but intreat you to be exceeding wary, above all the reſt. Not that it is *worſe* (nor perhaps ſimply *ſo ill*) as ſome of thoſe afore-named: but that it is in ſome reſpects *more dangerous*; as being for the moſt part leſs ſuſpected than they, and not altogether ſo eaſie to be diſcerned, as they. And that is this, That we beware by all means we do not indeed manage our *own quarrels*, whileſt we pretend to ſtand for *the glory of God*. Is it not enough for us, to *doat upon* our own *wild fancies*, as *Pigmalion* did upon the *Image* himſelf had carved? Enough, when we have embraced ſome *fond conceit* upon weak grounds through ignorance or prejudice, to *contend* with ſome acrimony for it? Enough, having perhaps over-ſhot our ſelves in ſome *ſpeech* or *action* raſhly, to ſet our ſelves to *maintain* it for our credits ſake, when our hearts can tell us all was not right? But we muſt needs draw in *God*, and make him *a party* in the buſineſs: as if *the cauſe* were *his*, as if in all we had ſaid or done, we had ſought nothing more than *him* and *his glory*, nothing leſs than *our ſelves* and our own *intereſt*? Alas! what a pity it is, nay, what a ſhame, that *Conſcience*, *Religion*, *the honour of God*, and the vindicating of *his glory*, ſhould be made a ſtale to *diſloyalty*, *ſacriledge*, *ſedition*, *faction*, or *private revenge*? Yet ſo it is daily: and ſo it ever was, and ſo it ever will be, more or leſs, whileſt the World ſtandeth. *In nomine domini*, you know the old ſaying: and what a world of *errors* and *miſchiefs* men have been led into, under that *notion*. "Thoſe words are uſed *pro forma*, and ſet in the beginning "of *the inſtrument*: when all that followeth after in the whole writing, con-
Joh. 16.2. "tain nothing but *our own Wills*. Time was, when they that killed the Apoſtles, *thought they did God* a piece of *good ſervice* in it: and when our Apoſtle before his converſion *made havock of the Church*, it was the zeal of *Gods Glory* that ſo
Phil. 3.6. bemadded him: *Concerning zeal perſecuting the Church*. And neither of theſe, I take it, a *pretended* zeal, but true and real: that is to ſay, not *counterfeit*, though *erroneous*.

19. But as in all *Monopolies*, there is a pretenſion of ſome *common good* held forth, to make them *paſſable*: when as in moſt of them it may be there is no good at all intended to *the publick*, but *private lucre* only; or at the beſt, together with ſome little good to *the publick*, ſuch an appearance withal of *private intereſt* over-ballancing it, as that wiſe men juſtly fear, they will prove rather *miſchievous*, than *beneficial*, taken in the whole lump. So doubtleſs many times *zeal of Gods Glory* is unconſcionably pretended: where either it is not at all, but in ſhew; or at leaſtwiſe mingled with ſuch a ſtrong infuſion of corrupt *partiality* and *ſelf-ſeeking*, as ſowreth it extremely, and rendreth it very inexcuſable. "How did *the Phariſees* and other *Jews* juggle with the poor man that had been
Joh. 9.25. "*born blind*, *Joh.* 9. ſeeking to work upon him with fair words and pretences,

"(*Give*

" (*Give God the praiſe*, &c.) when at the ſame inſtant they did moſt wickedly " endeavour to obſcure the *Glory* of that miraculous cure, which *Chriſt* had " wrought upon him, in giving him his ſight?

20. It were no hard matter, if *the time* would ſuffer, (or indeed if *the times* would ſuffer) to ſet before you variety of inſtances, even unto ſatiety. But I ſhall only give you a taſte in two; both concerning *matters Eccleſiaſtical*: the one in point of *Government*, the other of *Worſhip*. For *Church-Government*, who knoweth not on the one ſide, how in ſome former ages *one man*, taking the advantage of every opportunity (whereof the ambitions and factions of *Princes* and *Biſhops* in every age afforded good ſtore) to lift up himſelf ſtill higher and higher, hath perked himſelf up at length *in the Temple of God*, there bearing himſelf *as God*, or *a vice-god* at leaſt: ſtretching his *Dioceſs* over the whole World, and challenging *a Monarchical ſuperintendency* over the univerſal Church of Chriſt, as *Oecumenical Paſtour*, or Chriſts *Vicar-general* upon earth? And who ſeeth not on the other ſide, how buſie ſome ſpirits have been in this laſt Age, and a very little before, to draw all down to ſuch *a Democratical parity*, (for ſuch indeed it is, and not *Ariſtocratical*, as they would fain have the world believe it to be) as was never practiſed, nor, (for any thing appeareth in the ancient Hiſtories and Monuments of the Church) ever ſo much as heard of, in any ſetled Church in *Aſia*, *Europe*, or *Africa*, for fifteen hundred years together? Both ſides pretend from *Scripture*; and for *the glory of God*, both: and that with *equal confidence*, and (for ought I know) upon *equal Grounds*; that is, to ſpeak plain, *no grounds* at all for either. For no man yet on either ſide hath been able to make it ſufficiently appear from clear evidence of *Scripture* or *Reaſon*, that it is the pleaſure of God *to be glorified* by either of thoſe *new devices*.

21. Likewiſe in point of *Publick Worſhip*. How juſt *the blame* is on either ſide, I diſpute not: that is not now the buſineſs. But ſome have been *blamed* for bringing into the Church *new Forms* and *Ceremonies*; or (" which is all " one in the apprehenſions of men that conſider not much, and ſo is liable to the " ſame cenſure) for *reviving old ones*, but long *diſ-uſed* and forgotten: and other-ſome have been blamed for ſeeking to ſtrip her both of *old* and *new*, and to leave her ſtark naked of all her *Ornaments* and *Formalities*. In this caſe alſo, as in the former, *the glory of God* is pretended on both ſides. Thoſe thinking their way maketh moſt for the *honour of God*, as adding *decency* and *ſolemnity* to his ſervice: and Theſe theirs, as better ſuiting with *the ſimplicity of the Goſpel*.

22. Methinks (*duſt and aſhes* that we are) we ſhould tremble to make ſo bold with *the glory* of the great God of Heaven and Earth, which is the moſt ſacred thing in the world, as to engage it in *our quarrels*, and to make it ſerve to *our humours* or *ends*, when and how we liſt. Were it not a lamentable caſe, if it ſhould ever come to that, that *Religion* ſhould lie *at the top*, where *Avarice*, *Ambition*, or *Sacriledge* lie *at the bottom*; and perhaps *Malice*, *Partiality*, *Oppreſſion*, *Murther*, ſome wicked Luſt or other, in the midſt? Yet is not any of this impoſſible to be: yea, rather ſcarce poſſible to be avoided, ſo long as we dare take upon us, out of the furiouſneſs of our *ſpirits*, and the raſhneſs of a *diſtempered zeal*, to be *wiſer* and *holier* than God would have us: I mean in the determining of his *glory* according to *our fancies*; where we have no clear Texts of *Scripture* to aſſure us, that *the Glory of God* is ſo much concerned in theſe or thoſe particulars, that we ſo eagerly contend for. Nay, when there ſeem to be clear Texts of Scripture, to aſſure us rather of the contrary, and that *the Glory of God* doth not conſiſt therein, but in things of a higher nature. *For the Kingdom of God is not meat and drink*, ſaith the Apoſtle in the next former Chapter. It conſiſteth not in this, whether ſuch or ſuch *meats* may be eaten or not: for neither if *we eat*, nor if *we eat not*, are we much either *the better* or *the* Rom. 14. 17. 1 Cor. 8. 8.

the worſe for that. But the Kingdom of God is *righteouſneſs, and peace, and joy in the Holy Ghoſt.* It conſiſteth in the exerciſe of *holy graces,* and the conſcionable performance of unqueſtioned *duties.* Sincere *confeſſion of ſin* proceeding from an humble and contrite heart; *conſtancy* in profeſſing *the true faith* of Chriſt; *patience* in ſuffering adverſity; exemplary *obedience* to the holy Laws of God; fruitfulneſs in *good works*: theſe, theſe are things wherein God expecteth to be *glorified* by us. But as for *meats* and *drinks,* and all other *indifferent things,* inaſmuch as they have no intrinſecal moral, either *good* or *evil* in them, but are *good* or *evil* only according as they are uſed well or ill; *the glory of God* is not at all concerned in the uſing or not uſing of them, otherwiſe then as our *Faith,* or *Temperance,* or *Obedience,* or *Charity,* or other like Chriſtian *grace* or *vertue* is exerciſed, or evidenced thereby.

23. I have now done with *the firſt* thing, and of the moſt important conſideration, propoſed from the Text: to wit, *the End* it ſelf, *the Glory of God.* The Amplifications follow: the former whereof containeth a deſcription of the
1 Cor. 8. 5. party to be glorified. *That ye may glorifie God.* If it be demanded, Which God? *For there be Gods many, and Lords many.* It is anſwered in the Text, (*God even the Father of our Lord Jeſus Chriſt.*) Of which title there may be ſundry *reaſons* given: ſome more *general,* why it is uſed *at all*: ſome more *ſpecial,* why it ſhould be uſed *here. Firſt,* this is *Stylo novo*: never found in *the Old Teſtament,* but very often in *the New.* (*For this cauſe I bow my knees to the Father of our*
Eph. 3. 14. *Lord Jeſus Chriſt,* Eph. 3. *The God and Father of our Lord Jeſus Chriſt knoweth*
2 Cor. 11. 31. *that I lie not,* 2 Cor. 11. *Bleſſed be God, even the Father of our Lord Jeſus Chriſt,*
1 Pet. 1. 1 Pet. 1.) As the *Old Covenant* ceaſed upon the bringing in of *a new* and better *Covenant*: ſo there was a ceſſation of *the old Style,* upon the bringing in of this
Exod. 3. 15. *new* and better *Style.* The old ran thus, *The God of Abraham, the God of Iſaac, and the God of Jacob*: proclaimed by God himſelf, when he was about to *deliver* the poſterity of thoſe three godly *Patriarchs* from *the bondage of Ægypt.* But having now vouchſafed unto his people a far more glorious *deliverance* than that, from a far more *grievous bondage* than that, (from under *Sin, Satan, Death, Hell,* and *the Law*) whereof that of *Ægypt* was but a ſhadow and type; he hath quitted *that Style,* and now expecteth to be *glorified* by this moſt ſweet and bleſſed Name, *The Father of our Lord Jeſus Chriſt.* Exchanging the name of God, a name of greater *diſtance* and *terror*; into the Name of *Father,* a name of more *nearneſs* and *indulgence*: And taking the additional title or denomination, not from *the parties delivered* (as before) who were his *faithful ſervants* indeed, yet but *ſervants*: but from *the perſon delivering,* his only begotten and only *beloved Son.* It is firſt *the Evangelical Style.*

24. *Secondly,* this *Style* putteth a difference between *the true God* of Heaven and Earth, whom only we are to *glorifie*: and all other falſe and imaginary *titular Gods,* to whom we owe nothing but ſcorn and deteſtation. The Pagans had *ſcores, hundreds,* (ſome have reckoned *thouſands*) of Gods; all of their own making. Every *Nation,* every *City,* yea, almoſt every *Houſe* had their ſeveral
1 Cor. 8. 6. *Gods or Godlings: Deos topicos; Gods many, and Lords many.* But *to us,* ſaith our Apoſtle, (to us Chriſtians) *there is but one God the Father, and one Lord Jeſus Chriſt,* his Son. This is *Deus Chriſtianorum.* If either you *hope* as Chriſtians to *receive grace* from that God, that alone *can give it*; or *mean* as Chriſtians to *give glory* to that God, that alone *ought to have it*: this, this is he, and none other; *God even the Father of our Lord Jeſus Chriſt.* It is a *Style of diſtinction.*

25. Theſe *two Reaſons* are *general.* There are *two* other *more ſpecial*; for the uſe of it *here*: in reſpect of ſome congruity it hath with *the matter* or *method* of the Apoſtles preſent diſcourſe. For *Firſt,* it might be done with reference to that *Argument,* which he had ſo lately preſſed, and whereof alſo he had given a touch immediately before in the next *former verſe,* and which he alſo

reſumed

reſumed again, in the next *following verſe*; drawn from *the example of Chriſt*. That ſince *Chriſt*, in receiving us, and condeſcending to our weakneſſes, did aim at his *Fathers glory*: ſo we alſo ſhould aim at *the ſame end*, by treading in *the ſame ſteps*. We cannot better *glorifie God the Father of our Lord Jeſus Chriſt*, than by *receiving one another* into our charity, care, and mutual ſupport, as *Jeſus Chriſt alſo received us to the glory* of his heavenly *Father*.

26. *Secondly*, ſince we cannot rightly *glorifie God*, unleſs we ſo conceive him as *our Father* (— *If I be a Father, where is mine honour*? Mal. 1. —*That they may ſee your good works, and glorifie your Father which is in heaven*, Mat. 5.) it may be the Apoſtle would have us take knowledge how we came to have a right to our *Son-ſhip*; and for that end might uſe *the title* here given, to intimate to us upon what ground it is, that we have leave to make ſo bold with our great *Lord and Maſter*, as to call him our *Father*: even no other but this, becauſe he is *the Father of our Lord Jeſus Chriſt*. Jeſus Chriſt is the only Son of God by *nature* and *generation*: and through him only it is, that we are made the Sons of God by *grace* and *adoption*. (*As many as received him, to them he gave power to be made the Sons of God*, Joh. 1.) If we be the Sons of God, we are *made* ſo: but he is the Son of God, *not made, nor created, but begotten*. *I go to my Father, and to your Father*, ſaith he himſelf, *Joh.* 20. *Mine* firſt: and then, and therefore, *yours* alſo. He is *medium unionis*: like *the corner ſtone*, wherein both ſides of the building unite; or like *the ladder*, whereon *Jacob* ſaw *Angels aſcending and deſcending*. All intercourſe, 'twixt *Heaven* and *Earth*, *God* and *Man*, is in and through him. If any *grace* come *from God* to us, it is by *Chriſt*: If any *glory* come *from us* to God, it is by *Chriſt* too. (*Unto him be glory in the Church by Chriſt Jeſus*, Eph. 3.) And this ſhall ſuffice to have ſpoken concerning *the former Amplification*: briefly, becauſe it ſeemeth not to conduce ſo much, nor ſo nearly to the Apoſtles *main ſcope* here, as doth that other, which now followeth; reſpecting *the manner*, [*With one mind, and with one mouth.*]

Mal. 1. 6. Mat. 5. 16. Joh. 1. 12. *Athanaſ.* in Symbolo. Joh. 20. 17. Gen. 28. 12. Ephe. 3. 21.

27. Wherein, omitting (for brevities ſake) ſuch advantages, as from the words ὁμοθυμαδὸν and ἐν ἑνὶ στόματι, might be raiſed, for farther enlargement: obſerve *firſt*, that whereas he nameth *two inſtruments* wherewith we are to *glorifie God*, the one inward (*the mind*) the other outward (*the mouth*:) he nameth the inward firſt. *The mind* muſt be firſt, and before the mouth, in this ſervice. Elſe we ſhall incur that reproof in the Prophet *Iſaiah*, as well as the *Phariſees* did, to whom our Saviour applieth it in the Goſpel (*This people draweth near me with their mouth, and honoureth me with their lips: but their hearts have they removed far from me.*) Or that other in *Jer.* 12. in words not much unlike, *Thou art near in their mouth, but far from their reins*. *David* calleth his tongue *his glory*, Pſal. 108. for this reaſon (as I conceive) among others, becauſe the chiefeſt employment he had for it, was to *glorifie God* with it. But if when his *tongue* was ſo employed, his *mind* had not gone with it; if he had not rouſed up *himſelf*, that is, his heart and his mind (for (a) *the mind*, that's *the man*) as well as his *tongue* (*Awake my glory, awake Lute and Harp, I my ſelf will awake right early*:) the beſt muſick of his *tongue*, with Lute and Harp to boot, had been no better, than *ſounding braſs*, or *a tinkling Cymbal*. God is κριτικὸς ἐνθυμήσεων, *an exact critick* in ſpelling and examining *the thoughts of our hearts* moſt accurately. He *mindeth us*, how we *mind him* in all our ſervices: And will no more take himſelf to be *honoured* by us, when we cry *Lord, Lord*, or (as the Phariſee) *God I thank thee*; if our *minds* the while be aloof off, hankering after *the world*, or our own *baſe Luſts*: then Chriſt took himſelf to be *honoured* by the ſouldiers, that put a *reed* into his hand inſtead of a *Scepter*; and bowed the knee before him, ſaying, *Hail King of the Jews*, and then preſently *ſpat* upon him, and *ſmote* him on the head. Let us be ſure then, if we mean God ſhould have *any glory* from us, in all our addreſſes and ſervices to take *our minds* along with us.

(a) τὸ νοῦς ὁ ἄνθρωπος. Platonos. Plato.

Iſa. 29. 13. Mat. 15. 8. Jer 21. 2. Pſal. 108. 2. Heb. 4. 12. Mat. 7. 21. Luke 18. 11. Mat. 27. 29, 30.

28. But

28. But then obſerve *ſecondly*, that though the *mind* is to go firſt, yet the *mouth* muſt bear a part too. We may not think we *glorifie God* ſufficiently, if *with the heart we believe* in him, unleſs *with the mouth* alſo we be ready to *confeſs him*. *David* therefore profeſſeth very often in the *Pſalms*, that he would perform his ſervices to God with his *mouth* and *lips*. (*Open thou my lips, and my mouth ſhall ſhew thy praiſe. My ſoul ſhall be ſatisfied as it were with marrow and fatneſs, whileſt my tongue praiſeth thee with joyful lips*) and in many other places. Nor indeed can it be otherwiſe: for if *the inward* parts be right ſet, *the outward* will follow of themſelves. *A full heart* cannot but *overflow*, when time ſerveth, out of its own abundance: and if there be much *heat* there, it will break out at *the lips*. *My heart was hot within*, ſaith *David*, *and whiles I was muſing, the fire kindled, and at laſt I ſpake with my tongue*, Pſal. 39. And in another Pſalm, as his heart was buſie *enditing of a good matter*, his tongue was as *the Pen of a ready Writer*, to take it as faſt as his heart could dictate it. *Heart* and *Tongue*, *Mind* and *Mouth*, both muſt joyn together, and if there be *any thing elſe* in us beſides, that can contribute any furtherance to the work, *it muſt in* too: and all little enough to *glorifie* our Maker.

Rom. 10. 10.
Pſal. 51. 15. —63. 5.
Pſal. 39. 4.
—45. 1.

29. Obſerve *thirdly* and principally (for the weight of *the Amplification* lieth moſt there) that God is much *glorified* by *unity*, peace and concord. This *Obſervation* ariſeth clearly from *the main ſcope* of the words. He had *exhorted* them at large, to ſtudy *to be like-minded*: and he *prayeth* in the verſe next before, that God would grant them ſo to be. Why ſo, might one ſay, or to what end all this? Even for this end, ſaith he, *that ye may with one mind, and with one mouth glorifie God*. Which argument were of very little force, if unanimity and *like-mindedneſs* were not a thing very ſubſervient to *Gods glory*. What an *honour* is it to *the God of Iſrael*, when *all Iſrael* cometh in *as one man* to do him worſhip! God hath beſtowed *gifts* upon his Church, and diſpoſed *the perſons* therein into ſeveral *ranks*, *adminiſtrations*, and *offices*, with admirable *variety*. Not that they ſhould *jar* and *claſh* one againſt another, and pull every one from other what they can for themſelves: for that would ſoon bring all to *confuſion* firſt, and then to *deſtruction*. But that each ſhould *ſuſtain* other, and *mutually ſupply* out of their ſeveral ſtores *the wants* each of other, for the better preſervation of *the whole*, and the more comfort of *the ſeveral parts*. As *the variety* of inſtrument and voices, is ſo far from hindering *the muſick*, that it maketh it up: (for what elſe is *muſical harmony*, but *concordia diſcors*, variety in conſort?) *The muſick* could not be either ſo *full*, or *delightful* without ſome *variety*. But then care muſt be had of *two* things, *firſt*, that *the inſtruments* be well *in tune* (not only each within it ſelf, but well *tuned* alſo one to another:) and *then* that *the Minſtrels* agree to play the ſame Leſſon.

1 Cor. 12. 4. 6.

30. If either of theſe be wanting, all *the muſick* is marred. For *the tuning*; if any one ſingle *ſtring*, of any one ſingle *inſtrument* in the whole conſort ſhould be *out of tune*, though but a little (ſay it be no more difference than a *flat* and a *ſharp*) *aures eruditæ ferre non poſſent*. Any thing that is tolerable will paſs among *country people*: but *the leaſt diſcord* in the world will offend *a choice and delicate ear*. But if it ſhould be very much out of tune; it would be harſh, and grate even *a thick* and *vulgar ear*. But ſay all *the Inſtruments* ſhould be perfectly *well tuned*; yet if *the men* ſhould not agree what to play, but one would have a grave *Pavane*, another a nimbler *Galliard*, a third ſome friſking toy or *Jigg*, and then all of them ſhould be *wilful*, none yield to his fellow, but every one ſcrape on *his own tune* as loud as he could: what a hideous hateful noiſe may you imagine would ſuch *a meſs of muſick* be? No leſs *odious* to God, and equally *grievous* to every godly man it is, when ſuch *voices* as theſe are heard in the Church; *I am of Paul, and I of Cephas, and I of Apollo*. When (as it is now grown with us) one *Pamphleter* muſt have *the Church* governed after *this* faſhion,

1 Cor. 1. 12.

faſhion, another after *that*. Twenty ſeveral *models* and platforms of *Government*: juſt as one of our own (*a*) Poets (of good note in his time) hath long ſince deſcribed *Errors Children*; a numerous brood, but never a one like other; ſaving only in this, that they were all *ill-favoured* alike. And theſe *Models Printed*, and *publiſhed* to the world, and diſperſed through all parts of the Kingdom, and *ecchoed in the pulpits*; to the manifeſt *diſhonour of God*, the deep *ſcandal of the reformed Religion*, and eternal *infamy* both of our *Church and State*, and God knoweth what other ſad and deſperate conſequents in future; if ſome ſpeedy and effectual courſe be not taken to repreſs the unſufferable *licentiouſneſs* both of our *Preſſes* and *Pulpits*.

(*a*) Spencer in Fairy Queen. *Diſcolor* (Suppoſitio) *ſed ubique decolor.* Lipſ. 1. Monit. et. Ex Pol 3.

31. But I will repreſs my ſelf howſoever. *Indignation*, though juſt, may carry a man into *a digreſſion*, ere he be aware: though I do not perceive, that I have yet *digreſſed* very much. To return therefore; As I have heard thoſe words of *the laſt Pſalm* read monthly in our Churches; (*Praiſe him upon the well-tuned Cymbals, praiſe him upon the loud Cymbals:*) it hath often come into my thoughts, that when we intend to *glorifie God* with our *Cymbals*, it ſhould not be our only care to have them *loud* enough; but our firſt care ſhould be to have them *well-tuned*: elſe, the louder, the worſe. *Zeal* doth very well: there is great, yea, neceſſary uſe of it, in every part of Gods ſervice. The *Cymbal* will be *flat*; it will have no *life*, nor *ſpirit* in it: it will not be *loud* enough without it. But if meekneſs, peaceableneſs, and moderation, do not firſt put the *Cymbal* into good *tune*: the *loudneſs* will but make it the more *ungraceful* in the player, the more *ungrateful* to the hearer. Pſal. 150. 5.

32. But I will purſue this *Metaphor* no further. There is another *Metaphor* alſo much uſed by our Apoſtle: that of *Edification*: He would have *all things* in the Church *done to edifying*. And if you will take the pains to examine it, you ſhall find that moſt times where he ſpeaketh of *glorifying God*, he doth it with reference to *Edification*; and moſt times where he ſpeaketh of *Edifying*, he doth it with reference to thoſe mutual reſpects and *charitable offices*, whereby we apply our ſelves to our brethren for the maintenance of *peace* and *unity*. That paſſage (for example) before mentioned, and of all other the moſt obvious in this argument (*whether ye eat or drink, or whatſoever elſe ye do, let all be done to the Glory of God*) is meant eſpecially in the caſe of *brotherly condeſcenſion*, in yielding ſomewhat to *the infirmities* of our brethren for charities ſake, where in godly wiſdom we ſhall ſee it expedient ſo to do, for *theirs*, *our own*, or *the common good*: as it is evident from the whole frame of his diſcourſe there. And ſo it is here alſo: He ſpeaketh of *bearing the infirmities* of our weaker brethren, ver. 1. of *not pleaſing our ſelves*, but each man *pleaſing his brother for his good unto edification*, ver. 2. of *receiving one another*, by Chriſts example, *ver.* 7. And he cometh in among with this *votive prayer*, that God would grant them to be *like-minded one unto another*; that ſo by their unanimity they might *Glorifie God*. That is, that their *like-mindedneſs* might ſerve to *Gods glory*, in the *edification* of their brethren. 1 Cor. 14. 25; 1 Cor. 10. 31;

33. Now if that which beſt *edifieth the Church*, do alſo moſt *glorifie God* (as theſe and the like paſſages ſeem to import;) then certainly not by many things is God more *glorified* than by *Peace*, *Love*, and *Concord*: ſith few things *edifie* more than theſe do. As to the uſe of *Edification*, *Knowledge* (that ſeemeth to be all in all with ſome) is very little or nothing in compariſon; or but a puff to *Charity*. It may *ſwell*, look big, and make a ſhew: but *Charity* doth the deed. St. *Paul* was *a wiſe Maſter-builder*, and knew what belonged to the work as well as another: and he when he ſpeaketh of *compacting the Church* into *a building*, mentioneth *the edifying of it ſelf in love*, Eph. 4. It hath been my hap heretofore more than once, yet both times led thereunto by *the Texts*, to inſiſt ſomewhat upon this *Metaphor*: which maketh me the unwillinger to dwell upon it *the third time*. 1 Cor. 8. 1. —1. 10. Eph. 4. 16.

Yet ſith it appeareth to have been of ſo frequent and familiar uſe with *our Apoſtle*, and is withal ſo pertinent both to the proceſs of his *diſcourſe* in this place, and to *the buſineſs* now in hand: I cannot but deſire to preſs it a little farther, and that in *two reſpects* eſpecially, and both of them very conſiderable in *building*: to wit, *Diſpatch* and *Strength*.

34. For *Diſpatch* firſt. No man that goeth about *a building*, but would willingly *get it up* as faſt as he can, without any *delay* or *let*, more than needs muſt. Now where the workmen, and labourers (*layers*, *fillers*, *ſervers*, and the reſt) *agree* fairly, firſt to do *every man* what belongeth to him in his *own office*, and then to further every *one another* in theirs: the work goeth on, and getteth up apace. But if they once begin to *fall out* one with another, then are they ready to *hinder* and to *croſs* one another: and then the work ſtandeth. When one of them hath *layed a courſe* in the wall, up ſteppeth another, and *pulleth the ſtones* all aſunder, and *throweth them down*: One ſaith, *it ſhall be thus*; another ſtarteth up and ſweareth *it ſhall not be ſo*, but thus; and then they grow to *hot words*, and from words to *blows*, and ſo inſtead of *pointing* the wall, fall a thruſting their *trowels* in one anothers faces: How ſhould the work go on an end now, think you, with any good expedition? *When one buildeth, and another pulleth down, what profit have they then but labour?* ſaith the wiſe Son of *Sirac*, Ecclus. 34. A great deal of *noiſe*, and a great deal of *buſtle*: but little *work* done. It is even ſo in all other things: *diſtraction* ever hindereth *buſineſs*. *The veſſel* muſt needs *move ſlowly*, when ſome of them that ſweat at *the Oare*, ply with all the ſtrength they have to thruſt her *Eaſtward*, and other ſome of them, ply as hard to drive her *Weſtward*.

Sirac. 34. 23.

35. Nor is it otherwiſe in *the Church* and *Common-wealth*. When (a) *Superiours rule* with moderation, *Inferiours obey* with chearfulneſs, all men (keeping themſelves within their own *ranks* and *ſtations*) bend themſelves with their utmoſt diligence to advance *the publick welfare*: the work commonly riſeth apace, and proſpereth in their hands. But if they that *work above*, ſhall ſtrive only how to extend *their Power*, and they that *work below* ſhall ſtrive as much how to enlarge their *Liberty*; the one to *impoſe*, the other to *refuſe*, what they liſt: If *thoſe* ſhall hold them ſtiffly at this point, *We may do it, and therefore we will do it*; and *theſe* as ſtiffly at this; *We may chuſe, and therefore we will not do it*; when ſhall they meet? where is that *συγκατάβασιν*, that *yielding* and *condeſcenſion* the Apoſtle ſo often requireth? It were a bleſſed thing, (and till it be ſo in ſome meaſure, *the building* will never riſe to purpoſe) if men would look, not ſo much at their *power*, what they *may do*; or at their *liberty*, what they may *not do*, ſo to ſerve their own *turns*, *humours*, or *ends*: as how to uſe both *power*, *liberty*, with all due ſobriety and charity, to *the glory of God* in the *good of others*. If we could onee grow to that, *not to look every one on his own things, but every man alſo on the things of others*, as St. *Paul* elſewhere exhorteth: then ſhould we alſo agree *with one mind* and heart to follow *the work* cloſe, till we had got it up. That for *diſpatch*.

a — *humiliter ſubeſſe, & utiliter præeſſe: obedire ſponte; & imperare diſcretè* Bern. Par. ſer. 56.

Phil 2. 4.

36. But *haſte maketh waſte*, we ſay. It doth ſo: and *in building* as much as in any thing. It were good wiſdom therefore to bring on the work ſo, as to make it *ſtrong* withal: leſt if we make *falſe work* for quicker *diſpatch*, we repent our *over-haſty building* by leiſure. To rid us of that fear; know *ſecondly*, that unity and concord ſerveth for *ſtrength* too, as well as *diſpatch*. Evermore *vis unita fortior*: but diviſion weakneth. *A houſe divided againſt it ſelf cannot ſtand*: and *the wall* muſt needs be hollow and looſe, where the ſtones *ſtand off* one from another and *couch* not cloſe. Now brotherly love and *unity* is it that *bindeth* all faſt; ſo making of *looſe heaps* one *entire piece*. *I beſeech you brethren* (ſaith the Apoſtle) *that there be no diviſions among you, but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment*, 1 Cor. 1. *Like-mindedneſs*, you ſee, is the thing

Mat. 12. 25.

1 Cor. 1. 10.

thing that *joyneth* all together: and in the *well-joyning* conſiſteth *the ſtrength* of ſtructure. In *Eph.*4. therefore he ſpeaketh of *the bond of peace*: and in *Col.* 3. he calleth love *the bond of perfectneſs*. Ephes.4.3. Col.3.14.

37. In *Phil.*1. he hath another expreſſion, which alſo notably confirmeth the ſame truth. *That I may hear*, ſaith he, *of your affairs, that ye ſtand faſt in one ſpirit, with one mind.* They never *ſtand* ſo *faſt*, as when they are of *one mind*. There is a *Greek word* ſometimes uſed in the New Teſtament (ἀκαταστασία is the word) which is commonly tranſlated *confuſion*, and ſometimes *tumult*. Not unfitly for the ſenſe, either: but in the literal notation it importeth a kind of *unſtableneſs* rather, or *unſetledneſs*; when a thing doth not *ſtand faſt*, but ſhaketh and tottereth, and is in danger of *falling*. And this St. *Paul* oppoſeth to *peace*, 1 Cor.14. *God is not the author* (ἀκαταστασίας) *of confuſion*, or unſtableneſs, *but of peace*: By that very oppoſition intimating, that it is moſtly *for want of peace* that things do not *ſtand faſt*, but are ready *to fall* into diſorder and confuſion. St. *James* ſpeaketh out, what St. *Paul* but intimateth, and telleth us plainly, that this ἀκαταστασία is the effect of *diſcord*, and that *contention* is the mother of *confuſion*. *For where envying and ſtrife is*, ſaith he, *there is*, ἀκαταστασία, inconſtancy, unſetledneſs, *confuſion and every evil work*. The builders make very *ill work*, where the *building* is not like to *ſtand*, but threatneth *ruine*, and is ready to drop down again by that it be well up. And yet ſuch *ill work* doth *envying* and *ſtrife* ever make: it is *concord* only and *unity* that maketh *good work*, and buildeth *ſtrong*. Let *Jeruſalem* be built, *as a City at unity in it ſelf*: and *Jeruſalem* will be like to *ſtand* the faſter, and to *ſtand up* the longer. Phil.1.27. 1 Cor.14.33. Jam 3.16. Pſal.122.3.

38. For a *concluſion* of all, I cannot but once again admoniſh, and earneſtly entreat all thoſe, that in *contending* with much earneſtneſs for matters of no great conſequence, have *the glory of God* ever and anon in their mouths: that they would take heed of embarquing *God* and his *glory* ſo deep in every *triſling buſineſs*, and ſuch as wherein there is not *dignus vindice nodus*. But ſince it clearly appeareth from this and ſundry other Texts of holy Scripture, that *peace* and *love* are of thoſe things, whereby our gracious Lord God taketh himſelf to be chiefly *glorified*: that they would rather faithfully endeavour by their *peaceable, charitable*, and *amiable* carriage towards others, eſpecially in ſuch things, as they cannot but know to be (in the judgment of ſundry men both *learned* and *godly*) accounted but of *inferiour* and *indifferent nature*, to approve to God, the World, and their own Conſciences, that they do ſincerely deſire to *glorifie God*, by pleaſing *their brethren for their good unto edification*. Which that we all unfeinedly may do, I commend us, and what we have heard, to *the grace* and *bleſſing* of Almighty God, diſmiſſing you once again, as I did heretofore, with the Apoſtles *Benediction* in the Text; (for I know not where to fit my ſelf better)

Now the God of patience and conſolation grant you to be like-minded one towards another, according unto Chriſt Jeſus; That ye may with one mind, and with one mouth, glorifie God even the Father *of our Lord Jeſus Chriſt*.

To which God *the Father*, and his *Son Jeſus Chriſt* our Lord, and the bleſſed *Spirit* of them both; three Perſons, *&c.*

AD

AULAM.

Sermon XIV.

VVOBURNE. 1647. Auguſt.

Pſal. 27. 10.

VVhen my Father and my Mother forſake me, the Lord taketh me up.

1. THings that have a *natural weakneſs* in them to bear up themſelves, do by a *natural inſtinct* lean towards, and (if they can find it) claſp about, ſomething that may ſufficiently *ſupport* them: but in default of ſuch, will catch and twine about whatſoever is *next* them, that may be *any little ſtay* to them for *any little time.* So a *Hop*, for want of a *ſtrong Pole*, will wind it ſelf about a *Thiſtle* or *Nettle*, or any ſorry *weed.* The *heart of man*, whileſt it ſeeketh abroad for ſomewhat *without it ſelf*, to reſt it ſelf upon; doth even thereby ſufficiently bewray a ſecret *conſciouſneſs* in it ſelf of its own *inſufficiency* to ſtand without ſomething to *ſupport* it. If it find not that which is the only *true ſupport* indeed; it will ſtay it ſelf as long as it can upon a *weak ſtaff*, rather than none. *Chariots*, and *Horſes*, and *Riches*, and *Friends*, &c. any thing will ſerve *to truſt in*; whileſt no better appeareth.

2. But that our hearts (*deceitful* as they are) delude us not with *vain confidences*; we may learn from the Text, where it is, and where alone, that we may *repoſe our ſelves* with full aſſurance of hope not to fail. *David* affirmeth poſitively, what he had found true by much *experience*: that when all others from whom we expect help, either *will not*, or *cannot*; God both *can* and *will* help us, ſo far as he ſeeth it good for us, if we put our truſt in him. *When my Father and Mother forſake me, the Lord will take me up.* The words import, *Firſt, a poſſibility of failing* in all *inferiour helps.* It is ſuppoſed *Fathers and Mothers* (and proportionably all other *friends and helps*) may *forſake* us, and leave us ſuccourleſs: [*When my Father and my Mother forſake me.*] Secondly, *a never-failing ſufficiency of help* and relief from God, though all *other helps* ſhould fail us: [*Then the Lord will take me up.*] The two Points we are to ſpeak to.

3. *Father*

3. *Father and Mother.* Firſt, who are they? Properly and chiefly, our *natural Parents*, of whom we were *begotten* and *born*; to whom (under God) we owe our *being* and *breeding*. Yet here, not they only; but by *Synecdoche* all other kinsfolks, neighbours, *friends*, acquaintance; or indeed more generally yet, *all worldly comforts*, ſtays, and helps whatſoever. 2. But then, why *theſe named* the ratheſt; and the reſt to be included in theſe? Becauſe we promiſe to our ſelves more *help* from them than from any of the other. We have a nearer *relation* to, and a greater *intereſt* in, them than any other: and *they*, of all other, are the unlikelieſt to *forſake* us. The very *brute Creatures forſake not* their young ones. A *Hen* will not deſert *her Chickens*: nor a *Bear* endure to be *robbed of her Whelps*. 3. But then *Thirdly*, why both named; *Father*, and *Mother* too? Partly, becauſe it can hardly be imagined, that both of them ſhould *forſake their child*, though one ſhould hap to be *unkind*. Partly, becauſe (a) *the Fathers* love being commonly with more *providence*, *the Mothers* with more *tenderneſs*; both together do better expreſs, than either alone would do, *the abundant love* of God towards us: who is infinitely dear over us; beyond the care of the *moſt provident Father*, beyond the affection of the *tendereſt Mother*. 4. But then *Fourthly*, when may they be ſaid to *forſake us*? When at any time they leave us deſtitute of ſuch *help* as we ſtand in need of. Whether it be out of *Choice*, when they *liſt not to help us*, though they might if they would: or out of *neceſſity*, when they *cannot help us*, though they would if they could.

Mat 23.37. Prov.17.12.

a τὸ πατρὸς γνησιώτερον, καὶ τὸ μητρὸς συμπαθέστερον. Naz orat.16.

4. The meaning of the words in the former part of the verſe thus opened: the reſult thereof is, that *There is a poſſibility of failing in all inferiour helps*, Fathers and Mothers; our neareſt and deareſt friends; all earthly viſible *helps* and *comforts*: always *may fail* us, ſometimes *will fail* us, and at laſt *muſt fail* us; leaving us deſtitute and ſuccourleſs. The truth whereof will the better appear, if, inſtancing eſpecially in our *natural Parents* (as the Text leadeth us) we take a view of ſundry *particular cauſes* of their ſo *failing* us, under the *two general heads* but now mentioned: to wit, *Choice*, and *Neceſſity*. Under either kind, *three*. Sometimes they *forſake us voluntarily*, and of their own accord, and through their own default; when it is *in their power* to help us, if they were ſo pleaſed: which kind of *forſaking* may ariſe from *three ſeveral Cauſes*.

5. Firſt, *Natural Parents* may prove *unnatural*, meerly out of the naughtineſs of their own hard and incompaſſionate hearts. For although God hath imprinted this *natural affection* towards their own off-ſpring in the hearts of men, in as deep and indelible characters, as almoſt any other branch of the Law of Nature (*O nimium potens, Quanto parentes ſanguinis vinculo tenes, Natura!*) yet ſo deſperately wicked is *the heart* of man, that if it ſhould be left to *the wildneſs* of its own corruption, without any other *bridle* than the light of *natural principles* only, it would eſtſoons ſhake off that alſo: and quite raze out all impreſſions of *the Law of Nature*; at leaſt ſo blur and confound *the Characters*, that *the Conſcience* ſhould be able *to ſpell* very little (or nothing at all) of *Duty* out of them. Elſe what needed the Apoſtle, among other ſins, to have liſted this *want of natural affection*, in two ſeveral Catalogues, *Rom.* 1. and 2 *Tim.*3. Or to have charged *Titus*, that *young women* ſhould be taught among other things, to be φιλότεκνοι, *to love their Children?* If he had not obſerved ſome to have neglected their duty in that particular; whereof *Hiſtories* and *experience* afford us many examples. *Can a woman forget her ſucking Child, that ſhe ſhould not have compaſſion of the Son of her womb?* Saith the Lord by the Propher. He ſpeaketh of it, as of a monſtrous thing, and (a) ſcarce credible of any; *Can ſhe forget?* (*ſhe* in the ſingular number:) But withal in the ſame words implyedly confeſſing it poſſible in more than one: *Yea, they may forget*: (*They*, in the plural number) *Iſa.*49.15.

στοργή.

Rom.1.31. 2 Tim 3.3. Tit.2.4.

a φιλότεκνόν πως τὸν γυναικεῖον λέχος. Eurip. in Phœniſ. Act.2. δεινὸν τὸ τίκτειν, καὶ φέρει φίλτρον μέγα. Id.in Iphig. in Aul.Act.4.

6. *Secondly*, *Parents*, not altogether void of *natural affection*, may yet have their

their *affections ſo alienated* from their children upon ſome *perſonal diſlike*, as to *forſake* them. Of which diſlike I deny not but there may be *juſt cauſe*. As among the Hebrews in the caſe of *Blaſphemy*, *the Fathers hand* was to be firſt in the execution of *his Son*, Deut. 13. And both *Civilians* and *Caſuiſts* allow the Father *jus abdicationis*, a *right of Abdication* in ſome caſes. But ſuch caſes are not much pertinent here, or conſiderable as to our purpoſe. For they that give their *earthly Parents* juſt cauſe to *forſake* them, can have little confidence that God as their *heavenly Father* ſhould *take them up*. But when *Parents* ſhall withdraw their love and help from *their Children* upon ſome ſmall *overſights*, or venial *miſcarriages*; or take diſtaſte at them either *without cauſe*, or more than there is cauſe; upon ſome wrong either *ſurmiſe* of their own, or *ſuggeſtion* of others; (as *Saul* reviled *Jonathan*, and threw a *Javelin* at him to ſmite him; interpreting his friendſhip with *David*, as it had been *a plotted conſpiracy* between his *Son* and his *Servant* to take his *Crown* and his *life* from him:) Or when they ſhall *diſinherit* their Children for ſome *deformity* of body, or *defect* of parts, or the like: As *reaſon* ſheweth it to be a *great ſin*, and not to be excuſed by any pretence: ſo it is an obſervation grounded upon manifold *experience*, that where *the right heirs* have been *diſinherited* upon almoſt whatſoever pretence; the bleſſing of God hath not uſually followed upon *the perſons*, and ſeldom hath *the eſtate* proſpered in the hands of thoſe that have *ſucceeded* in their rooms.

Deut. 13 7.

1 Sam. 20. 30. 33. —22. 8.

7. *Thirdly*, Parents, whoſe *affection* towards their Children hath not been ſowred by any *perſonal diſlike*, may yet have their *affection* ſo over-powered by ſome *ſtronger luſt*, as to become cruel to *their children*, and *forſake* them. "For "as in the World, *Might* oftentimes *over-beareth Right*: ſo in the ſoul of man, "the violence of a *ſtronger paſſion* or affection (which in the caſe in hand may "happen ſundry ways) beareth down *the weaker*. It may happen, as ſometimes it hath done, out of *ſuperſtition*. So *Agamemnon* ſacrificed his Daughter *Iphigenia*. The *Heathens*, generally, deceived by their cheating *Oracles*, and ſome of *the Jews* led by their example, *ſacrificed their ſons and daughters unto devils*; and cauſed their children *to paſs through the fire to Molech*. Sometimes out of *revenge*. As *Medea*, to be revenged of *Jaſon* for leaving her, and placing his affection elſewhere, ſlew her own *two Sons*, begotten by him, in his ſight. (a *Saevus amor docuit natorum ſanguine matres Commaculaſſe manus*.) Sometimes out of *fear*. So the Parents of the blind man owned their Son indeed, *Joh. 9.* but for fear of being *caſt out of the Synagogue* durſt not ſpeak a word in his juſt defence; but left him to ſhift as well as he could for himſelf. And *Herod the great*, for no other cauſe than his own cauſeleſs *fears and jealouſies*, deſtroyed many of *his own Sons*. Sometimes out of the extremity and impatience of *hunger*. As in the ſad ſtory of *the two mothers*, who in the great Famine at *the ſiege of Samaria* had covenanted to *dreſs their children* by turns, and to *eat* them: ſo fulfilling, even to the letter, that heavy curſe which God had long before threatned againſt *Iſrael* in caſe of their diſobedience. Sometimes out of *voluptuouſneſs* and *ſenſuality*. As do thouſands of prodigal *ding-thrifts* every where in the World; who by *gaming*, *drinking*, *luxury*, and other riot and intemperance vainly waſting their eſtates, (out of which, by St. *Pauls* rule, they ought to provide and *lay up for their children*) bring themſelves to *penury*, and leave their children to *beggery*.

Eurlpid. in Iphig. & alii.

Pſal. 106. 37. Jer. 32. 35.

a Virg. eclog. 8.

Joh. 9. 21. —13.

Joſephus.

2 King. 6. 28, 29. Deut. 28. 53.

2 Cor. 12. 14.

8. And if by all theſe, and ſundry other ways beſides, it may happen *fathers and mothers* ſo often to *forſake* their children: the leſs are we to marvel, if our *brethren*, *kinſfolks*, and *neighbours*; if our familiar *acquaintance*, *companions*, and *friends*, prove unfaithful, and ſhrink from us when we ſtand in need of them: *dealing deceitfully as a brook*. It is *Jobs* compariſon, *Job 6.* The *Brooks* in Winter, when the Springs *below* are open, and the bottles of heaven pour down water from *above*, overflow the banks and the meadows all about, and look like *a little Sea*:

Job 6. 15, &c.

Sea: but when *the heat of Summer* is come, and *the ſeaſon dry, vaniſh*; ſo as the weary Traveller can find no *refreſhing*, nor the Cattel quench their *thirſt* thereat. Such is the *common friendſhip* of the World. Whileſt we are *full* and ſtand in no need of them, they are alſo *full of kindneſs*, and overflow with proteſtations of *love* and *ſervice*. *Amici divitis multi*; every friend will ſay, *I am his friend alſo.* Yet they *talk but vanity* all this while, every one with his neighbour: they do *but flatter with their lips, and diſſemble with their double heart.* When we ſeek to them (*a*) in our *need*, they look upon us *ſlightly*, and at a diſtance; at the moſt, let fall ſome *overly expreſſions*, that they wiſh us well, and pity our caſe (*Good words are good cheap:*) but do little or nothing for us. It may be, while *we are up* and *aloft*, they will crouch under us, apply themſelves to us, lend a ſhoulder, yea, and ſweat, to lift us up yet higher. But if *we be going down*; then at the beſt (as the *Prieſt* and *Levite* in the Parable) they will ſee and not ſee, but *paſs by*, without ſo much as offering a hand *to help us up*: nay, it is well, if they *lift not up the heel* againſt us, and help *to tread us yet lower.*

Prov.14.20. Sirac 37.1.

Pſal.12.2. a δὶ πρέσβ. τὸ φίλον δ' ὕδὲν, τὸ τε δυσχὲ Eurip. in Phœniſſ. act.2. ἄπιστον τὸ δυσχές. Id. in Herc.fur.act.2. —*Diffugiunt cadu cum face ſiccatis amici.* Horat.Od.1.3.

Luke 10.32.

Pſal.41.9. μὴ χθ πεσὼν οὐκ ἀναστήσει ὁ κοιμώμ. Naz.

9. As then *firſt*, *Natural Parents* many times want *natural affection*: ſo *common friends* many times want *common honeſty*, and fail thoſe that truſt to them. And as they *ſecondly* ſometimes *withdraw their love* from their Children upon ſlender diſlikes: ſo theſe many times take toy at a trifle, (*actum eſt de amicitiâ!*) and pick quarrels to *deſert* us, when we have not done any thing that may juſtly *deſerve* it at their hands. And as they *laſtly* too much forget *their Children*, whileſt they too eagerly purſue their *own luſts*: ſo theſe to ſerve their *own ends*, lay aſide all *relations*, and break through all *obligations* of friendſhip: and if our occaſions require ſomething ſhould be done for us, that may chance put them to ſome little *trouble*, *hazard*, or *charge*, or otherwiſe ſtandeth not with their liking; put us off, as they did their fellow-virgins, *Ne non ſufficiat*, Provide for your ſelves; we cannot help you. This is the firſt kind, a *voluntary forſaking*; Wherein the fault is theirs: when our *fathers*, and *mothers*, and *friends* might help us, but do not.

Mat.25.9.

10. The other kind is an *enforced forſaking*, and without their fault: when they *cannot help us* if they would. Which alſo ariſeth from three other cauſes; *Ignorance*, *Impotency*, *Mortality*. *Firſt*, there is in the underſtandings of men a great deal of *darkneſs*, for the diſcerning of *Truth and Falſhood*, even *in ſpeculativis*, matters which ſtand at a certain ſtay, and alter not: but much more for the diſcerning of *Good and Evil in Practicis*; matters, which by reaſon of the multiplicity of uncertain and mutable *Circumſtances* are infinitely various. Whereby it becometh a matter of greater difficulty, to avoid *folly in practice*, than *Error in judgment*. No wonder then, if the careſulleſt *Parents*, and faithfulleſt *Friends* be many times wanting in their *help* to thoſe they wiſh well to: when either they can find *no way at all*, whereby to *do them good*; or elſe pitch upon *a wrong one*, whereby unawares *they do them harm.*

a Hor.2.Ep.1. (a) *Sedulitas autem ſtultè quem diligit, urget.*
——*Nil moror officium, quod me gravat.*

The body of *a Patient* may be in ſuch a condition of *diſtemper*, that the learneſt *Doctor* may be *at a ſtand*, not knowing perfectly what to make of it: and ſo muſt either let it alone, and do nothing; or elſe adventure upon ſuch *probabilities*, as may lead him to miſtake *the Cauſe*, and ſo *the Diſeaſe*, and ſo *the Cure*; and ſo in fine to *deſtroy the Patient* by thoſe very means, whereby he intended his *recovery*. So *Parents* and others that love their *children* or *friends* well, and deſire nothing more than to do them good; may be ſo puzled ſometimes by the unhappy conjunctures of ſome *croſs Circumſtances*, as that they cannot reſolve upon any certain

certain courſe how to *diſpoſe* of them, *deal* with them, or *undertake* for them with any *aſſurance*, or but likely *hope* of a good effect; but they muſt either leave them to wreſtle with their own *burdens*, as well as they can; or elſe fall upon ſome courſe at all adventure, (intending their *good* thereby) which may perhaps in the event turn to their *undoing*.

11. And as we may fail of needful *help* from our *beſt friend* for lack of *skill*: ſo may we alſo *ſecondly* for want of *Power*. Verily *all-ſufficiency* is not to be found but in the *Almighty Creator* alone. No *Creature* can yield out of his own ſufficiency, a *ſalve* for every *ſore*, a *ſupply* for every *want*, a *help* for every *defect*: but there is ſome *impotency*, ſome *vacuity*, ſome *deficiency* in the beſt. *Agar* loved her Infant well enough, and knew too well enough what would ſave his life for that time, if ſhe could tell how to get it. But all the *water in the bottle being ſpent*, and no more to be had in that *dry wilderneſs*, no help but ſhe muſt *forſake* him, and (for ought ſhe knew, and relating but to *ordinary means*) he muſt *periſh*. All ſhe could do was, to caſt the poor child *under a ſhrub*, and get her a *good way off*, that ſhe might not ſee him die; and to *lift up her own voice*, that ſhe might not *hear his*, *Gen.* 21. And *Moſes his Parents*, when they had hid him as long as they could or durſt, at laſt *forſook* him, and left him *in the flags by the brink of the River* Nilus, *Exod.* 2. *The Widow of Sarepta* alſo, 1 *King.* 17. in the long *drought* and *famine*, being ſtored of proviſion but for *one ſingle repaſt* for her ſelf and her ſon, ſaw no poſſibility of *further relief* for her ſelf and him; nor knew how to ſhew her love to him otherwiſe, than by *dying with him* for company. By *fire*, *water*, *long ſickneſs*, *ſuits*, *plunderings*, and a thouſand *caſualties*, our *diſtreſſes* may be ſuch; as that our deareſt and greateſt *friends* may not be able to *relieve* us. Gen. 21. 15, 16. Exod. 2. 5. 1 King 17. 12.

12. Nor only are all men ſubject to *Ignorance*, and *Impotency*; whereby they *may forſake* us whileſt they are: but they are alſo *thirdly* under a ſtate of *mortality*; and ſo *muſt* needs *forſake* us, when they ſhall be no more. *Put not your truſt in Princes, nor in any child of man: for there is no help in them*, Pſal. 146. No, is? Sure ſome *help* there is, ſome *little help* in them, whileſt they *live*, and are *in power*? But the meaning is, there is *no certain help* in them; none for a man *to truſt to*: becauſe there is no certainty how long they ſhall enjoy that *life* and *power*. For ſo the reaſon there followeth; *For when the breath of man goeth forth, he ſhall turn again to his earth, and then all his thoughts periſh.* The Prophet accordingly, *Iſa* 2. *Ceaſe ye from man, whoſe breath is in his noſtrils: for wherein is he to be accounted of*? The *Soul* and *Body* (in whoſe conjunction life conſiſteth) are tied together by no ſtronger a *thred*, than *the breath* that paſſeth in and out by *the Noſtrils*. Cut that *thred*, ſtop that *breath*, down falleth the talleſt, and the ſtouteſt, and the proudeſt of the ſons of men; and when he falleth, all his *wealth*, and all his *pomp*, and all his *thoughts* and devices, and projects and contrivances fall with him. And this *the end* of every man; *the utmoſt period* of the race, *the laſt act* upon the ſtage: *neither hath he any more a portion for ever in any thing that is done under the Sun*. And how ſhould they then *help others*, that can no longer *ſuſtain themſelves*? Needs muſt they *forſake* us, when breath and life *forſaketh* them. So it is with all other *earthly comforts* whatſoever; *pleaſures*, *riches*, *honours*, and the reſt. When their time is come, they vaniſh; *make themſelves wings*, and away they hie: and when they are *upon the wing*, look after them we may a little while, and to little purpoſe, but *reclaim* them we cannot. They ſoon get out of ſight, leaving us behind to grieve for the loſs (as *Rachel for her children*) mourning, and refuſing to be comforted, becauſe *we are*, and *they are not*. —3. Iſa. 2. 22. Eccl 9. 6. Prov. 23. 5. Jer. 3. 15.

13. The more unwiſe we, to raiſe to our ſelves ſuch *vaſt hopes*, as ſometimes we do, upon ſo *narrow*, ſo frail *a bottom*. Would any wiſe man when he might have *a ſtaff*, lean the weight of his body upon *a crutch of reed*? Or truſt to *a*

gutter-ſpout to quench his thirſt, when he might go to *a ſpring*? Yet ſo is he that
Jer.2.13. putteth *his truſt* in any earthly *Father* or *Friend*, or *in any child of man*, or in any other *creature* or *thing*, beſides God: That forſaking *the fountain of living waters*, which runneth clear, and can never be drawn dry, *diggeth* to himſelf *broken pits*, that can hold but *a little water*, and that but *muddy* at the beſt, and yet cannot hold that *long* neither. You ſhall find ſet down in *Pſal.* 20. the different *confidences* of the worldling and the true believer, and their different *ſucceſſes*. Their confidences, *Ver.*7. *Some put their truſt in Chariots, and ſome in horſes:* (and ſome in other things) *but we will remember the name of the Lord our God.* Their Succeſſes, *Ver.*8. *They are caſt down and fallen: but we are riſen and ſtand upright. David* and *Goliah* met upon theſe very terms. He came out
1 Sam.17.45. againſt *David, truſting in the arm of fleſh: David* went out againſt him *in the name of the Lord of Hoſts.* And they proſpered accordingly. Behold *Goliah* is brought down; *David riſeth: Goliah* falleth; *David* ſtandeth upright. *Fallax*
Pſal.33.17. *equus*; *A horſe is counted but a vain thing* (and a vain thing it is to count otherwiſe of him, for he is truly but a vain thing) *to ſave a man.* So are *Chariots*, and *Forts*, and *Armies*, and *Navies*, and all earthly reliances. He that reſteth upon them, down come *they*, and then down cometh *he* too. *The horſe and the*
Exod.15.1. *rider*, both thruſt into the ſea together, *Exod.*15. *Woe unto them* then *that ſtay on*
Iſa.31.1. —3. *horſes, or truſt in Chariots: when the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall: and he that is holpen ſhall fall down, and they ſhall all fail together*, Iſa. 31.

14. It were good wiſdom for us therefore to deal ſafely; (μέμνησο ἀπιστεῖν hath ever been held a wholſom *politick Aphoriſm* by the wiſe ones of the world:) never to *rely* on thoſe that may *deceive* us; to eſteem all *outward helps* but as they are, and to *uſe* them, and to *truſt to* them accordingly. That is to ſay, as *bleſſed means* of our good and comfort, ſo long as God is pleaſed *to lend them us*, and *to ſanctifie* them to us: but ſuch as we can have *no hold of*, neither any aſſurance that they ſhall not *fail* us. To *honour* our Fathers and Mothers; to *love* our Friends and Allies; to *pray for* the lives and proſperity of Kings and Princes: Again, to gather *wealth* by fair and juſt means; to raiſe our ſelves *to honours* by faithful *ſervices* and vertuous *endeavours*; to take our portion of lawful and *regular pleaſures*? Theſe we may do; thoſe we muſt do. But take we heed we place not our felicity in *the enjoyment*, or pleaſe our ſelves too much in *the confidence*, or allow our ſelves over-much freedom in *the uſe* of any
Jon.4.6, 8. creature. Leſt as *Jonas* was *over-joyed* when the Gourd ſprang up, and *over-vexed* when it withered: ſo the loſs of what we *over-valued* whiles we had it,
Horat.1. Epiſt.10. *overwhelm* us with grief and impatience, when we muſt part from it. *Quem res plus nimio delectavêre ſecundæ, Mutatæ quatient.*

15. If we would ſeriouſly conſider, what *defects* the things of this world are ſubject unto, and what *caſualties*, and *frailties:* we ſhould reap (at leaſt) this *threefold* benefit thereby. It would make us *firſt*, *receive* theſe outward things with more *thankfulneſs*; *ſecondly*, *uſe* them with more *moderation*; *third-*
a Hor.3 od.29 *ly*, *forgo* them with more *patience* than uſually we do. (a) *Laudo manentem: ſi celeres quatit Pennas, reſigno quæ dedit*; as he ſaid of *Fortune.* Whileſt we have them it will become us to *bleſs God* for them, and to *make our beſt* of them: But if they will be gone, *farewell they*: let them go; but let us *bear up* notwithſtanding, ſince we are neither *hopeleſs*, nor *helpleſs.* When all faileth, we have yet *one ſtring* left, which we are ſure will *hold:* even *the Name of the Lord our God*; who ſtandeth ever by us, ready to *take us up*, when all others have *forſaken* us. Which is *the other Point* in thoſe latter words of the verſe. *The Lord taketh me up.*

יכנ 16. The primary ſignification of the *Hebrew Verb* here uſed, is, *to gather*: and ſo it might allude to that, whereunto our Saviour in the Goſpel reſembleth his compaſſion

compaſſion towards the Jews, of *a Hen gathering her Chickens* under her wings. But it is here rather tranſlated by *taking up*, as the word very uſually ſignifieth. Mat.23.37.

1. And it ſeemeth to reſemble the ſtate of *young infants*, by the unnatural Parents expoſed to the wide world, (as we read *Cyrus*, and *Romulus*, and ſome others, both in *Fables* and *Hiſtories* to have been:) where they muſt have *periſhed*, if ſome good body had not taken pity of them, and *taken them up*. 2. Or the ſtate of ſome *impotent* neglected *Cripple*, like him that lay before *the Pool of Bethesda*, and had neither *limbs* to put himſelf into the water, nor any *friend* to help him in. 3. Or *the traveller* in the Parable, *Luke* 10. that *lay* in the high-way wounded by thieves *half dead*, where he muſt have *died out-right*, if *the Samaritan* Paſſenger had not *taken him up*, and taken order for his tending and recovery. Joh.5.5—7. Luke 10.30. —35.

17. The plain meaning is, that though our *Fathers and Mothers forſake us*, though all other *friends* and *comforts* fail us; becauſe they either *cannot*, or *will not* help us: yet our *heavenly Father* never doth, nor will *fail or forſake* thoſe that put their truſt in him. Yea rather, then is his *providence* neareſt, and his *help* readieſt, when we are moſt *forſaken* of others, and left moſt deſtitute of all *worldly ſuccour*. Whence it is, that ſo often in *the Pſalms*, to procure readier help from God, *David* alledgeth it as a forcible argument, that he was *a deſolate* and *forſaken* man. *The poor committeth himſelf to thee, for thou art a helper of the friendleſs. O go not far from me; for trouble is nigh at hand, and there is none to help me. O be thou our help in trouble, for vain is the help of man*, and many the like. And how often doth the Lord himſelf (whoſe *general providence* watcheth over *all men*, yea, even *all creatures*) profeſs himſelf yet in a more ſpecial manner to be *the Father of the Fatherleſs*; and to have a ſpecial *care of the widow, the poor, and the ſtranger* above others: as being more deſtitute of *worldly ſuccour* and friends, than others are. In *three Pſalms* together you have paſſages to this purpoſe: In the 145th. *The Lord upholdeth all thoſe that fall, and lifteth up all thoſe that be down.* In the 146. *The Lord helpeth them that are fallen; the Lord careth for the ſtranger, he defendeth the Fatherleſs and Widow.* In the 147. *He feedeth the young ravens that call upon him.* The obſervation is common, that he inſtanceth in (a) *the raven*, rather than in any other bird: becauſe of all other birds *the ravens* are obſerved (*b*) ſooneſt to forſake *their young ones*. Whether the obſervation hold or no, it ſerveth to my purpoſe howſoever: for if God ſo ſufficiently provide for *the young ravens*, when the dams *forſake* them: will he not much more take care of us, when our *Fathers and Mothers* forſake us? Are not we (ſtampt with his own *Image*) much more valuable with him, than many *ravens*? Pſal.10.14. —22.11. —108.12. Pſal 68.5. —146.9. —145.14. —146.8,9. —147.9.

a Job 38.41. Mat.6.26. Luk- 12.24.

b ἐκβάλλει τὰς τεκνοῖς ἐλάχιστ. Arist. 6. hist. animal. 6. See Ælian. 2.49. Plin. 10.12.

18. But *dictum factum*: Theſe are but *words*: are there producible any *deeds* to make it good? Verily there are: and that to the very Letter. When *Iſhmaels Mother* deſpairing of his life had *forſaken* him, and laid him down *gaſping* (*his laſt*, for ought ſhe *knew*, or *could do* to help it) in the wilderneſs; the Lord *took him up*: He opened a *new ſpring* of water, and opened *her eyes* to ſee it: and ſo the child was *preſerved*, Gen.21. When *Moſes his Parents* alſo had *forſaken* him (for they durſt not ſtand by him any longer) and laid him down among the ruſhy flags; the Lord *took him up* too. He provided him of a *Saviour*, the Kings own Daughter; and of *a Nurſe*, the Childs own Mother: and ſo he was *preſerved* too. Take but two Examples more, out of either Teſtament one; *David* and St. *Paul*: both forſaken of men, both *taken up* of God. How was *David* forſaken in *Pſal.*142.5. when *he had looked upon his right hand, and ſaw no man that would know him, he had no place to fly unto, and no man cared for his ſoul.* But all the while *Dominus à dextris*: there was one at his *right hand* (though at firſt he was not aware of him) ready to *take him up*: As it there followeth, *ver.6. I cried unto thee, O Lord, and ſaid, thou art my hope and my portion in the land of the living.* Gen.21.19. Exod.2.6. —9.

living. And how St. *Paul* was forſaken, take it from himſelf, 2 *Tim*.4.16. *At my firſt anſwer no man ſtood with me, but all forſook me.* A heavy caſe: and had been heavier, had there not been one ready to take his part, at the next verſe, *Nevertheleſs the Lord ſtood by me and ſtrengthened me*, &c. What need we any more witneſſes; *In ore duorum*, In the mouth of *two* ſuch *witneſſes*, the Point is ſufficiently eſtabliſhed.

19. But you will yet ſay, *Theſe two* might teſtifie what they had already found *poſt-factum*. But *David* in the Text pronounceth *de futuro*, before-hand, and that ſomewhat confidently. *The Lord will take me up.* As he doth alſo elſe-
Pſal.140.12. where; *Sure I am that the Lord will avenge the poor, and maintain the cauſe of the helpleſs*, Pſal.140. But is there any ground for that? Doubtleſs there is: *a double ground*; one in *the nature*, another in *the promiſe* of God. "In his *Nature* "four *Qualities* there are, (we take leave ſo to ſpeak, ſutably to our own *low* "*apprehenſions*; for in *the Godhead* there are properly no *Qualities*:) but call "them *Qualities*, or *Attributes*, or what elſe you will; there are *four perfections* in God, oppoſite to thoſe *defects*, which in our *earthly Parents* we have found to be *the chief cauſes* why they do ſo oft *forſake* us: which give us full aſſurance that he will not fail to *take us up*, when all other ſuccours fail us. Thoſe are his *Love*, his *Wiſdom*, his *Power*, his *Eternity*: all in his *Nature*. To which *four* add his *Promiſe*; and you have the fulneſs of all the aſſurance that can be deſired.

20. Firſt, *the Love* of our *heavenly Father* towards *all mankind* in general, but eſpecially towards thoſe that are *his Children* by adoption and grace; is infinite-
a—tàm pater nemo: tàm pius nemo. Tertul. de ſpect. cap. 9. ly (*a*) beyond *the love* of *earthly Parents* towards their Children. They may prove *unnatural*, ἄστοργοι: their *bowels* may be cruſted up againſt *the fruit* of their own body. But the Lord cannot but *love* his people. He can as well ceaſe *to be*, as *to love*: for he *is love*.
1 Joh 4 16. If he ſhould deny that, he ſhould *deny himſelf*: and that he *will not do*, becauſe he cannot; and that he *cannot do*, becauſe he will not. *Potenter non poteſt.*
2 Tim.2.13. It is impoſſible for him, to whom all things are poſſible, to *deny himſelf*. The Church indeed, out of the ſenſe of her preſſures, letteth fall *compluints* ſometimes as if ſhe were *forſaken*: (*But Sion ſaid, the Lord hath forſaken me, and my God hath forgotten me*, Iſa.49.14.) But ſhe *complaineth* without cauſe; it is a *weakneſs* in her, to which during her warfare ſhe is ſubject *by fits*: but ſhe is checkt for it immediately, in the very next verſe there, *Can a woman forget her ſucking child*, &c. *Yea, they may forget: yet will not I forget thee.*

21. Again, *their Love* may *be alienated* by needleſs *jealouſies*, or falſe *ſuggeſti-*
Joh.13.1. *ons*, and ſo loſt. But *his Love* is durable; he loveth his own *unto the End.* He knoweth *the ſingleneſs* of their Hearts, and will receive no *accuſation* againſt
Rom.8.33. them. *Quis accuſabit?* Who dare *lay any thing to the charge of his Elect*, when he ſtandeth up for their *Juſtification*? They alas are negligent enough; *unthankful, undutiful* children: nay (confeſt it muſt be) other while *ſtubborn and rebel-*
2 Sam.14.1. *lious*. But as *Davids* heart longed after *Abſolon*, becauſe he was *his Son*, though
Luke 15.21. a very ungracious one: ſo his *bowels yearn* after thoſe that are no ways *worthy* (but by his dignation only) *to be called his Sons*. Forgiving all their by-paſt *miſcarriages* upon their true *repentance*; receiving them *with gladneſs*, though
—13. they have ſquandred away all their portion *with riotous living*, if they return to him in any time with humble, obedient, and perfect hearts; and in the mean time uſing very many *admonitions, entreaties*, and other *artifices* to win them to repentance; and *forbearing* them with much *patience*; that they may have *ſpace*
Apoc.2.21. enough to repent in. And if upon ſuch indulgencies and inſinuations they ſhall *come in*; he will not only welcom them with kind embraces, but do his part alſo to *hold them in*, when they are even ready *to fly out* again, and were it not for that *hold*, would in all likelihood ſo do. So as, unleſs by *a total wilful* renouncing him they *break* from him, and *cut* themſelves off, nothing in the world ſhall

be

be able *to ſeparate them from the love of God, which is in Chriſt Jeſus our Lord.* Rom 8 39.

22. Yet again, *Parents affections* may be ſo ſtrongly byaſſed another way, (as we heard) that in the purſuit of *other delights*, they may either quite *forget* or very much *diſregard* their children. But no ſuch thing can befall our *heavenly Father*; who *taketh pleaſure in his people*, and in their *proſperity*: whoſe chieſeſt *delight is in ſhewing mercy* to his children, and doing them good. [*The Lord had a delight in thy fathers to love them*, Deut. 10.] And whereas *the Church* (as we alſo heard) is apt to *complain*, that ſhe is *forſaken* and *deſolate*: the Lord by the Prophet giveth her a moſt comfortable aſſurance to the contrary, *Iſa. 62. Thou ſhalt no more be called forſaken, — &c. But thou ſhalt be called Hephzibah.* — (It is a compound word, and ſignifieth as much as *My delight is in her*: and ſo the reaſon of that appellation is there given) *For the Lord delighteth in thee.* That for his *Love*; the firſt Attribute. Pſal. 149 4. —35. 27. Mic 7 18 Deut. 10. 15. Iſa. 49. 14. —62 4.

23. His *Wiſdom* is the next. *Fathers and Mothers* (through humane *ignorance*) cannot perfectly *underſtand* the griefs of their Children; nor infallibly know how to *remedy* them, if they did. But God, who *dwelleth in light*, nay, who *is light*, knoweth the inmoſt *receſſes*, the darkeſt *thoughts* and *ſecrets* of all mens *hearts*, better than themſelves do. He perfectly underſtandeth all their *wants*, and what *ſupplies* are fitteſt in their *reſpective conditions*, with all the leaſt circumſtances thereunto belonging. When all the wits and devices of men are *at a loſs*, and know not which way in the world to turn them, to avoid this *danger*, to prevent that *miſchief*, to effectuate any *deſign*: the Lord by his infinite *wiſdom* can manage *the buſineſs* with all advantage for the good of his children if he ſee it behoveful for them; bringing it about *ſuaviter & fortiter*, ſweetly and without *violence* in ordering *the means*, but effectually and *without fail* in accompliſhing *the end.* 1 Tim. 6 16. 1 Joh. 1. 5.

24. Which *wiſdom* of his, obſervable in all the diſpenſations of his gracious *providence* towards his children; we may behold (as by way of inſtance) in his *fatherly corrections*: As the Apoſtle, *Heb.* 12. maketh the compariſon between the different proceedings of *the fathers of our fleſh*, and *the Father of Spirits*, in their chaſtiſements. They do it *after their own pleaſure*, ſaith he: that is, not always with *judgment*, and according to the merit of the fault; but after *the preſent diſpoſition* of their own paſſions, either through a *fond indulgence* ſparing the rod too much, or in a *frantick rage* laying it on without *mercy* or *meaſure.* But it is not ſo with him: who in all his *chaſtiſements* hath an eye, as to our *former faults*, (ſuch is his *juſtice*;) ſo alſo and eſpecially to our *future profit*, (ſuch is his *mercy*:) and ordereth all accordingly. His *bleſſings* are our daily *food*: his *corrections* our *Phyſick.* Our frequent *ſurfeiting* on that *food* bringeth on ſuch *diſtempers*, that we muſt be often and ſometimes ſoundly *phyſickt*, or we are but loſt men. As therefore a skilful *Phyſician* attempereth and applieth his *remedies* with ſuch due regard to the preſent ſtate of *the Patient*, as may be likelieſt to reſtore him to a *good habit* of body and conſiſtency of *health*: ſo dealeth our *heavenly Father* with us. But with this remarkable difference. The other may *err* in judging of the ſtate of *the body*, or the nature of *the ingredients*; in his proportions of *mixture*; in the *doſe*, and many other ways: But the Lord perfectly knoweth *how* it is with us, and *what* will do us good, and *how much*, and *when*, and *how long* to continue, *&c.* and proceedeth in every reſpect thereafter. Heb 12 9. —10.

25. *Thirdly*, whereas our *earthly Parents* have a limited, and that a very narrow *power*, and cannot therefore do their children the good they would: our heavenly Fathers *power* is (as his *wiſdom*) *infinite.* Not limited by any thing, but his own bleſſed will: (*quicquid voluit fecit*; *as for our God he is in heaven, he hath done whatſoever pleaſed him.*) Not hindered by any reſiſtance, or retarded by any impediments: (*Quis reſtitit? Who hath reſiſted his will? Rom. 9.*) Not diſabled Pſal. 147 5. Pſal. 135. 6. —115. 3. Rom 9. 19.

disabled by any casualties, occurrences, or straitness of time: (*adjutor in opportunitatibus*, Psal.9.) Even a refuge *in due time* of trouble. That is his *due time* commonly (*dominus in monte*) when it seemeth *too late* to us, and when things are grown in the eye of reason almost *desperate* and remediless. The most proper time for him to *lay to his hand*, is, when (to our apprehensions) his *Law* is even quite *destroyed*, when men have fallen upon most *cursed designs*, trampled all Laws of God and men under their feet, and *prospered*. And here indeed is the right trial of our *faith*, and whether we be the true children of *faithful Abraham*: if we can *hope* beyond and against *hope*: That is, if we can rest our *faith* intirely upon *the power* and *providence* of God; not *staggering* (through *unbelief*) at any *promise*, seem it never so *unlikely*: and continue stedfast in our holy *obedience* to *the will* of God, not *staggering* (through *disobedience*) at any *command*, seem it never so *unreasonable*. *Abraham* did both: and out of this reason, as the Apostle rendereth it, *Rom.* 4. because he was firmly grounded in this perswasion of *the power* of God, *that what he had promised he was able also to perform.*

Psal.9 9
Gen.22.14.
Psal.119.116.
Rom 4.18.
—20.
—21.

26. The last attribute proposed is Gods *Eternity*. Our Fathers and Mothers, *where are they*? And do *Prophets*, or *Princes*, or any sort of men *live for ever*? They all pass *like a shadow*, wither *as grass*, and are driven away *as the Grashopper*. When they must go, they cannot *help themselves*: and when they are gone, they cannot *help us*. They are *mortal men*; he *the immortal God*: they are *dying men*; he *the living God*. Life is one of his Prerogatives Royal. All other things that partake of *life* in any degree, have but *a derived life*, and such as either shall have *an end*, or at least had *a beginning*. God alone hath *life* in and of himself: and his *life* alone is measured, not by *Time*, but *Eternity*. He is therefore said to *inhabit Eternity*. *He lifteth up his hand*, (when he sweareth by himself, having no greater to swear by) *and saith, Behold I live for ever*. *His remembrance endureth throughout all generations; and his years fail not.*

Zach.1.5.
Isa.57.15.
Deut.32.40.
Psal.102.12.
—27.

27. And therefore, when our *Fathers*, *and Mothers*, and friends *forsake* us, because either their *Love* faileth, or their *skill* faileth, or their *power* faileth, or their *life* faileth: our heavenly Father, who wanteth neither *love*, nor *wisdom*, nor *power*, nor *life*, but is infinite in all; we may rest assured is every way accomplished to succour us at all assays, and to *take us up*. And that he will engage all these for our *relief*, if we will but *cast our selves* wholly upon him; we have his *gracious promise* in the last place, to fill up the measure of our *assurance*. Whereby he hath obliged himself, not only to give us all *spiritual graces* and *comforts*, necessary for *the everlasting salvation* of our *souls*: but also to provide and furnish us with all *the good things*, and to preserve and deliver us from all *the evils of this life*; so far as in his excellent wisdom he shall see it conducing to *his glory*, the weal of *his Church*, and the salvation of *his chosen*.

1 Tim.4.8.

28. "The *particular promises* are many, and lie *scattered* every where in the "holy Scriptures: whence every man may *gather* them for his own use, as his "occasions require. I shall mention but that one *general Promise*, which though delivered first to *Joshua* in particular, yet was afterwards applied to other persons also, and alledged, *Heb.*13. as a ground of such general duties as are common to *all Christians*; and fitteth as properly as any other to the present argument: namely this, *I will not fail thee, nor forsake thee*. He promiseth, that whosoever else *faileth* us, yet he will not: all one with what is here presumed in the Text by *David*. And having *promised* it, we were *very Infidels*, if we should doubt whether he will *perform* it or no. It were to question *his wisdom*; as if he had not considered what he *promised* when he passed his word: to question *his Love*; as if he would not be *as good* as his word: to question his *Power*, as if he could not be *as big* as his word.

Deut.31.8.
Josh.1.5.
Heb.13.5.

29. Having therefore *such Promises*, dearly beloved, it behoveth us to be very wary, when troubles lie long and heavy upon us, that we *complain* not too *distrustfully*,

diſtruſtfully, as if God had quite *forſaken* us. And the rather, becauſe it is *an infirmity* incident to very good men: but yet *an infirmity*, and ſo confeſt by them. *Hath God forgotten to be gracious?* &c. *Davids* complaint in *Pſal.* 77. But preſently acknowledging it *an Error*, he corrected himſelf for it, in the immediate following words, *And I ſaid, it is mine infirmity.* We by his example, early to ſilence all tumultuous *thoughts* and ſecret *murmurings* of our evil hearts, which are ſo ready to *charge God fooliſhly*, and to break out into unſeaſonable *complaints* againſt his moſt *wiſe* and *holy* diſpenſations: and that by meditating effectually upon the *Attributes* and *Promiſes* aforeſaid. Whoſo confidently profeſſeth himſelf to *truſt in God*, (as almoſt all do;) and yet repiningly complaineth as if God had *forſaken* him, (as very many do:) either maketh God a *liar*, or bewrayeth himſelf (in ſome degree) an *Hypocrite*. He maketh God *a liar*, if he ſay God hath *forſaken* him, when he hath not: and he bewrayeth ſome *Hypocriſie* in himſelf, if he ſay he putteth his *truſt in God*, when he doth not. Pſal.77.7—9. —10. Job 1.22.

30. And as it becometh us not to be *too querulous* for the preſent; ſo neither *ſecondly*, to be *too ſolicitous* for the future. I forbid not to any, but require rather in every man a moderate *provident care* for the *getting*, *keeping*, and *diſpoſing* of the things of this life, in an induſtrious and conſcionable uſe of *lawful means*; ſtill leaving *the ſucceſs* intirely to the good pleaſure of our *heavenly Father*. But ſure, did we firmly believe that *his care over us* is no whit leſſer, but rather infinitely greater than that of our *earthly Parents*; we would not ſuffer our ſelves to be diſquieted with *perplexed thoughts*, nor our ſpirits to be vexed with *diſtruſtful anxieties* about the *future ſucceſs* of our affairs. *Children*, whileſt they are in their *Fathers houſe*, and at their finding, uſe not to trouble themſelves with ſuch thoughts as theſe, *What ſhall we eat? Or what ſhall we drink? Or wherewith ſhall we be cloathed?* But leave that wholly to *their Father*, to whoſe care it properly belongeth. We are very meanly perſwaded of our *heavenly Fathers affection* towards us, and of *his care* over us, if we dare not truſt him as ſecurely for our daily proviſions; who *knoweth that we ſtand in need of all theſe things*, about which we ſo needleſly trouble our ſelves. Enough it is for us, in all things *by Supplications and Prayers* for what we want, and *thankſgivings* for what we have, to *let our requeſts be made known unto him*; and then to *be careful for nothing* any farther, but to *caſt all our care* and *our burden* upon him: and doubtleſs he will not ſuffer us to lie and periſh; but will *take us up*, take *care* of us, and *nouriſh us*. Mat.6.31. 32. Phil.4.6. 1 Pet.5.7. Pſal.55.22.

31. Neither, *thirdly*, let us droop, or be ſwallowed up with overmuch ſorrow, as if *ſome ſtrange thing* had befallen us; upon *the fail* of any earthly *helps* or *hopes* whatſoever. If our *Fathers and Mothers affection* be not towards us, as we think it ſhould; if they have entertained *worſe thoughts* of us than we deſerve; if they have not *diſcretion* and *foreſight* to give us meet and orderly education, and to provide us means ſortable thereunto; if they be fallen into *want*, or otherwiſe diſabled from doing for us what formerly they *intended*, or we *expected*; if they be *taken from us* before we be grown up: If our *friends*, whom we truſted have proved *unfaithful*, and ſhrunk from us when we had uſe of them; if thoſe proportions of *Wealth*, *Honour*, *Reputation*, *Liberty*, or whatſoever other worldly conveniencies and contentments, we have formerly enjoyed, be *pared away* to very little, or even to nothing: we have yet *one reſerve*, that we dare reſt ſurely upon; *one anchor of hope* that will hold in deſpight of all the World; even *the goodneſs* and *faithfulneſs* of our gracious *Lord God*. To him have *we been left ever ſince we were born*: and he hath not hitherto *failed nor forſaken* us, but hath preſerved us *in being*; in ſuch *a being*, as he who beſt knoweth what is fit, hath thought fit for us. "It is our fault, if this *experience* of the time paſt "do not *breed* in us *hope* for the time to come, and that a *lively hope*, a hope that "will never *ſhame* either him or us: even this, That he *will alſo be our guide unto death*; Heb.6.19. Pſal.22.10. Rom.5.4,5. Pſal.48.14.

death; that he will *not fail us or forſake us* henceforth for ever; but will *preſerve*
2 Cor.4.9. us ſtill in ſuch a condition as he ſhall ſee good for us. *Perſecuted* we may be and *afflicted*, but *forſaken* we ſhall not be.

Luke 21.19. 32. We ought therefore to *poſſeſs our ſouls in patience*, whatſoever ſhall betide us in the World: and not to conſult with *fleſh and bloud*, in ſeeking to *relieve* our ſelves in our diſtreſſes, by engaging in any *unworthy* or *unwarrantable* practice; or by *ſiding*, *partaking*, or but baſely *complying* with the workers of
Pſal.141.4. wickedneſs, *that we may eat of their dainties.* Is it poſſible we ſhould be ſo ill
Jon.2.8. adviſed, as to think to eſcape *the ſtorm* when it approacheth towards us, by making *ſhipwrack of a good conſcience*? If we go *after lying vanities*, (and ſuch are *all creatures*: all men *lyers*, all things *vanity*:) do we not *ipſo facto forſake our own mercy*, and wilfully bring ruine upon us? The ſhort and ſure way is, when any *danger*, any *diſtreſs*, is upon us, or maketh towards us, to run to our
Pſal 91.4. *heavenly Father*, as young *birds* do to their *Dam*, for ſuccour. He will *gather us*
—37.5. *under his wings, and we ſhall be ſafe under his feathers: his faithfulneſs and truth ſhall be our ſhield and buckler.* If we *commit our ways* to him; *caſt our ſelves* upon him by a through reliance; reſign all our *deſires*, *wills*, and *intereſts* into his hands: he will certainly *bring to paſs*, *aut quod volumus*, *aut quod malumus*, either what *we like beſt*, or what *he knoweth is beſt.*

33. Only let us reſolve to perform *our part*; do faithfully what he *commandeth*, ſhun carefully what he *forbiddeth*, ſuffer patiently what he *inflicteth*, and we may then be confident he will perform *his part* to the uttermoſt. That when all the World *forſaketh us*, he will *take us up*: take us into his care and protection
Rom.2.7. here; and, if *by patient continuance in well-doing* we ſeek it, *take us up* at the laſt into the fellowſhip of that *glory*, *and honour*, *and immortality*, *and eternal life*, which his *only beloved Son* hath purchaſed, and his *ever bleſſed Spirit* conſigned to all them that love him, and put their truſt in his mercy. To that only beloved *Son*, and ever-bleſſed *Spirit*, together with the eternal *Father*, three Perſons, and one undivided *Trinity*, be rendered by us, and the whole Church, all *the Kingdom, the Power, and the Glory, for ever and ever.* Amen.

AD

AD AULAM.

Sermon XV.

STOKE POGEYS. 1647.

Luke 16. 8.

——For the Children of this World are in their Generation wiser than the Children of Light.

1. THe fore-going verſes contain a *Parable*: this, the *Application* of it. The Parable that of *the unjuſt Steward*: *a faithleſs*, and *a thriftleſs* man. He had wronged *his Maſter*, without any benefit to *himſelf*: as *prodigals* are wont, to do other men *harm*, and themſelves *no good*. *The Maſter*, coming (at length, and (a) *with the laſt*) to have ſome knowledge of his *falſe dealing*, diſchargeth him *his Office*, and calleth on him to give in *his accounts*. *The Steward*, awakened with that ſhort and unexpected warning, began now to think in good earneſt, what before he never thought of to purpoſe, what ſhould become of *him* and *his* for the future: he knew not which way in the world to turn himſelf to *get a living*, when he ſhould be turned out of *ſervice*. He had not been ſo *provident* an husband, as to have any thing *before-hand* to live upon: He could not frame to handle *a ſpade*, he had not been brought up with *painstaking*: And for him that had ſo long *born ſway* in ſuch a houſe, (and like enough with *inſolence* enough) now to run craving a *ſmall piece of money* of every Traveller by the high-way, or ſtand at another mans door begging a *morſel of bread*; *ſhame*, and *a ſtout heart* would not ſuffer him to think of that. Well, ſomething he muſt do, and that ſpeedily too, or ſtarve. He therefore caſteth about this way, and that way, and every way: and at laſt *bethinketh* himſelf of a courſe, and *reſolveth* upon it; to ſhew his Maſter *a trick at the looſe*, that ſhould make amends for all, and do his whole buſineſs. He therefore ſendeth for his *Maſters Debtors* forthwith; (a) *abateth* them of their ſeveral *Sums*, and makes the *Books* agree: in hope, that having gratified ſo *many perſons* by ſuch large *abatements*; ſome of them would *remember* it ſure, (though others ſhould prove *ungrateful*) and make him ſome part of *requital* for the ſame.

Verſ. 1.

a—*Dedecus ille domus ſciet ultimus.* Juven. Satyr. 10.

Verſ. 2.

Verſ. 3.

Verſ. 4.

Verſ. 5.—7.

a *Dominicos debitores diminutis cautionibus relevat in ſubſidium ſibi.* Tert. 4. adv. Marcion. cap. 33.

The Maſter vexed to ſee himſelf ſo palpably cheated, and knew not how to help it (for he could require no more of *the Debtors* than was upon the foot of their *Bills*:) could not yet but commend *the mans wit* howſoever. *And the Lord commended the unjuſt Steward, becauſe he had done wiſely*, in the former part of this verſe.

2. Having thus framed *the body* of the Parable; our Saviour now giveth it *a ſoul* in this latter part of the verſe: breatheth into it the breath of *life*, by *applying* it. *Application* is the life of a *Parable*. The *commending* of the Stewards *wiſdom*, was with the purpoſe to *recommend* the example to us: that we might from it learn *to provide* againſt the time to come, as he did; and that alſo by *ſuch like means*, as he did. So that *the Application* hath *two parts*. The one more *general*, reſpecting *the End*: that as he was careful to provide *maintenance* for the preſervation of his *natural life*; ſo we ſhould be careful to make proviſion for *our ſouls*, that we may attain to *everlaſting life*. The other more *ſpecial*, reſpecting *the Means*: that as he provided for himſelf out of his *Maſters goods*, by diſpoſing the ſame into *other hands*, and upon *ſeveral perſons*: ſo we ſhould *lay up for our ſelves a good foundation* towards the attainment of everlaſting life, out of *the unrighteous Mammon* wherewith God hath intruſted us; by being *rich in good works*, communicating and diſtributing ſome of that in our hands towards *the neceſſities* of others. Of *the temporals* we here enjoy, we are not to account our ſelves *Proprietaries*, but *Stewards*, and ſuch as muſt be *accountable*. It ſhould be our *wiſdom* therefore (as it will be our *happineſs*) to *diſpoſe* them into other hands by *Alms-deeds*, and other charitable works, and ſo to improve theſe *Temporals* (which we cannot properly call *our own*) to our own *ſpiritual* and *eternal* advantage. That later and more *ſpecial application* is in the next verſe, [*Make you friends of the unrighteous Mammon*, &c.] The words propoſed contain the more *general application*, (our buſineſs at this time) delivered here by way of *compariſon*; a way more effectual (ordinarily) to provoke endeavour than bare *exhortations* are. *For the children of this world are in their Generation wiſer, than the children of Light.*

1 Tim.6.18, 19.

3. In which *compariſon*, there are obſervable; *firſt* and *ſecondly*, as *the terms* of the compariſon, two ſorts of *perſons diſtinguiſhed* either from other by their ſeveral *Appellations*, and compared the one with the other in the point of wiſdom: *The children of this world*, on the one part; and *the children of light*, on the other: between theſe *the queſtion* is, whether ſort is wiſer. *Thirdly*, the ſentence or *judgment* given upon *the queſtion*; clearly on behalf of the former ſort: *they* are pronounced the wiſer (*—The children of this world wiſer than the children of light.*) Laſtly, *the limitation* of the ſentence, how far forth it is to be underſtood. They *wiſer*; true: but then you muſt take it right; *wiſer in their generation*, not ſimply and abſolutely wiſer. Of which in order.

4. *The perſons* are, children of this world, and children of light: *viol* both, *ſons* or *children*. That is *terminus convenientiæ*: as *oppoſites* have always ſomething wherein they *agree*. Men of ſome ſpecial *Country*, *Profeſſion*, *Quality*, or *Condition*, are by an uſual *Hebraiſm* in the Scriptures expreſſed by this word *Children*, with ſome addition thereunto: as *Children* of *Edom*, *Children* of the Prophets, *Children* of death. From *the Hebrews*, other Languages have by derivation entertained the ſame *Pleonaſm*: as υἱὸς Ἀχαιῶν, ſo frequent in *Homer*; *filii medicorum*, and the like. In the Scriptures it is very uſual, both in *the good* part, and in *the bad*. In *the good part*, you have children of *Abraham*, children of *Wiſdom*, children of *God*: in *the evil part*, children of *Belial*, children of *Diſobedience*, children of *Hell*. Here are both: *Children of the World*, and *Children of Light*.

Joh 8.39. Mat.11.19. Rom.9.26. 1 Sam.10.27. Eph.5.6. Mat.23.15.

5. For *the World* firſt; the Greeks have two words for it, Κόσμος and Αἰών: the one, importing more properly *the frame* of the creatures; the other, ſome

ſome ſpace or *duration of time* rather. That *propriety* is not always obſerved by Writers; yet here it is: for the word is αἰὼν, and hath reſpect unto *Time*. Next whereas it is ſaid [*this World*] that implieth there is *another*; ſet oppoſitely againſt *this*: diſtinguiſhed *Luke* 20. by οὗτος and ἐκεῖνος, *this world*, and *that world*: otherwhere by οὗτος, and ὁ μέλλων, or by ὁ νῦν and ὁ ἐρχόμενος, the world *that now is*, and the world *to come*. Again, *this world* ſo taken (to wit, as it ſtandeth diſtinguiſhed from *that world*, or *the world to come*) is yet capable to be underſtood in a double notion. For it may be taken either in a more *general ſenſe*, with reſpect to *the common affairs* of this life, without difference of good or bad: as it is taken in that place of *Luke* now mentioned (*The children of this world marry, and are given in marriage: but they that ſhall be counted worthy of that world*, &c.) *The children of this world*, that is, men that live here on earth, whileſt here they live: and the children of *that world*, they that hereafter ſhall live for ever in heaven. Or it may be taken in a narrower and more *reſtrained ſenſe*, as *the world* is oppoſed and contradiſtinguiſhed to *the Church*. And the oppoſition of *the children of this world* to *the children of light*, ſheweth it muſt be ſo taken here: in effect as if he had ſaid, *the children of darkneſs*. Thoſe then are *the children of this world* here meant, who as ſubjects ſerve under *the Prince of darkneſs*, the God of *this world*; live in *the works of darkneſs*, the employment of *this world*; and when they die (unleſs God in ſpecial mercy deal otherwiſe with them, and that will not be done but upon the condition ſuppoſed, that of their *repentance*) ſhall be *caſt into outer darkneſs* at the end of *the world*.

Luke 10.34, 35. Eph 1.20. Mat.12.32. 1 Theſ.5.5. 2 Cor.4.4. Rom 13.12. Mat.25.30.

6. And this title we may conceive to belong unto them in *a threefold* reſpect: inaſmuch as 1. Their *affections* are bent upon this world; 2. Their *converſations* are conformed to this world; and 3. Their *portion* is allotted them in this world. Firſt, *children of this world*, for that their *affections* are wholly ſet upon the world. The Godly are in this world *tanquam in alieno*, *as ſtrangers and pilgrims* in a foreign (yea, in the enemies) country: and they look upon *the world*, and are looked upon by it as *ſtrangers*; and are uſed by it accordingly. If they were *of the world*, the world would *own* them, and *love* them, as her *own party*: and they would alſo *love the world* again, as their *own home*. But becauſe *they are not of the world*, (though they be in it;) but are *denizons of heaven*, (πολίτευμα ἐν οὐρανοῖς, Phil.3.) *therefore the world hateth them*: and they on the other ſide are weary of *the world*, and long after *heaven*, (their own country) where *their treaſure* is laid up, and where *their hearts* and affections alſo are. Like *an Engliſh Factor* in *Turky*, that hath ſome *dealings* there; if not rather like an *Engliſh Captive*, that is held *Priſoner* there: but ſtill profeſſeth himſelf *a Subject of England*, and his heart and deſires are here: But *the Children*, ſpoken of here in the Text, are in the World *tanquam in proprio*, as in their own *Country*, at their own *homes*, where (if they might) they would willingly ſet up their reſt for ever. As *Socrates* being asked what *Country-man* he was, anſwered that he was κοσμοπολίτης, that is, *a Citizen of the world*: ſo (but in another, and a worſe ſenſe) are they. No marvel then if they doat ſo much upon *the world*, as bad as it is, and ſettle their hearts and affections ſo intirely thereupon: ſaying as St. *Peter* did, when he ſaid he knew not what, *bonum eſt eſſe hic*, It is good being here. Their ſouls cleave to *the world*: and it is *death* to them to part from it.

Joh.15.19. Phil.3.20. Mat.6.20,21. Mar. 9.6.

7. And as for their *Affections*: ſo *ſecondly*, children of this world in reſpect of their *Converſation*. Μὴ συσχηματίζεσθε. ſaith the Apoſtle: *faſhion not your ſelf*, after this preſent world. The godly being *changed in the renewing of their minds*, do not *faſhion themſelves* according to this preſent evil world: But as at their *Baptiſm* they renounced *the world*, with all *the Pomps*, Luſts, and Vanities of it: ſo they take themſelves bound in the whole courſe of their lives to be as

Rom.12.2.

unlike *the evil world* as they can, by walking in all holineſs and purity of converſation. So long as they continue in this *Vale of miſery*, and live here in *the world*, they muſt have to do in *the world*, (and *the world* will have to do with them;) and daily occaſions they ſhall have for the neceſſities of this life, *to uſe* the things of *this world*. But then they are careful ſo *to uſe* them, as neither to
Pſal.84.6. *abuſe* themſelves, nor them. *Going through the vale of miſery, they uſe it for a well*; drawing out thence a little *water* (as occaſions require) for their needful *refreſhing*: but they will take care withal, to *drain* it well from *the mud*; to
Jam.1.27. keep themſelves (ſo far as is poſſible) *unſpotted with the World*, and to eſcape the manifold *pollutions* and defilements that are *in the World* through luſt. But *the children* here ſpoken of, immerſe and ingulf themſelves in the affairs of *this*
Eph.2.2,3. *world* with all greedineſs: walking (as the Apoſtle expreſſeth it, *Eph.2.*) *after the courſe of this world, according to the Prince of the power of the air; in the luſts of the fleſh, doing the will of the fleſh and of the mind.* There is a combination (you ſee) of our three great Spiritual Enemies, *The Devil, the Fleſh, and the world*, againſt us; and theſe *three agree in one*, to undo us, and to deſtroy us. Now he that yieldeth to the temptations of *the Devil*, or maketh proviſion for
Rom.13.14. *the Fleſh to fulfill it in the luſts thereof*, or ſuffereth himſelf to be carried with the ſway of *the world* to ſhape his courſe thereafter; preferring his own will before the known will of God: is *a child of this world* in reſpect of his Converſation.

8. Thirdly, *the Children of this World* are ſo called in regard *their Portion* is in *this World*. *The Children of Light* content themſelves with any *ſmall pittance* which it pleaſeth their heavenly Father to allow them here: being aſſured they ſhall be provided for with ſo much as ſhall be *ſufficient* for them to maintain them during this their *minority* with a kind of ſubſiſtence. But the main of their *portion*, their full *childs part*, their rich and precious *inheritance*, they expect
1 Tim.4.8. not in *this world*. They well know it is *laid up* for them (ἀπόκειται, *there is laid up*
1 Pet.1.4,5. *for me the Crown of righteouſneſs*:) and that in a ſafe place (*reſerved in the heavens*) and that in ſafe hands (*kept by the power of God*) till they be grown up to
Gen.42.25. it. As *Joſeph* gave his brethren *Proviſion* for their Journey; but *the full ſacks*
Pſal.16.5. were tied up, not to be opened till they were gotten *home*. Indeed rather, God
119.57. himſelf is *their portion*: both here *in part*, and hereafter *in full*. But *the Children* we now ſpeak of, if there be any natural or moral *goodneſs*, or *uſefulneſs* in them, by the ſuperabundant bountifulneſs of a gracious God in any reſpect or
Mat.6.2, &c. degree rewardable: *habent mercedem*. They have all they are like to have *in hand*: there is nothing for them, neither (for the moſt part) do they expect
Pſal.17.14. any thing *in reverſion*. Which have *their portion in this life*, ſaith *David*, Pſal.17. If they have done him any ſmall piece of *ſervice*, though unwittingly; they
Ezek.29.18, ſhall have their *wages* for it paid them to the uttermoſt: as *Nebuchadnezzar*
19. had *Ægypt* aſſigned him, as his *wages* for the ſervice he did againſt *Tyrus*. If they be but *baſtard-ſons*, they ſhall yet have their *portion* ſet out for them; far beyond what they can either challenge as *of right*, or pretend to as *by deſert*. But yet in *this world* only: The heavenly inheritance *in the world to come*, which is to deſcend unto *the right heir* when he cometh to age, is preſerved for *the*
Gal.3.26. *legitimate Children* only, ſuch as are become *the Sons of God by faith in Chriſt*
Gen.25.5,6. *Jeſus*. As *Abraham gave gifts to the Sons of his Concubines*, and ſent them away; and ſo we hear no more of them, nor of any thing their father did for them afterwards: but *Iſaac* in fine carried *the Inheritance*, though he had not ſo much as the other had *in preſent*.

9. Thoſe are *the Children of this World*: but the *Children of Light*, who are they? I ſhould enter into a very ſpacious field, if I ſhould undertake to declare the ſundry ſignifications of the word *Light*, as it is *metaphorically* uſed in the Scriptures; or purſue the reſemblances between *the metaphorical* and *ſpiritual Light*,

Light, and *the natural*. To our purpoſe briefly; *Light* is either ſpoken of *God*, or of *the things of God*. Firſt, God himſelf is *light*: a moſt pure, clear, and ſimple *light*; without the leaſt allay or mixture of *darkneſs*. *God is light, and in him is no darkneſs*, ſaith St. *John*. *The Father of lights*, without ſo much as the leaſt *ſhadow of turning*, ſaith St. *James*. And if God be rightly ſtiled Πατὴρ φώτων, *the father of lights*: it cannot be unproper, that his children be ſtiled υἱοὶ φωτὸς, *the children of light*. 1 Joh. 1. 5. Jam. 1. 17.

10. Next, *the Word of God*, that is *a light* too. *Thy Word is a light* unto my feet, *Pſal.* 119. So called from the effect: becauſe when it *goeth forth, it giveth light and underſtanding to the ſimple*. *The Law*, which is but a darker part of of that word, *enlighteneth* yet *the eyes*, Pſal. 19. *Lex lux*. The *Propheſies* the darkeſt part of all, yet are not without ſome degree of *luſtre*: they *ſhine*, ſaith St. *Peter*, though but *as a candle in a dark place*. But then the light of *the Goſpel*, that is a moſt *glorious light*, ſhining forth as *the Sun* when he is in his greateſt ſtrength at noon day in Summer. Pſal. 119. 105, 130. —198. Prov. 6. 23. 2 Pet. 1. 19. 2 Cor. 4. 4.

11. Hence alſo ariſeth (as one *light* commonly begetteth another) a *third light*: the light of *grace* and ſaving knowledge, wrought in the hearts of men by *the holy word* of God, (ſet on by his *holy Spirit* withal, accompanying it.) *God, who bringeth light out of darkneſs, hath ſhined in your hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt*, 2 Cor. 4. 2 Cor. 4. 6.

12. And where *the light of grace* is, there is another *light* alſo *fourthly*, that always attendeth thereupon, *the light of comfort*. For *Grace* and *Comfort* are Twins: the bleſſed inſeparable effects of one and the ſame bleſſed Spirit. *Lux orta eſt juſto: there is ſprung up* (or as ſome tranſlate it, there is ſown) *a light for the righteous, and joyful gladneſs for ſuch as be true hearted*, Pſal. 97. The true heart, that is *the light heart* indeed. *Light* in both ſignifications: *light*, without *darkneſs*; and *light* without *ſadneſs*, or heavineſs. Pſal 97. 11.

13. There is yet remaining *a fifth light*; the light of *Glory*. *Darkneſs* is an Emblem of *horror*. We have not a fitter ſimilitude, whereby to expreſs the miſeries of *the hell within* us, (that of an evil conſcience) or of *the hell without* us (that of eternal torments) than by *inner* and *outer darkneſs*. But *light* is a moſt *glorious* creature: than which, none fitter to expreſs to our capacities, either the infinite incomprehenſible *Glory* and *Majeſty* of God, (*He clotheth himſelf with light as with a garment*; and *dwelleth in the light that no man can approach unto*;) or that endleſs *glory* and *happineſs* which the holy *Angels* do now, and all the *Saints* in their due time ſhall enjoy in heaven (*—who hath made us meet to be partakers of the inheritance of the Saints in light*, Col. 1. Pſal. 104. 2. 1 Tim. 6. 16. Col. 1. 12.

14. In theſe reſpects, he that hath the honour to be ſtiled *a Chriſtian* in any degree, hath alſo a title ſo far forth to be ſtiled *a child of light*. Whether it be by the *outward profeſſion* of the Chriſtian faith only: or by the *inward ſanctification* of the Spirit alſo. Thoſe are *nomine tenus Chriſtiani*, Chriſtians but in name and ſhew; *equivocal Chriſtians*: theſe only are *Chriſtians* indeed, and in truth. "Of "theſe is made up *the Church of Gods Elect*, otherwiſe called *the inviſible Church* "of Chriſt, and not unfitly; becauſe the *perſons* appertaining to *that Church* "as members thereof, are not diſtinguiſhable from others by any *outward in-* "*fallible Character* viſible to us, but by ſuch ſecret and inward *impreſſes* as come "not within the cognizance of any creature, nor can be known by any crea- "ture otherwiſe than *conjecturally* only, without ſpecial revelation from God. "*The foundation of God ſtandeth firm, having this ſeal*, (Dominus novit) *The* "*Lord knoweth who are his*. Should we take theſe here meant; the oppoſition between *the children of this world*, and *the children of light*, would be moſt perfect. Thoſe who remain in the ſtate of *depraved nature*, and ſo under the dominion of *Sin* and *Satan*, being *the children of this world* in the ſtricteſt notion: and thoſe whom God hath *called out of darkneſs into his marvellous light*; that 2 Tim. 2. 19.

is,

is, brought out of the ſtate of *Nature* into the ſtate of *Grace*, and tranſlated into *the Kingdom* of his Son *Jeſus Chriſt*, being *the children of light* in the ſtricter notion alſo.

15. But foraſmuch as *we*, who cannot look beyond *the outſide*, are no competent *judges* of ſuch matters: It will beſt become us to make uſe of that *judgment*, which alone God hath allowed us; I mean that *of Charity*. And then it will be no hard buſineſs for us to pronounce determinately, (applying the ſentence even to *particular perſons*) who are to be eſteemed *the children of light*. Even all thoſe, that by outwardly profeſſing the name and *faith of Chriſt*, are within the Pale of *the viſible Church* of Chriſt. The holy Apoſtle ſo pronounceth of them all, 1 Theſ. 5. *Ye are all the children of the light, and of the day.* And Eph. 5. *Ye were ſometimes darkneſs, but now are light in the Lord.* Our very *Baptiſm* entitleth us hereunto, which is *the Sacrament* of our initiation: whereby we *put on Chriſt*, and are made *members of Chriſt, and children of God.* Whence it is, that in the Greek Fathers *Baptiſm* is uſually called φωτισμὸς, that is, *an enlightening*; and perſons newly baptized νεοφώτιστοι; and ὁ ἐπὶ τῶν φωτῶν (*an Officer* in the *Greek Church*) to whom it belonged to hear the confeſſions of *the Catechumeni*, and after they were approved to preſent them to *Baptiſm*: with many other *phraſes* and expreſſions borrowed from the ſame metaphor of *light*, and applied in like manner to *Baptiſm*.

1 Theſ. 5. 5. Eph. 5. 8.

Gal 3. 27.

16. Now to bring all this long (and, as I fear, tedious) diſcourſe home to the Text: *the queſtion* here reſolved ſeemeth, in the right ſtating thereof, to come to this iſſue: whether natural and *worldly men*, in the managery of their *worldly affairs* to the beſt temporal advantage; or they that profeſs themſelves *Chriſtians*, in the buſineſs of *their ſouls*, and purſuit of everlaſting ſalvation; do proceed the more *rationally* and *prudentially* in their *ſeveral ways*, towards the attainment of their *ſeveral ends*? How the queſtion is reſolved, we ſhall conſider by and by. In the mean time, from this very conſideration alone, that *the children of light*, and *the children of this world* ſtand in mutual *oppoſition* one to the other, we may learn ſomething that may be of uſe to us. We would all be thought (what I hope moſt of us are) not *nomine tenus* only, by outward profeſſion, and at large, but in very deed and truth υἱοὶ φωτὸς, good *Chriſtians*, and *children of light* in the ſtricter and nobler notion. Yet were it but the other only; our very *Baptiſm* and profeſſion of *Chriſtianity* would oblige us to a *holy walking*, ſutable to our *holy calling* and Profeſſion, and to *the ſolemn vow* we took upon us at our *Baptiſm*. It were a baſe, yea, a very abſurd thing for us to jumble and confound, what we find here not only *diſtinguiſhed* from, but even *oppoſed* againſt the one the other. Children of *God*, and of *the Church* by profeſſion: and yet children of *Satan*, and of *the world* in our converſation? *Children of light*, and yet hold fellowſhip with, and take delight in, *the unfruitful works of darkneſs*? *Quæ communio*? ſaith St. *Paul*. It aſtoniſht him, that any man could think to bring things ſo contrary as *Light* and *Darkneſs*, to any good accord, or but tolerable compliance. When we were *the children of this world* (and ſuch we were as ſoon as we were born into the world:) by taking *Chriſtendom* upon us at our *Baptiſm*, we did *ipſo facto* renounce *the world*, with all the ſinful pomps and vanities thereof, and profeſs our ſelves *children of the God* of light. If now being made *the children* of God, and *of the light*, we ſhall again caſt back a longing eye after *the world*, as *Lots Wife* did after *Sodom*; or *Demas-like* embrace this preſent world, claſping our hearts and our affections about it: how do we not *ipſo facto* renounce our very *Chriſtendom*, with all the bleſſed comforts and benefits thereof; *return with the dog* to lick up our *old vomit*, and reduce our ſelves to that our former wretched condition of *darkneſs*, from which we had ſo happily eſcaped? Can any of us be ſo ſilly as to think *the Father of lights* will own him for *his child*, and reſerve for him an *inheritance in light*, who flieth out from

Eph. 5 11. 2 Cor. 6. 14.

Gen. 19 26. 1 Tim 4. 10.

under

under his wing, and quite forſaketh him, to run after *the Prince of darkneſs*? The Apoſtles motion ſeemeth very reaſonable, *Eph.* 5. that, whereas whilſt we *were darkneſs*, we walked *as children of darkneſs*; now we are become *light in the* Eph. 5. 8. *Lord*, we ſhould *walk as children of the light*. The *children of the world* perfectly hate *the light*: why ſhould not *the children of light* as perfectly ſcorn *the world*? We have not ſo much *ſpirit* in us, as we ſhould have, if we do not; nor ſo much *wiſdom* neither, as we ſhould have, if we do not; no, nor ſo much *wiſdom*, as they have neither, if we do not: and even hereby juſtifie our Saviours doom in the compariſon, and yield, *The children of this world wiſer* in their generations *than we are*. Which is the next Point.

17. The juſtice of the *ſentence* cannot be queſtioned, where *the Judge* that giveth it is beyond exception. Here he is ſo: ſo *wiſe* that he cannot *be deceived*; ſo *good*, that he will not *deceive*. Miſtaken he cannot be, (through *ignorance*, Col. 2. 3. or *miſinformation*) *in whom are hidden all the treaſures of wiſdom and knowledge*. If *Solomon* were able in a very intricate caſe to judge between the *two mothers*: ſhall not *a greater than Solomon* be able in a caſe of leſs difficulty, to give a clear judgment between theſe two ſorts of *Children*? Nor was there any ſuch correſpondence between our bleſſed *Saviour* (the *Judge* that pronounceth ſentence in the Text) and *the world*; that we ſhould ſuſpect him at all inclinable to *favour* that ſide. *The world hated him*: and a great part of the buſineſs he came about, was *to condemn the world*. If it could have ſtood with the integrity of *ſo righteous a Judge*, to have *favoured* either ſide: he that pronounced of himſelf, Joh. 8. 12. *Ego ſum lux*, *I am the light*; would ſure have leaned rather towards his own ſide, than towards the contrary party, and ſo have pronounced ſentence for *the children of light*, and not againſt them. And that he ſhould be awed with *fear* (as *Judges* too often are) to tranſgreſs in judgment; there is of all other the leaſt fear of that: ſince he hath not only *vanquiſhed the world* in his own perſon, Joh. 16. 33. (*Ego vici mundum*, Joh. 16.) but hath alſo enabled the meaneſt perſon that be- 1 Joh. 5. 4. longeth to him, and believeth in him, to do ſo too, [*This is the victory that overcometh the world, even your faith*, 1 Joh. 5.]

18. It was not then either *ignorance*, or *favour*, or *fear*, or any thing elſe imaginable, other than *the truth* and evidence of the thing it ſelf, that could induce him *to give ſentence* on that ſide. Of *the truth* whereof, every days *experience* miniſtreth proof enough. For do we not ſee daily, how *worldly men* in temporal matters, ſhew their *wiſdom*, infinitely beyond what *Chriſtians* uſually do in ſpiritual things? Very many ways: handling their *affairs*, ſuch as they are, for the compaſſing of their *own ends*, ſuch as they are (to omit other particulars) with greater *ſagacity*, greater *induſtry*, greater *cunning*, greater *unity* (ordinarily) than theſe do. Which particulars when we ſhall have a little conſidered for the *firſt*, to ſhew *the truth* of the obſervation, and that ſo it is: we ſhall for the *ſecond*, enquire into *the reaſons* thereof, and how it cometh to be ſo.

19. *Firſt*, they are very *ſagacious* and provident, to *forethink* what they have to do, and to *forecaſt* how it may be done: very wary and circumſpect in their projects and contrivances, to weigh all *probable*, and (as far as is poſſible) all *poſſible inconveniences*, or whatſoever might *impede* or *obſtruct* their deſigns, and to provide *remedies* there-againſt. All Hiſtories afford us ſtrange examples in their ſeveral kinds, of *voluptuous* beaſts who for the ſatisfying of their raging luſts; of *ambitious* ſpirits, who for the graſping of a vaſt and unjuſt power; of *malicious* and cruel men, who, to glut themſelves with bloud and revenge, have adventured upon very *deſperate* and almoſt *impoſſible attempts*: and yet by the ſtrength of their *wits* have ſo laid *the Scene* before-hand, and ſo carried on the *deſign* all along; that they have very many times either wholly accompliſhed what they intended, or brought their *conceptions* ſo near to *the birth*, that nothing but a viſible hand of *an over-ruling providence* from above, could render

render them *abortive*. But omitting theſe (becauſe I have yet much to go through) I chuſe rather to inſtance in *the worldling*; of the *loweſt ſphere* indeed, but beſt known by the name of *a worldling*; I mean *the covetous* wretch. It were almoſt a wonder to conſider, but that by common experience we find it ſo, "that "a man otherwiſe of very mean *parts* and *breeding*, is of ſo *thick a noſtril* that he "can hardly be brought by any diſcourſe to be ſenſible of any thing that ſa- "voureth of *Religion*, *Reaſon*, or *Ingenuity*, ſhould yet be ſo *quick-ſented* where "there is a likelyhood of *gain* towards, to *ſmell* it as ſpeedily, and at as great "a diſtance, as a *Vultur* doth a piece of *Carrion*. Strange to ſee, what ſtrange fetches and devices he can have (the eagerneſs of his deſires after *the world* ſharpning his *wits*, and quickning his *invention*) to hook in a *good bargain*: to enveigle and entangle his neceſſitous neighbour, by ſome *ſeeming kindneſs* towards him in ſupplying his *preſent needs* till he have got a hanck over *his eſtate*: to watch the opportunities for the *taking up*, and *putting off* commodities to the moſt advantage; to trench ſo near upon *the Laws*, by *engroſſings*, *enhaunſings*, *extortions*, *depopulations*, and I know not how many other *frauds* and *oppreſſions*, and yet to keep himſelf ſo *out of reach*, that *the Law* cannot take hold of him.

20. *Secondly*, the children of this world, as they are very *provident* and ſubtile in *forecaſting*; ſo are they very *induſtrious* and diligent in *purſuing* what they have deſigned. Wicked men are therefore in the Scriptures uſually called *Operarii iniquitatis*, *Workers of iniquity*: becauſe they do *hoc agere*, make it their *work*, and their *buſineſs*, and follow it as their *trade*.

(a) *Ut jugulent homines, ſurgunt de nocte*——

a Horat. 1. Epiſt. 2.

Whileſt *honeſt men* lay them down in peace, and take their reſt, *ſuſpecting* no harm becauſe they *mean* none; *thieves and robbers* are up and abroad, *ſpreading their nets* for the prey, and *watching* to do miſchievouſly. They that were *againſt Chriſt* were ſtirring in the dead time of *the night*, and marched *with ſwords and ſtaves* to apprehend him: when they that were *about him*, though bidden and chidden too, could not hold from *ſleeping* two or three hours before. (b) *Martyres Diaboli*: How ſlack we are to *do God* any ſervice, how backward *to ſuffer* any thing for him! and how they on the other ſide can beſtir them to *ſerve the Devil*, and be content to ſuffer a kind of *martyrdom* in his ſervice. *The way* ſure is *broad* enough, and eaſie enough *that leadeth to deſtruction*: yet ſo much *pains* is there taken to *find* it, that I verily believe *half the pains* many a man taketh to go *to Hell*, if it had been well beſtowed, would have brought him *to Heaven*.

Job. 18. 3. Mat. 26. 47. ——18, &c.

b *Alacrius currunt ad mortem, quàm nos ad vitam.* Bernard. Mat. 7. 13.

21. *Thirdly*, the children of this world are marvellous *cunning* and *cloſe*, to carry things fair *in outward ſhew*, ſo far as to hold up *their credit* with the abuſed multitude, and to give *a colour* to the cauſe they manage, be it never ſo bad. Partly, by *aſperſing* thoſe that are *otherwiſe minded* than themſelves are, and dare not partake with them in their ſins, in what *reproachful* manner they pleaſe: *wreſting* their moſt innocent *ſpeeches* and *actions* to an evil conſtruction; and *taking up any ſlanders* or *accuſations* againſt them, whether *true* or *falſe* they matter not, ſo they can but thereby render them *odious* to the world. Partly by their *hypocriſie*, ſtealing away the hearts of well-meaning people from thoſe to whom they owe *honour* or *ſubjection*, and gaining reputation to themſelves and their own party εὐλογίας and χρηστολογίας, (as it is *Rom.* 16.) with *fair ſpeeches* and ſpecious pretences; the glory of *God*, the aſſerting of *liberty*, the propagation of *the Goſpel*, the reformation of *abuſes*, and the like. Right *Phariſees*: by their *long-winded prayers* winding themſelves into *the opinions* of ſome, and *eſtates* of others. The main of their care is εὐπροσωπῆσαι, to ſet *the faireſt ſide* forward; to enoil a *rotten poſt* with a *gliſtering varniſh*; and to make bright *the outſide* of the veſſel, whatſoever naſtineſs there remaineth *within*. Thus the grand rebel *Abſolon*, by diſcrediting

Rom. 16. 18.

Mat. 12. 40.

Gal. 6. 12.

Mat. 23. 25.

diſcrediting his *Fathers Government*, pretending to a great *zeal of juſtice*, and making ſhews and promiſes of great matters to be done by way of *reformation* therein, if *the Supreme Power* were ſetled upon him: did by little and little ingratiate himſelf with *the people* (ever eaſily cheated into *rebellion* by ſuch ſmooth *pretences*;) inſenſibly looſen them from the conſcience of their bounden *allegiance*, and having gotten together *a ſtrong Party*, engaged them in a moſt *unjuſt* and *unnatural war*, againſt his own *Father*, and their undoubted *Sovereign*. 2 Sam. 15. 3. —6.

22. *Laſtly*, the children of this world, the better to *effectuate* what they have *reſolved* upon, are at a marvellous great *unity* among themſelves, *They hold all together, and keep themſelves cloſe*, Pſal. 56. They ſtick together like *burs*: cloſe as the *ſcales of Leviathan*. And although they be not always *all of one piece*, but have their ſeveral *aims*, and act upon different *particular principles*: yet *Satan* well knowing that if *his kingdom ſhould be* too much *divided it could not ſtand*, maketh a ſhift to patch them up ſo, as to make them (a) *hang together* to ſerve his turn, and to do miſchief. *Herod* and *Pilate*, at ſome odds before, muſt now be *made friends*: *Phariſees* and *Sadduces*, Sectaries of contrary opinions, and notoriouſly *factious* either againſt other, will yet *conſpire* to tempt Chriſt. *The Epicureans* and *the Stoicks*, two Sects of Philoſophers of all other the moſt extremely diſtant and oppoſite in their *Tenents* and *Doctrines*; came with their joynt forces at *Athens* to *encounter Paul*, and diſcountenance *Chriſtianity*. And to moleſt and make havock of the people of God; the Tabernacles of *the Edomites and Iſmaelites*, *the Moabites and the Agarens*, *Gebal, and Ammon and Amalek*; with the reſt of them (a *Cento* and a *Rhapſody* of uncircumciſed nations) could lay their heads together *with one conſent*, and combine themſelves in *confederacies* and aſſociations, *Pſal.* 83. *Faciunt unitatem contra unitatem*, To deſtroy the *happy unity* that ſhould be among brethren, they that were *ſtrangers* and *enemies* to one another before, grow to an unhappy *curſed unity* among themſelves. Job 41 15. —17. Luk. 11. 18. (a) *Conciliant inter ſe inimicitiſſimas amicitias.* Bern. ſerm. 24. Luke 23 12. Mat. 16. 1. Acts 17. 18. Pſal. 83. 5—8.

23. Thus, whileſt *Chriſtian men*, who profeſs themſelves *children of light*, by their *improvidence*, *ſloth*, *ſimplicity*, and *diſ-union*, too often ſuffer themſelves to be ſurpriſed by every weak aſſault, and ſo to become *a prey* both to their *ſpiritual* and *temporal* enemies: *the children of this world* the while, by their *ſubtilty*, *induſtry*, *hypocriſie*, and *unity*, do ſhew themſelves ſo much beyond the other in all points of *wiſdom* and *prudence* in their way: that we cannot but ſubſcribe to *the* δῶν, the truth of *the ſentence* here pronounced by our Saviour; that certainly *the children of this world are wiſer* (in their generations) *than the children of light*.

24 But then for the δῶν; if we be not ſatisfied how it ſhould come to paſs, that they are judged *the wiſer*: For that, *Firſt*, they have a very able *Tutor* to direct them; *the Old Serpent*. *Wiſdom* belongeth to *the Serpent* by kind; he hath it by nature. (*Be ye wiſe as Serpents.*) And that *wiſdom*, improved by the experience of ſome *thouſands of years*, muſt needs increaſe, and riſe to a great proportion. Now this *Old ſubtle Serpent* infuſeth into *the children of this world*, (who are in very deed his *own children alſo*, *ſemen ſerpentis*, *the ſeed of the ſerpent*) ſome of his *own ſpirit*, (is not that it think you, which in 1 *Cor.* 2. is called *Spiritus Mundi*, *the Spirit of the world*, and is there oppoſed to *the Spirit of God*?) I mean, ſome of his own *ſerpentine wiſdom*. Not that *wiſdom which is from above*; (that is of another alloy, and is the only *true wiſdom* indeed:) but that which is *from beneath*, which St. *James* affirmeth to be *earthly*, *ſenſual*, *devilliſh*. "From this infuſion it is, that they do *patriſſare* ſo right: having *his* "*example* withal to inſtruct them in all the Premiſſes. Their *providence in fore-* "*caſting* to do miſchief they learn from him: he hath his νόημα, and his μεθοδείας, "and his πανουργίαι, his *devices*, and his *methods*, his ſundry *ſubtle artifices*, in or- "dering his *temptations* with the moſt advantage to enſnare us. Their unwearied Rev. 12. 9. Gen 3 1. Mat. 10. 16. Gen. 3. 15. 1 Cor. 2. 11. Jam. 3. 15. 2 Cor. 2. 11. Eph. 6. 11. 2 Cor. 11. 3.

Job 1.7. 1 Pet. 5.8. "*diligence* from him: who never reſteth *compaſſing the earth, and going to and fro* "*in it*, as a hungry *Lion* hunting after prey. Their *double cunning*, both in *ſlan-* "*dering* others, and *diſguiſing* themſelves, from him: who is ſuch a malicious Rev. 12.10. "*accuſer* of others, to make them ſeem worſe than they are, that he hath his "very name from it, ὁ Διάβολος, (which in the primary ſignification of the word "is no more than *an Accuſer*;) and withal ſuch a perfect *Diſſembler*, that to "make himſelf ſeem better than he is, he can (if need be) *transform him-* 2 Cor. 11.14. "*ſelf into an Angel of light*. Their unanimous *accord*, from him: who though "he have ſo many *legions* of curſed Angels under him, yet keepeth them toge- "ther all at ſuch *unity* among themſelves, that they never *divide* into factions "and parties. By this infuſion (to give you one inſtance) he taught *Judas* to be ſo much *wiſer* (as the world accounteth *wiſdom*, and according to the no- tion wherein we now ſpeak of it) than his *fellow-Apoſtles*: that whereas they ra- Mat. 10.28. ther *loſt* by their Maſter than *gained*, having *left all to follow him*, who had not ſo much as *a houſe* of his own wherein to harbour them; he played his game ſo well, that he made *benefit* of him. "He firſt got the keeping of *the bag*, and out Joh. 12.6. "of that he got what he could by *pilfering* and playing *the thief*: but becauſe "his gettings there could not amount to much, his Maſters ſtore being not "great, he thought he were as good make a handſom *bargain* once for all, to "bring him in a *pretty lump* together, and ſo *ſold his Maſter* outright for pre- "ſent money. Silly fellows, *the Eleven*: this Puny, you ſee, *out-witted* them "all. But let him not impute it wholly to *himſelf*, or his own *Mother-wit*: Joh. 13.2. that it may appear to whom he was beholding for it, the Story ſaith, *the Devil put it into the heart of Judas* to betray his Maſter. And the infuſion of that *ſpirit of Satan* was ſo ſtrong in him, that it did after a ſort *transform him* into the ſame image: inſomuch as he is called by his name, (*Have not I choſen you* Joh. 6.70 *twelve, and one of you is a Devil?*) Let all *Judas-like traitors* know (leſt they be too proud, and ſacrifice to their *own wits*) to whom they owe their *wiſdom*.

25. But perhaps you will ſay, this conſideration can weigh but little. For as *Satan* by his ſpirit infuſeth *wiſdom* into *the children of this world*; ſo *God* by his Spirit infuſeth *wiſdom* into *the children of light*: and then, ſince *the ſpirit of God* is ſtronger than *the ſpirit of Satan*, it ſhould rather follow on the contrary, that the wiſdom of *the children of light* ſhould exceed the wiſdom of *the children of this world*. The fulleſt anſwer hereunto would depend upon the proſecution of the next point, (*the limitation*) which I ſhall have occaſion to ſpeak ſomething unto anon: to wit, that the wiſdom of *the children of this world*, being but of a very *baſe metal* in compariſon, though it be more *in bulk*, is yet far leſs *in value*; as a little *Diamond* may be more worth than a whole quarry of *ragge*.

26. But I anſwer rather, which is ſufficient for the preſent, becauſe it leadeth us alſo to a *ſecond reaſon* of the difference: That the ſpirit of God in *the children of light* doth not act *ad ultimum ſui poſſe*, according to the utmoſt of his *Almighty power*; but according to the condition of *the ſubject* in whom he worketh (" leaving him as a *rational creature*, to the freedom of his *will*; and as *a child* " *of Adam*, obnoxious to the carnal motions of *original concupiſcence*) and *after the good pleaſure of his own will withal*. When *Satan* therefore infuſeth of *his ſpirit* into a man, he hath this advantage, that he hath all *the wiſdom of the fleſh* to joyn with him readily, and to aſſiſt him, without any thing within to *make oppoſition* there-againſt, and to *counter-work* the working of *that ſpirit*, that it ſhould not take effect: and ſo the work, meeting with ſome *help*, and no *reſiſtance*, is ſoon done. *Facilis deſcenſus*: as a *ſtone*, when it is ſet a going, tumbleth *down the hill* apace; or as a *Boat* that (having *wind* and *tide* with it) runneth glib and merrily *down the ſtream*. But when God infuſeth *his ſpirit* into a man, though *that ſpirit* (once entred) maketh him partly *Willing*: yet is there in every *child of Adam*, ſo long as he liveth here, another *inward principle* ſtill, which

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the Scriptures uſe to call by the name of *fleſh*, which *luſteth* againſt the good *Spirit of God*, and *oppoſeth* it, and much *weakneth* the working of it. From whence it cometh to paſs, that *the Spirit of God* worketh ſo ſlowly, and ſo imperfectly in us: like a ſhip *adverſo flumine*; much ado to tug it along againſt the current; or *the ſtone* which made *Siſyphus* (*a*) ſweat to *roll up* the hill, although it *tumbled down* again always of it ſelf. Gal. 5. 17.

a *Saxum ſudat verſando, nec proficit hilum.*

27. *Thirdly*, ſince it is natural to moſt men (out of *ſelf-love*) to make their (b) *own diſpoſitions* and *thoughts*, the meaſure whereby to judge of *other mens*: hence it cometh to paſs, that honeſt *plain-dealing men*, are not very apt, unleſs they ſee apparent reaſon for it, to (c) *ſuſpect ill* of others. Becauſe they *mean well themſelves*, they are inclinable to believe that *all other men* do ſo too. But men that have *little truth* or *honeſty* themſelves, think all men to have as little: and ſo are full of *fears and jealouſies*, and ſuſpicions of every body (d *Mala mens, malus animus.*) Now this maketh them *ſtir up* their own wits the more, and *beſtir* themſelves with the greater endeavours; becauſe they dare *truſt no body* elſe: and ſo they become the more *cautelous* and circumſpect, the more vigilant, *induſtrious* and active, in all their enterpriſes, and worldly concernments: and conſequently do the ſeldomer miſcarry. Whereas on the contrary, thoſe that (e) out of *the ſimplicity* of their own hearts ſuſpect no *double-dealing* by others, are the more *ſecure* and *credulous*; by ſo much leſs ſolicitous to *prevent* dangers and injuries, by how much leſs they *fear* them: and conſequently are often *deceived* by thoſe they did not *miſtruſt*. Which very thing (the world being apt withal to judge well or ill of mens *counſels* by their *events*) hath brought *ſimplicity* it ſelf, though a moſt commendable vertue, under the reproach of *folly*, (we call thoſe *ſimple fellows* whom we count *fools*:) and hath won to *craft* and diſſimulation the reputation of *wiſdom*.

b Κείνων ὁι πολλοὶ τὰ σφῶν ἄλλων πρὸς ἰδίους πρόσωπα. Naz. Or. 3.

c Τὰ μὲν κακίαν ἀπιστίαν, οὐχ' ὑπόνοιαν δ' ἀρχάς. Id. Orat. 21.

d Terent. Andr.

e — ἀφύλακτον ἢ ἁπλότης. Naz. orat. 3.

Τὸν δόλον, ὃν τῇ τῆς ψυχῆς ἀδόλῳ, οὐκ ἐφυλάξατο. Id. Orat. 19.

28. *Laſtly*, the conſciouſneſs of *an ill cauſe*, unable to *ſupport* it ſelf by the ſtrength of its own *goodneſs*, driveth the worldling to ſeek to hold it up by his *wit*, *induſtry*, and ſuch like other aſſiſtances: like *a ruinous houſe*, ready to drop down, if it be not ſhored up with *props*, or ſtayed with *buttreſſes*. You may obſerve it in *Law-ſuits*: the worſe cauſe ever the better ſolicited. An *honeſt man*, that deſireth but to keep *his own*, truſteth to the *equity of his cauſe*, hopeth that will carry when it cometh to hearing: and ſo he retaineth *counſel*, giveth them information and *inſtructions* in the caſe, getteth his *witneſſes* ready, and then thinketh he needeth trouble himſelf no farther. But a *crafty companion*, that thinketh to put another beſide his right, will not reſt ſo content: but he will be dealing with *the Jury* (perhaps get one *packt* for his turn) tampering with *the witneſſes*, tempting *the Judge* himſelf (it may be) with *a Letter*, or *a Bribe*; he will leave no *ſtone* unmoved, no likely *means* (how indirect ſoever) unattempted, to get the better of the day, and to caſt his Adverſary. You may obſerve it likewiſe in *Church-affairs*. *A regular Miniſter* ſitteth quietly *at home*, followeth his ſtudy, doth his duty in his *own Cure*, and teacheth his people truly and faithfully to do theirs; keepeth himſelf within his *own ſtation*, and medleth no further: But *ſchiſmatical* ſpirits are more *pragmatical*: they will not be contained within their *own Circle*, but muſt be *flying out*; ἀλλοτριοεπίσκοποι, they muſt have *an Oar* in every *Boat*; offering (yea, thruſting) themſelves into *every Pulpit*, before they be ſent for; running from *Town to Town*, from *Houſe to Houſe*, that they may ſcatter the ſeeds of *Sedition*, and *Superſtition*, at every table, and in every corner. And all this (ſo wiſe are they in their generation) *to ſerve their own belly*, and to make a prey of their poor ſeduced *Proſelytes*: for by this means *the people fall unto them, and thereout ſuck they no ſmall advantage*. You may obſerve it alſo in moſt other things: but theſe inſtances may ſuffice. 1 Pet. 4. 15. Rom. 16. 18.

29. The Point thus proved and cleared, that *the children of this world are wiſer than the children of light*: that we may make ſome uſe of it briefly, *Firſt*, let

1 Pet. 4. 12. me ſay with St. *Peter* ἀξενίζεσθε μὴ ξενίζεσθε. Marvel not my brethren, when you ſee *an evil cauſe* proſper (it may be for a long time together) and *the better ſide* go down; *as if ſome ſtrange thing had hapned unto you*, and ſuch as never had been heard of in the world before: neither be troubled or ſcandalized at it. *Fret not*

Pſal. 37 7. *thy ſelf* (ſaith *David*) *at him whoſe way doth proſper, againſt the man that doth after evil counſels.* If you would but well conſider how *ſolicitous*, how *induſtrious*, how *ſmooth and cunning*, how *unanimous* they are on the one ſide; how far ſhort they on the other ſide are in all theſe and all other like *advantagious* reſpects: you would ſoon find, that in *the ſaddeſt events* that ever your eyes beheld, there is no matter of *wonderment* at all. Yea, did not the powerful hand of Gods *over-ruling providence* ſometimes *interpoſe*, giving the enemy now and then *a ſudden ſtop*, when they are in their *full career*, in the height of their *pride* and *jollity*; and making good his *promiſes* to his poor diſtreſſed *Church*, by ſending *unexpected* help and deliverance, when they are brought *very low* both in their *eſtates* and *hopes*: we might rather wonder, that it is not even much worſe with *the people of God* than it is; and how they ſhould be able at all *to ſubſiſt*, their enemies having all *the advantages* in the world againſt them.

30. Let not *their ſucceſſes* therefore trouble us. Rather (in *the ſecond place*) let *their wiſdom* quicken us to a holy *emulation*. Not to *imitate* their ways, nor *to joyn with them* in their wicked enterpriſes: God forbid! no nor ſo much as *to encourage* them therein by any unworthy compliances. "It was not *the ſtewards* "*injuſtice*, but his *wiſdom*, that *his Maſter* commended him for in the Parable: "and that *our Maſter* in the application of the Parable intended to commend to "us for our imitation. His example ſhould kindle *a holy zeal* in us, and *an endeavour*, to be as wiſe for *ſpirituals*, and in the buſineſs of *our ſouls*, as he was, and as *the children of this world* uſually are, for *temporals*, and in the affairs of *the world*. It is no ſhame at all for us, to learn *wiſdom* of any whomſoever. 1. Of

Prov. 6. 6. a poor irrational *contemptible Creature*. [*Vade ad formicam. Go to the Piſmire, O ſluggard, and learn her ways*; learn wiſdom of her. 2. *Of an enemy*: Books have

a Plutarch. *Ipſa nos excitet hoſtium malitia pervigil.* been written by Moraliſts, (a) *de utilitate ab inimicis capienda*. "We curſe *our* "*Enemies* many times unchriſtianly: whereas did we ſeriouſly conſider, how "much we are beholding *to them*, for the greateſt part of that *wiſdom* and *cir-*

Bern. ſerm. 108. "*cumſpection* we ſhew in the managery of our affairs; we would not only *bleſs* "*them* (as we are in Chriſtian *Charity* bound) but heartily *bleſs God for them* "alſo by way of *gratitude* for the great benefit we reap by them. 3. Yea, of *the Devil* himſelf. *Watch*, ſaith St. *Peter*, *for your adverſary the Devil goeth about*, &c.

1 Per. 5 8. as if he ſhould ſay, *He watcheth* for your deſtruction; *watch you* therefore for your own ſecurity and preſervation. Thus may we from *the worldlings wiſdom* learn ſomething that may be of uſe to us; and that in each of the fore-mentioned particulars.

31. From their *Sagacity*; 1. Learn to *forecaſt* how to pleaſe God; to *fore-arm* our ſelves againſt all aſſaults and wiles of Satan; to *fore-think*, and to be in ſome meaſure *provided before-hand* of needful and proper *expedients*, for any exigent or *croſs accident* that may probably befall us. 2. From their *Induſtry*; learn

Rom. 12. 11. Heb. 12. 1. *not* to be *ſlothful in doing ſervice*, nor to ſlack the time of our repentance and turning to God; to *run* with conſtancy and courage *to the race that is ſet before us*;

Phil. 2. 12. to think no pains, no travel too much, that may bring us to heaven; to *work out our ſalvation* to the uttermoſt *with fear and trembling*. 3. From their *Hypocriſie*

1 Pet. 2. 12. and outward ſeeming *Holineſs*: learn, to have our *converſations honeſt* towards them that are without, not giving the *leaſt ſcandal* in any thing that may bring

1 Theſ. 5 22. reproach upon *the Goſpel*; to ſhun the very *appearances of evil*; and having firſt cleanſed *the inſide* well, to keep *the outſide* handſom too: that by our *piety*, *devotion*, *meekneſs*, *patience*, *obedience*, *juſtice*, *charity*, *humility*, and all holy graces, we may not only *ſtop* up *the mouth* of the Adverſary from ſpeaking evil

of

of us, but may alſo win *glory* to God, and *honour* and *reputation* to our Chriſtian profeſſion thereby. 4. From their *Unity*; learn *to follow the truth in love*: to lay aſide vain janglings, and *oppoſition of ſcience falſly ſo called*; to make up the *breaches* that are in the Church of Chriſt, by *moderating* and *reconciling* differences, rather than to *widen* them by multiplying *controverſies*, and maintaining *hot diſputes*; *to follow the things that make for peace, and whereby we may edifie one another.* Thus doing, we may gather grapes of *thorns*; make oyl of *Scorpions*; extract all the medicinal vertue out of *the Serpent*, and yet leave all the *poiſonous* and *malignant* quality behind. Eph 4.15. 1 Tim.6.20. Rom.14.19.

32. *Emulate them* then we may: nay, we ought. It is the very main ſcope of *the Parable*, to provoke us to that. But ſure *envy them we muſt not*; indeed *we need not*: if we will but take *the Limitation* along with us, which now only remaineth to be conſidered: and that (the time ſo requiring) very briefly. How much *wiſer* ſoever theſe *worldly-wiſe men* ſeem to be, or indeed (are as we have now heard) it is but *quadantenus*, and in ſome few reſpects: Take them *ſuper totam materiam*, and they are (a) *ſtark fools* for all that. Very *Naturals*, if they have no *Grace*. The *Limitation* here in the Text, εἰς τὴν γενεὰν ἑαυτῶν is *terminus diminuens*: and muſt be underſtood accordingly. *The Children of this world* are ſaid to be *wiſer* than the Children of light. But *how wiſer*? Not *in genere*; ſimply, and abſolutely, and in every reſpect *wiſer*: but (b) *in genere ſuo*: wiſer in ſome reſpect, wiſer *in their kind* of wiſdom, ſuch as it is, (in *worldly things*, and for (c) *worldly ends*;) a very mean kind of *wiſdom* in compariſon. For ſuch kind of *limiting* and *diminuent terms*, are for the moſt part *deſtructive* of that whereunto they are annexed; and contain in them (as we uſe to ſay) *oppoſitum in appoſito*. He that ſaith, *a dead man*, or a *painted Lion*, by ſaying more, ſaith leſs, than if he had ſaid but *a man* or *a Lion* only, without thoſe additions: it is all one upon the point, as if he had ſaid, *no man*, *no Lion*. For *a dead man* is not a man, neither is *a painted Lion* a Lion. So that our Saviour here pronouncing of *the Children of this world* that they are *wiſer*, but thus limited, *wiſer in their Generation*; implieth that otherwiſe, and ſave in that reſpect only, they are not *wiſer*.

a ἀδυνάτον φρόνιμον εἶναι, μὴ ὄντα ἀγαθόν. Arist. Ethic.13. *Neminem malum eſſe, niſi ſtultum eundem, non modò à ſapientibus dicitur, ſed vulgo quoque ſemper eſt creditum.* Quint. 121.

b εἰς put for ἐν.

c εἰς taken properly.

33. The truth is; ſimply and abſolutely conſidered, *the child of light*, if he be truly and really ſuch, and not *titular*, and by a naked profeſſion only, whatſoever he is taken for, is clearly *the wiſer man*. And he that is no more than *worldly* or *carnally wiſe*, is in very deed, and in Gods eſtimation, no better than *a very fool*. [*Where is the Wiſe? Where is the Scribe? Where is the diſputer of this World?* 1 Cor.1.20. *Hath not God made fooliſh the wiſdom of the world?* ſaith the Apoſtle. That *Interrogative* form of ſpeech is more emphatical than *the bare Categorical* had been: it ſignifieth as if it were ſo clear a truth, that no man could reaſonably deny it. What *Solomon* ſaith in one place of the covetous *rich man*, and in another place of *the ſluggard*, that he is *wiſe in his own conceit*; is true alſo of every *vitious perſon* in every other kind. Their *wiſdom* is a wiſdom; but *in conceit*, not *in truth*: and that but in *their own conceit neither*, and of ſome few others perhaps, that have their *judgments* corrupted with the ſame *luſts*, wherewith theirs alſo are. Prov.28.11. —26.16.

Chryſippus non dicet idem——— Juven.Sat.13.

Solomon ſure had not *that conceit* of their wiſdom, (and *Solomon* knew what belonged to *wiſdom* as well as another man:) who putteth *the fool* upon the ſinner, I need not tell you, (indeed I cannot tell you) how oft in his writings.

34. "His judgment then is clear in the point: though it be *a Paradox* to the "moſt, and therefore would have a little farther proof: for it is not enough "barely to *affirm Paradoxes*, but we muſt *prove* them too. *Firſt* then, true ſaving *wiſdom* is not to be learned but from *the Word* of God. (*A lege tuâ intellexi*,

By

Pſal.119.104. *By thy Commandments have I gotten underſtanding*, Pſal.119.) it is that *word*,
2 Tim.3.15. and that alone, that is able to make us *wiſe unto ſalvation*. How then can they be truly *wiſe*, who regard not that *word*, but caſt it behind their backs, and deſpiſe it?
Jer.8 9. *They have rejected the word of the Lord, and what wiſdom is in them?*
Pſal.111.10. ſaith *Jeremy*. Again, *The fear of the Lord is the beginning of wiſdom; and a good underſtanding have they that do thereafter*, Pſal.111. How then can we allow
—36.1. them to paſs for *wiſe men*, and *good underſtanding* men, that have *no fear of God*
—82.5. *before their eyes*, that have no mind nor heart *to do thereafter*, that *will not be learned nor underſtand*, but are reſolvedly bent to *walk on ſtill in darkneſs*, and wilfully *ſhut their eyes* that they may not ſee *the light*.

35. Since every man is deſirous to have ſome reputation of *wiſdom*, and accounteth it the greateſt *ſcorn* and *reproach* in the world to be called, or made, *a fool:* it would be very well worth the labour (but that it would require, as it well deſerveth, a great deal more *labour* and *time* than we dare now take) to illuſtrate and enlarge this point: which, though it ſeem a very *Paradox*, (as was now ſaid) to the moſt, is yet a moſt certain and demonſtrable truth; That *godlineſs is the beſt wiſdom*, and that *there is no fool to the ſinner*. I ſhall but barely give you ſome of *the heads of proof*; and refer *the enlargement* to each mans
1. private meditation. He that *firſt* is all for *the preſent*; and never conſidereth
2. what *miſchiefs* or *inconveniences* will follow thereupon *afterwards*; that *ſecondly*, when both are permitted to *his choice*, hath not the wit to prefer that which is *eminently better*, but chuſeth that which is *extremely worſe*; that
3. *thirdly* propoſeth to himſelf baſe and *unworthy ends*; that *fourthly*, for the at-
4. taining even of thoſe *poor ends*, maketh choice of ſuch *means*, as are neither *pro-*
5. *per* nor *probable* thereunto; that *fifthly*, goeth on in *bold enterpriſes* with great
6. *confidence of ſucceſs*, upon very *ſlender grounds* of aſſurance; and that *laſtly*, where his own wit will not ſerve him, *refuſeth to be adviſed* by thoſe that are *wiſer* than himſelf, what he wanteth *in wit* making it up *in will:* no wiſe man I think can take a perſon of this character for any other than *a fool*. And every *worldly* or *ungodly man* is all this, and more: and every *godly man*, the contrary. Let not *the worldly-wiſe* man therefore *glory* in his *wiſdom*: that it turn not to his greater *ſhame*, when his *folly* ſhall be diſcovered to all the world. *Let no man de-*
1 Cor.3.18. *ceive himſelf*, ſaith S. *Paul*: *but if any man among you ſeem to be wiſe in this world, let him become a fool, that he may be wiſe*. That is, let him lay aſide all vain conceit of his own *wiſdom*, and learn to account that *ſeeming wiſdom* of the world, to be (as indeed it is) no better than *folly*: that ſo he may find that *true wiſdom* which is of God. The God of *light* and of *wiſdom* ſo *enlighten our underſtandings* with the ſaving knowledge of *his truth*, and ſo *inflame our hearts* with a holy love and fear of *his Name*, that we may be *wiſe unto ſalvation:* and ſo aſſiſt us with the grace of his holy Spirit, that *the light of our good works* and holy converſation may ſo ſhine forth both before God and men in the mean time, that in the end by his mercy who is *the Father of lights*, we may be made *partakers of the inheritance of the Saints* in the light of everlaſting life and glory: and that for the merits ſake of *Jeſus Chriſt* his only Son our Lord. To whom, *&c.*

AD

AD

AULAM.

Sermon XVI.

Newport, *in the Iſle of* Wight, *Novemb.* 1648.

Heb. 12. 3.

——Conſider him that endured ſuch contradictions of ſinners againſt himſelf: that ye be not wearied and faint in your minds.

1. THere is ſcarce any other *provocation* to the performance of any duty ſo *prevalent* with men, as are (a) *the examples* of ſuch as have performed the ſame before them with *glory* and *ſucceſs*. Becauſe, beſides that the ſame ſtirreth up in them an *emulation* of their *glory*, and cheereth them on with *hopes* of like *ſucceſs*: it alſo clean *taketh off* that, which is the common *excuſe* of *ſloth* and neglect of duty, the pretenſion of *Impoſſibility*. The Apoſtle therefore, being to confirm the minds of theſe *Hebrews* with *conſtancy* and *patience* in their *Chriſtian courſe*, againſt all diſcouragements whatſoever; ſetteth before them (in the whole former Chapter) a multitude of *examples* of the famous worthies of former times: who by the ſtrength of their *faith* had both *done* and *ſuffered* great things with admirable patience and conſtancy, to their immortal *honour* upon earth, and eternal *happineſs* in heaven. To the end, that *compaſſed with ſuch a cloud of Witneſſes*, they might think it a ſhame for them to hang back, and not to dare (eſpecially having withal ſo rich *a Crown*, laid ready at the goal for them, to invite them thereunto) *to run* with all poſſible *chearfulneſs* that *race*, which they had ſeen ſo many ſo happily to have *run* before them, verſ. 1. of this Chapter.

a—*aculeos ſubdunt exempla nobilia.* Sen. de tranquil. cap. 11.

2. Yet this great *cloud of examples* they were but to look through, (as *the Medium*) at another and higher *Example*; that of the bright *Sun of righteouſneſs* himſelf, *Jeſus Chriſt*: whom they are to *look upon*, as the proper *object*, to terminate their thoughts; and whereon finally to fix their meditations. *Looking unto Jeſus*, &c. verſe 2. Which *example*, recommended to them *firſt* from the compleatneſs of *the perſon*, (who is at *both ends* of the race, the *Alpha* and

the

the *Omega*; the ἀγωνοθέτης, and the βραβευτὴς too; he that giveth *the Law* at the ſtart, and he that giveth *the prize* at the goal; *the author and the finiſher of our faith*) is there alſo further amplified. *Firſt*, from *the things* he ſuffered. Such, as than which none more grievous to fleſh and bloud; *Torture*, and *Ignominy*; *the Croſs*, and *the Shame*. *Secondly*, from *the manner* of his ſuffering. Not patiently only, *enduring*; but ſtoutly too, *deſpiſing* them: *He endured the Croſs and deſpiſed the ſhame*. *Thirdly*, from the iſſue and *conſequents* of his ſufferings, which were in lieu of *the pain*, *Joy*; of *the ſhame*, *Glory*. To intimate to theſe *Hebrews*, that as *it behoved Chriſt*, *firſt to ſuffer, and then after to enter into his glory*: So, if they deſire to come to *the ſame end* he did, and to *reign* with him; they muſt reſolve to take *the ſame way* he did, and to *ſuffer* with him.

Luke 24.26. 2 Tim.2.13.

3. Having uſed ſo ſtong *a motive*, and preſſed it ſo high; you would think *the Apoſtle* needed not (as to this particular) to ſay any more. But for all this he cannot yet *manum de tabulâ*: he inſiſteth ſtill, and in this verſe *urgeth* the due and frequent conſideration of it, as a matter not only of great *benefit*, but of ſome kind of *neceſſity* alſo. "Conſidering the ſtrong *oppoſitions* and *contradicti-* "*ons*, that a Chriſtian man after he hath entred *the liſts* is like to meet withal "before he come to *the goal*; all which he muſt encounter with, and overcome, "or elſe he loſeth his *labour*, and *the prize*: it is but needful he ſhould muſter "up all his *ſtrength*, ſummon and recollect all *the arguments* he can think of, "that may put *courage* into him, and a reſolution *to go on* undauntedly or- "withſtanding, and not to *faint*. Againſt which *fainting under the croſs*, there being no other *Cordial* of ſo powerful and preſent *operation*, towards the relieving of *the drooping ſpirits* of a weak Chriſtian; as is the meditation of *Chriſt* and his ſufferings: ἀναλογίσασθε γάρ, Therefore *conſider him*, ſaith the Apoſtle, *that endured ſuch contradictions of ſinners againſt himſelf, that ye be not wearied and faint in your minds*.

4. In which words, *the Apoſtle*, out of his great care of their ſouls health, dealeth with theſe *Hebrews*, as a faithful and skilful *Phyſician* ſhould do. He ſheweth them *the danger* they are in, and *the means* how to prevent it. *The danger*, a ſpiritual λιποψυχία, *fainting* and wearineſs of ſoul *under the Croſs*. *The means* of prevention, frequent and effectual *meditation of the Croſs* of Chriſt. *The parts* then of *the Text* are *two*: (anſwerable to thoſe two main parts, whereunto the whole method of *Phyſick* is after a ſort reducible) παθολογικὴ, and θεραπευτικὴ, the one whereof treateth of *the diſeaſe*, the other of *the remedy*. We begin with the former, *the diſeaſe*: the former I mean, in the nature of *the things*, (though not ſo in the placing of *the words*;) and ſo firſt to be handled, in theſe words, ἵνα μὴ κάμητε, &c. *That ye be not wearied and faint in your minds*. The full importance whereof we ſhall the better underſtand, by the explication of theſe four things: 1. *The Malady*; 2. The inward *Cauſe* thereof; 3. The *Part* affected; and 4. The Subject, Perſon, or *Patient*.

5. For *the Malady*, κάμος: that's *Wearineſs*, as we tranſlate it. There is no *burden*, but a man would be willing to be *eaſed* of it, if he might: and all afflictions are *burdens*. But ſuch a degree of *Wearineſs*, as implieth no more than the bare deſire of reſt and eaſe, falleth ſhort of the notion of the word κάμνειν. It importeth ſuch an extreme *laſſitude*, as bereaveth a man of all his *ſtrength*, putteth him beyond his *patience*, and taketh him quite off his *work*. When he is ſo overcome with the preſſure of the *burden* that lieth ſad upon him, that he doth *ſuccumbere oneri*, is not able to *bear* it any longer, but would be rid of it, if he could, at any rate: that's κάμνειν. Or when he is ſo enfeebled by *ſickneſs*, that he cannot in any wiſe brook to do the offices of his vocation as formerly he hath done, nor is able to ſtir out of his bed at all, nor well able to ſtir himſelf in it: that is κάμνειν too. The word is by St. *James* applied to the ſtate of *a ſick perſon*, brought very low, and in ſome *extremity of ſickneſs*, under ſmall hope of recovery.

Jam.5.15.

The

The prayer of Faith, when other remedies fail, σώσει τὸν κάμνοντα, *ſhall ſave the ſick*, ſaith he there.

6. So that *the danger* here feared by the Apoſtle was, leſt theſe Hebrews meeting with ſuch terrible difficulties, as *Lions* in the way, (" not ſuch *Lions* as " *Solomons ſluggard* only *fancieth* to himſelf without cauſe, or perhaps but *pre-* Prov. 26. 13. " *tendeth* to excuſe his ſloth thereby; *Bug-bears* indeed rather than *Lions*; but " very *Lions* indeed, ſtrong temptations, and laſting afflictions and perſecuti- " ons:) leſt I ſay meeting with ſuch affronts and encounters in their *Chriſtian race*, they ſhould be quite *beaten out* of the field, ere they came to the end of their *courſe*. Leſt being *terrified by their adverſaries*, they ſhould not be able to *hold out* in their holy profeſſion to the end; nor to maintain *faith* and a *good conſcience* with that courage, conſtancy, and perſeverance they ought: but loſe *the goal* and *the crown*, for want of finiſhing *the courſe*, they had ſo happily begun.

7. But then *Secondly* it may be demanded; Of this *malady* what might be the true *Cauſe*? (*The inward Cauſe* I mean: for what is the *outward Cauſe* is apparent enough; to wit, *the Croſs*.) Or whence ſhould this κάμωσις, this ſpiritual *wearineſs* proceed? That is anſwered in the Text too, in the word ἐκλύωμαι (The tranſlations expreſs it moſtwhat by *faintneſs* of mind:) The ſame word being again uſed a little after at *ver.* 5. and there alſo tranſlated after the ſame manner; μηδ' ἐκλύου, *My ſon, deſpiſe not thou the chaſtening of the Lord: neither faint, when thou art corrected of him.* The word properly importeth the *looſening*, *ſlackening*, or *diſſolving* of ſomething that before was well *knit together*, faſt and ſtrong. *The ſtrength* and firmneſs of a body, whether natural or artificial, conſiſteth much in *the union of the parts*, well (*a*) compacted and *knit together*, and all the joynts *ſtrung faſt* one to another. By the *ſlackning*, looſening, or disjoynting whereof, the body on the other ſide cometh to be as much *weakned*. A *Houſe*, *Ship*, *Wagon*, *Plough*, or other artificial body, be the materials never ſo ſtrong: yet if it be *looſe in the joynts*, when it is put to any ſtreſs (as we call it) to any uſe where the ſtrength of it is like to be tried, it will not endure it, but be ready to fall one piece from another.

(*a*) συμβιβαζόμενον διὰ πάσης ἁφῆς. Eph. 4. 16.

8. Much of a mans *ſtrength*, whereby he is enabled to travel and to work, lieth in his *loyns* and *knees*, and in his *arms* and *hands*. Whence it is that by an uſual Trope in moſt Languages, and ſo in the *Scriptures* too, thoſe parts are very often uſed (*Genua*, and *Lacerti*, &c.) to ſignifie ſtrength: and *weakneſs* on the contrary uſually deſcribed by *the luxation* of thoſe parts. The phraſe is very frequent in *Homer*; when one of the *Grecian* or *Trojan* Chieftains had given his adverſary ſome deadly or deſperate wound, that he was not able to ſtand, but fell on the ground, to expreſs it thus,

——γοῦνατ' ἔλυσε,

as much as to ſay, *He looſened his knees*. Even as it is ſaid of *Belſhazzar*, *Dan.* 5. when he was ſore affrighted with the hand-writing upon the wall; that *the joynts* (bindings or ligatures) *of his loins were looſed, and his knees ſmote one againſt another*. So for *the hands* and *arms*: we meet in the Scriptures often with ſuch like phraſes as theſe: that by ſuch or ſuch means (as the occaſion required) ſuch or ſuch mens *hands were either ſtrengthened, or weakned*. So it is ſaid of *Iſhboſheth*, 2 *Sam.* 4. when he heard of the death of *Abner*, General of his Army, *his hands were weakned*. The like we find in many other places, as namely, in *Jer.* 38. 4. where, in the *Greek* Tranſlation, the word ἐκλυέτω, the ſame with this in the Text, is uſed. Not to ſeek far, a little after in this very Chapter, we have both *the Metaphors* together in one verſe [*wherefore lift up the hands that hang down, and ſtrengthen the feeble knees*] γόνατα παραλελυμένα, *ver.* 12. which is another compound word from the ſame *Theme*. As if he ſhould ſay,

So Ezek. 7. 17. Nahum 2. 10.

See Ezek 21 7.

Support the *hands* that hang *looſe*, and have not ſtrength enough to lift up themſelves: and bind up *the palſie knees*, that are not well knit up in the joynts, and ſo are unable to bear up the body.

9. There is another *Metaphor* likewiſe often uſed by *David*, and ſometimes elſewhere: which, as it very well fitteth with the word ἐκλύεσθαι, ſo it ſerveth very well to expreſs that feebleneſs or *faintneſs of ſpirit*, (ariſing from fear and conſternation of mind, when great troubles come upon us) whereof we now ſpeak: namely, *the melting* of the heart, or ſoul.

Pſal.107.6. 10. In *Pſa.*107. *They that go down to the ſea in ſhips*, when the ſtormy wind ariſeth and liſteth up the waves, ſo as the veſſel is toſſed up and down, and the men *reel to and fro, and ſtagger like drunkards, and are at their wits ends*: he ſaith of them, Pſal.119.28. that their very *ſoul melteth away becauſe of the trouble. My ſoul melteth away for very heavineſs*: in another Pſalm, ſpeaking of himſelf, and his own troubles. Pſal.22.14. In *Pſalm* 22. he joyneth this and the other Metaphor both together; *I am poured out like water, and all my bones are out of joynt: my heart alſo in the midſt of my body is even like melting wax.* And ſo doth the Prophet *Iſaiah* alſo: deſcribing the great miſeries and terrours that ſhould be at the deſtruction of *Babylon* by the *Medes* and *Perſians*, he ſaith, that by reaſon thereof *all hands ſhall be weakned* (ἐκλύεσθαι again in the Greek) *and all hearts ſhall melt*. See alſo *Ezek.*21.7. to omit ſundry other like. Iſa.13.6. So alſo Nahum 2.10.

11. For even as *wax*, which while it is *hard* will abide hard preſſing, and not yield or *take impreſſion*, when it is chafed or *melted* hath no ſtrength at all to *make reſiſtance*: And as the *Ice*, when the waters were congealed in a hard froſt, is of that *firmneſs*, that it will bear a loaden cart uncrackt; but as ſoon as a warm thaw hath fretted and looſened it, diſſolveth into *water*, and becometh one of the *weakeſt things* in the world (it is a common Proverb among us, *As weak as water*:) ſo is *the ſpirit of a man.* So long as it ſtandeth *firmly knit to God* by a ſtedfaſt *faith*, (as *David* ſaith, *O knit my heart unto thee, that I may fear thy name!*) and true to it ſelf (*in ſeipſo totus teres atque rotundus*) by adhering to honeſt, vertuous, and religious *Principles*: it is of impregnable ſtrength againſt all outward attempts whatſoever. *Si fractus illabatur orbis*: if the weight of all the calamities in the world ſhould come ruſhing upon him at once, it would be able to *bear up* under them all, and ſtand *unruined* amidſt all thoſe *ruines*. *The ſpirit of a man* is of ſtrength enough *to ſuſtain all his infirmities.* Pſal.86.11. Horat. 2. Sat. 7. Horat. 3. Car. 3. Prov.18.14.

12. But if *the ſtrength* that is in us be *weakneſs*; oh how great is that weakneſs? If our *ſpirits* within us, which ſhould be as our *life-guard* to ſecure us againſt all attempts from without, be ſhattered and *diſ-joynted*, through diſtruſt in God; or by entertaining fears and irreſolutions *ſo enfeebled*, that it is not able to ſtand out when it is fiercely aſſaulted, but yieldeth the Fort to Satan and his temptations: that is to ſay in plain terms, if when any *perſecution* or *tribulation* ariſeth, we be *ſcandalized* and fall away either from our *Chriſtian faith* or *duty*, forſake our ſtanding, and ſhrink from the rules of *true Religion*, or *a good conſcience*: this is the ἐκλυόμενος and the κάμνοντες, *the wearineſs* and *faintneſs* of mind ſpoken of in the Text.

13. We now ſee *the Malady*, both in *the Nature*, and in *the Cauſe*: both *what* it is, and *whence* it groweth. We are in the next place to conſider *the part* affected. That the word ψυχαῖς diſcovereth: *the Mind*, or *the Soul*; (*That ye be not wearied and faint in your minds*, or *ſouls*.) And this occaſioneth another doubt: how it ſhould be poſſible that *worldly tribulations*, which cannot reach beyond the *outer man*, (in his *poſſeſſions*, in his *liberty*, in his *good name*, in his bodily *health* or *life*) ſhould have ſuch an operation upon his nobler part *the ſoul*, as to cauſe a *faintneſs* there. Our Apoſtle ſpeaketh of *reſiſting unto bloud* in the next verſe, as the higheſt ſuffering that can befal a man in this world. And our Saviour telleth *his friends*, Luk.12. that when their enemies have killed *their bodies*, Luke 12.4.

(and

(and from ſuffering ſo much his very beſt *friends*, it ſeemeth, are not exempted;) they have then done their worſt: they can proceed no farther; they have no power at all over *their ſouls*.

14. It is moſt true: they have not. And happy it is for us, and one ſingular comfort to us, that they have not. Yet our own *reaſon*, and every days *experience* can teach us, that outward *bodily afflictions*, and tribulations, do (by *conſequent*, and by way of *ſympathy* and *conſent*, and by reaſon of *union*; though not immediately and directly) work even upon *the ſoul* alſo. "As we ſee the "*fancy* quick and roving, when the bloud is inflamed with *choler*; *the memory* "and apprehenſion dull in *a Lethargy*: and other notable changes and effects in "the faculties of *the ſoul* very eaſily diſcernable, upon any ſudden change or "diſtemper in *the body*. *David* often confeſſeth, that *the troubles* he met withal, went ſometimes to *the very heart and ſoul* of him. "*The ſorrows of my heart are* Pſal.25. "*enlarged. In the multitude of the troubles* (or ſorrows) *that I have in my heart.* —94. "*My heart is diſquieted within me. Why art thou ſo vexed O my ſoul, and why art* —55. "*thou ſo diſquieted within me? &c.*] Take but that one, in *Pſal.*143. *The enemy* —42. *hath perſecuted my ſoul— &c. Therefore is my ſpirit vexed within me, and my heart within me is deſolate.* 143.3,4.

15. For *the ſoul* then (or *Mind*) to be *affected* with ſuch things as happen to *the body*, is natural: and ſuch *affections* (if not vitiated with *exceſs*, or other *inordinacy*) blameleſs and without ſin. But *experience* ſheweth us farther (too often, God knoweth) that perſecutions, *afflictions*, and ſuch other ſad caſualties as befal *the body* ("nay the very *ſhadows* thereof, the bare *fears* of ſuch things and "*apprehenſions* of their approach, yea, even many times when it is cauſeleſs) may produce worſe effects in *the ſoul*; and be the cauſes of ſuch vitious *wearineſs* and *faintneſs of mind*, as the Apoſtle here forewarneth the Hebrews to beware of. "Not to ſpeak of the *Lapſi*, and *Traditores*, and others that we read of in former "times; and of whom there is ſuch mention in the ancient *Councils*, and in the "writings of *the Fathers* of the firſt Ages, and *the Hiſtories* of the Church: How many have we ſeen even in our times; who having ſeemed to ſtand faſt in the profeſſion of *Truth*, and in the performance of the offices of *Vertue*, and duties of *Piety*, *Allegiance*, and *Juſtice* before trial; have yet when they have been hard put to it (yea, and ſometimes not very hard neither) *fallen away, ſtarting aſide like* Pſal.78.57. *a broken bow*? and by *flinching* at the laſt, diſcovered themſelves to have been but very *weak Chriſtians* at the beſt, if not rather very *deep hypocrites*.

16. It will ſufficiently anſwer the doubt, to tell you, That *perſecutions* and all occurrences from without, are not *the chief cauſes*, (nor indeed in true propriety of ſpeech, *any cauſes* at all) but *the occaſions* only of the *ſouls fainting* under them. *Temptations* they are I grant; yet are they *but temptation*: and it is not *the temptation*, but *the conſenting* to the temptation, that induceth guilt. If at any time any *temptation*, either on the one hand, or the other, prevail againſt us: St. *James* teacheth us where to lay the fault. Not upon *God* by any Jam.1.13,14. means: *for God tempteth no man*. No nor upon *the Devil* neither, (let me add that too; it were a ſin to bely the Devil in this:) for though he be *a tempter*, and that a buſie one, ὁ πειράζων, *the Tempter*, yet that is the worſt he can do: he Mat.4.3. can *but tempt* us, he cannot *compel* us. When he hath plied us with all his utmoſt ſtrength, and tried us with all the engines and artifices he can deviſe: *the Will* hath its *natural liberty* ſtill, and it is at our choice whether we will yield or no. *But every man when he is tempted*, ſaith he, (tempted *cum effectu*, that is his meaning; ſo *tempted* as to be *overcome* by the temptation) *is tempted of his own luſt*, ἀπαγόμενος καὶ δελεαζόμενος, *drawn away and enticed. Drawn away* by injuries and affrightments *from doing good*: or *enticed* by delights and allurements *to do evil*. It is with temptations *on the left hand* (for ſuch are thoſe of which we now ſpeak) even as it is with thoſe *on the right*: yield not, and good enough.

Prov.1.10. *My ſon*, ſaith *Solomon*, *if ſinners entice thee, conſent not*, Prov. 1. It may be ſaid alſo proportionably, and by the ſame reaſon; *My ſon, if ſinners affright thee, comply not.* The common ſaying, if in any other, holdeth moſt true in the caſe of *Temptations*: No man taketh harm *but from himſelf.*

17. And verily in the particular we are now upon, of *fainting under the Croſs*: it is nothing but our own fears, and the falſeneſs of *a miſgiving heart*, that betrayeth us to *the Tempter*, and undoeth us. (a) Ταράττει ὑμᾶς ὐ τὰ πράγματα—&c. as he ſaid. It is not any reality in *the things themſelves* ſo much that troubleth the mind, as our (b) *over-deep apprehenſions* of them. All *paſſions* of the mind, if immoderate, are *perturbations*, and may bring a ſnare: but none more or ſooner than *fear*. *The fear of man bringeth a ſnare*, ſaith *Solomon*. And our Saviour, *Let not your hearts be troubled, neither fear*: as if *fear* were the greateſt *troubler* of the heart. And truly ſo it is: No paſſion (*not Love*, no nor yet *Anger* it ſelf, though great obſtructers of *Reaſon* both) being ſo *irrational*, as *Fear* is. It maketh us many times do things quite otherwiſe than our own *reaſon* telleth us we ſhould do. It is an excellent deſcription, that a wiſe man hath given of it, *Wiſdom* 17. *Fear*, ſaith he, *is nothing elſe, but the betraying of the ſuccours which reaſon offereth.* He that letteth go his *courage*, forfeiteth his *reaſon* withall: and what good can you reaſonably expect from an *unreaſonable* man?

a *Epictet. enchir. cap. 5.*

b *Opinio eſt, quæ nos cruciet.* Senec. ad Marciam c. 19.

Prov 21.25. Joh. 14.27.

Wiſd. 17.11.

18. Seeſt thou then a man *faint-hearted*? Suſpect him (I had almoſt ſaid, Conclude him) *falſe-hearted* too. It is certainly a very hard thing, if at all poſſible, for a *Coward* to be an honeſt man: or a *true friend* either to God or man. He is at the beſt but ἀνὴρ δίψυχος, *a double-minded man*: but God requireth *ſimplicity* and ſingleneſs of heart. He hath *a good mind* perhaps to be honeſt, and to ſerve *God* and *the King*, and to love *his neighbour* and his *friend*: and if he would hold him there, and be *of that mind* always, all would be well. But his *double-mind* will not ſuffer him ſo to do. He hath *a mind* withall to ſleep in a whole ſkin, and to ſave his eſtate, if he can, howſoever. And ſo he becometh ἀκατάστατος, fickle and *unſtable in his ways*; turneth as the tide turneth: There is no relying upon him; no truſting of him. *Jethro* well conſidered this, when he adviſed *Moſes* to make choice of ſuch for *Magiſtrates* as he knew to be *men of courage*; they that were otherwiſe, he knew could not diſcharge their duty as they ought, nor continue upright. And when our Saviour ſaid to his Diſciples, Luke 12. *I ſay unto you my friends, Fear not them which kill the body*: He doth more than intimate that ſuch baſe *worldly fear* cannot well conſiſt with the Laws of *true friendſhip.*

Jam. 1.8.

Exod. 18.21.

Luke 12.4.

19. I inſiſt ſomewhat the more upon this Point, becauſe men are generally ſo apt to pretend, to their *own failings* in this kind, *the outward force* offered by others: ſuppoſing they have ſaid enough, to excuſe what they have done, when they have ſaid, they did it by *compulſion*. As if any man could be maſter of anothers *will*, or enforce *a conſent* from him *without his conſent*: which carrieth before it a manifeſt contradiction. Indeed, if *we ſuffer* what we ſhould not, without any our provocation; that is not our fault, becauſe it is not ἐφ' ἡμῖν, it is (a) *not in our power* to help it. But if *we do* what we ſhould not, upon what *inducement* ſoever we do it, we muſt bear the greateſt part of the blame our ſelves: becauſe it is *our doing* ſtill.

a *Malum quod fit in nos, ſive de nobis, non eſt imputandum nobis: cæterùm quod fit & à nobis, jam ſine culpâ eſt voluntatis.* Bern. de grat. & lib. arb.

20. For a man then, when he hath been frighted out of his *conſcience* and his *duty*, and done amiſs, to ſay, I was *compelled* to do it *againſt my mind*, I could neither will nor chuſe, and the like: are, as the moſt common, ſo the moſt vain and frivolous *excuſes* in the world. Not only *falſe*, but *ridiculouſly falſe*, and ſuch as carry their confutation along with them: *fig-leaves* ſo thin, that any body may ſee through them. For tell me, thou that ſayeſt thou waſt *compelled* to do it (b) *againſt thy mind*: If thou hadſt been *minded* to have withſtood the

b *Velle planè convincimur, quod non fieret ſi nollemus.* Bern. ibid.

the pretended *compulsion*, and hadst continued in that *mind*; whether such *compulsion* could have taken effect or no? Thou that sayest, thou couldst *neither will nor chuse*: was it not left to the *choice* of thine *own will*, whether thou wouldest *do* that which was *required*, or *suffer* that which was *threatned*? And didst not thou then, when thou mightest *have chosen*, if thou wouldest, to *suffer* the one, rather *chuse* to *do* the other? *Qui mavult, vult.* Sure it is the *will* evermore, that determineth *the choice* in every deliberation. It is manifestly absurd therefore, for any man to pretend that thing to have been done by him *against his will*; which (how hard soever *the choice* was) he yet *chose* to do.

21. If these *Allegations* would serve the turn, or that we had any good warrant to decline *suffering* evil by *doing evil*: those glorious *Martyrs* and *Confessours*, so much renowned through the Christian world for their *patience* and *constancy* in suffering persecution, and laying down their lives for the *testimony* of *faith* and *a good conscience*, were a generation of very silly men. Who never had the wit to save their lives, when they might have done it with some *little compliances* with the times; and if their *consciences* had smitten them for so doing, licked themselves whole again by pleading *Compulsion*.

22. Unless then we will *condemn* those blessed souls, whose memories we have hitherto *honoured*, not only of extreme *folly*; but of foul *self-murder* too, in being *prodigal* of their lives to no purpose, and *casting away* themselves wilfully when they needed not: we must needs acknowledge, That there lieth a necessity upon us, if we will be *Christs Disciples* and *Friends*, to deny our *selves*, Mat. 16. 24. our *lusts*, our *interests*, our *fortunes*, our *liberties*, our *lives*, of if there be any thing else that can be dearer to us: rather than for *fear* of any thing that can befall us in any of these, *consent* to the least wilful violation of *our bounden duty* either to God or our Neighbour; That *no force* or *violence* from without, no *straits* we can be driven into by any conjuncture of whatsoever circumstances, can make it either *necessary* for us to sin, or *excusable* in us to have sinned; That we are bound by virtue of Christs both *example* and *command*, to take up *any cross* that it is his good pleasure to lay before us, and to *bear it* as long as he pleaseth, with patience, chearfulness, and courage; That if we grow *weary* of it, and *faint in our minds*, so as to cast about how we may work our selves from under it by such means, as we have no clear warrant from him for: we must answer wholly for it *our selves*, and cannot justly charge it upon any *other person* or *thing*, than upon our own selves, and our own base cowardise. That for us.

23. To return now to these Hebrews: *the Persons* in the Text; and the last of the four particulars proposed from that part of the Text. It may be demanded, with what reason the Apostle could entertain the least suspicion of such mens shrinking and *fainting* under the Cross: who had already given such good proof of their *constancy* and *courage*, in some former, and those no small *conflicts* neither? Nay, of whose *Christian patience* and magnanimity himself had given a very ample testimony a little before in this very Epistle: how they Heb. 10. 32.— *had endured a great fight of afflictions*, and had been made *a gazing-stock both by reproaches and afflictions*, *suffered the spoiling of their goods*; and not only suffered it, (patience perforce) but suffered it *joyfully*. Yet you see for all this, how urgent he is upon them still, in the remainder of that *tenth Chapter*, in the whole next, and in a great part of this, both before, in, and after the *Text*; by admonitions, exhortations, examples, and other topiques, artifices, and insinuations of great variety: not to *cast away their confidence*; to *hold fast their profession without wavering*; to *run with patience the race that was set before them*; to take heed they be not *wearied, and faint in their minds*.

—4.

24. Not to say positively, that he had of late observed something in some of them, that might perhaps give him some *particular cause* of suspicion more than

ordinary;

ordinary: although there be ſome paſſages in his diſcourſe (eſpecially at the fifth verſe) that ſeem to carry a ſound, as if ſomething were not right with them. If we do but look upon ſome *general conſiderations* only: we ſhall ſee reaſons enough, why the *Apoſtle* (notwithſtanding his approving of their former carriage) might yet be *jealous* over them with a godly jealouſie in this matter.

25. *Firſt*, he knew not (*perſecutions* ever attending *the Church* as her lot) but they might; and (Chriſt having foretold *great tribulations* ſhortly to come upon that Nation) it was very like they ſhould meet with *more* and *ſtronger trials*, than they had ever yet done. It was indeed, and by the Apoſtles confeſſion, *a great trial of afflictions* they had undergone already; and they had received the charge bravely, and were come off with *honour* and *victory*: ſo that that brunt was happily over. But who could tell what *trials* were yet behind? Theſe might be, for ought they knew, (or he either) but the *beginnings* of greater evils to enſue. *You have not reſiſted unto blood*, ſaith he, in the very next words after the Text: as if he had ſaid, You have fought one good *fight* already, and quit your ſelves like men: I commend you for it, and I bleſs God for it. Yet be not *high-minded*, but *fear*: you have not yet done all your work; your warfare is not yet at an end. What if God ſhould call you to ſuffer *the ſhedding of your blood* for Chriſt, as Chriſt *ſhed his blood* for you? You have not been put to that yet: but you know not what you may be. If you be not in ſome meaſure prepared even for that alſo, and reſolved (by Gods aſſiſtance) to *ſtrive againſt ſin*, and to withſtand all ſinful temptations, even to the ſhedding of the laſt drop of *blood* in your bodies, if God call you to it: you have done nothing. He that hateth not his *life*, as well as
Luk.14.26. his *Houſe* and *Lands*, for Chriſt and his Kingdom, is not *worthy* of either. *Sharp* or *long* aſſaults may tire out him that hath endured *ſhorter* and *eaſier*. But he that ſetteth forth for the *goal*, if he will *obtain*, muſt reſolve to devour all difficulties, and to *run* it out: and not to *faint* or ſlug, till he have *finiſhed his courſe* to the end; though he ſhould meet with never ſo many *Lions* in the way.

26. *Secondly*, ſo great is *the natural frailty* of man, ſo utterly averſe from conforming it ſelf entirely to the good *will and pleaſure* of Almighty God, either in *doing* or *ſuffering*: that, if he be not the better principled within (ſtrengthened with *grace* in the inner man) he will not be able to hold out in either; but every ſorry *temptation* from without will foil him, and beat him off. *Be not*
Gal.6.9. *weary of well-doing*, ſaith the Apoſtle, *Gal.6. for in due time we ſhall reap if we faint not*, μὴ ἐκλυόμενοι, (the ſame word again.) *Wearineſs* and *faintneſs* of mind we are ſubject to (you ſee) in the point of *well-doing*: But how much more then in the point of *ſuffering*; which is of the two much *the ſorer trial*?

27. Marvel not, if *ordinary Chriſtians*, ſuch as theſe *Hebrews* were, might be in danger of *fainting* under the Croſs: when the moſt holy and eminent of Gods ſervants, whoſe *Faith*, and *Patience*, and *Piety* are recorded in the Scriptures as *exemplary* to all poſterity, have in their failings in this kind bewrayed themſelves to be but men, ὁμοιοπαθεῖς, ſubject to paſſions of *fear* and *diſtruſt*, even as others. *Abraham the Father of the Faithful*, of ſo ſtrong Faith and Obedience, that he neither *ſtaggered at the promiſe* of having a Son (though it were a very unlikely one, at that age) *through unbelief*; not *ſtumbled at the command* of ſacrificing that Son (though it were a very hard one, having no more) *through diſobedience*: yet coming among ſtrangers, upon ſome apprehenſions that his life might be endangered if he ſhould own *Sarah* to be his wife, his heart ſo far miſgave him through *humane frailty*, that he ſhewed ſome diſtruſtfulneſs of God, by his doubting and diſſimulation with *Pharaoh* firſt, and after with *Abimelech*, Gen.13. and 20.

28. And

28. And *David* alſo ſo full of courage ſometimes, that he would not *fear, though ten thouſands of people*, whole *Armies* of men, ſhould riſe up againſt him and encompaſs him round about; though the oppoſers were ſo ſtrong and numerous, that *the earth* ſhould be *moved* and *the mountains ſhake* at the noiſe thereof: yet at ſome other times, when he ſaw no end of his troubles, but that he was *hunted like a Partridge upon the mountains* day after day, and chaſed from place to place perpetually that he could reſt no where; his *heart* began to *melt* and to *faint* within him. And although he had *a promiſe* from God of ſucceeding in the Kingdom, and *an anointing* alſo (as an earneſt) to confirm *the promiſe*: yet it ran ſtrongly in his thoughts nevertheleſs, that *he ſhould periſh one day by the hands of Saul.* Inſomuch that in a kind of *diſtruſt* of Gods *truth* and *protection*, he ventured ſo far upon his own head, (never ſo much as asking counſel at the mouth of God) as to expoſe himſelf to great *inconveniences*, *hazards*, and *temptations* in the midſt of an hoſtile and idolatrous people. The good man was ſenſible of *the imperfection*, acknowledgeth it an *infirmity* and ſtriveth againſt it, *Pſal.*77. Pſal.3.6. —27.3. —46.2.3. 1 Sam.26.20. 1 Sam.27.1. Pſal.77.6. —12.

29. But of all the reſt, St. *Peter* (ὁ θερμὸς, as *Chryſoſtom* often ſtileth him) a man of great *boldneſs* and *fervency* of ſpirit, betrayed the greateſt weakneſs. Who, after *ſo fair warning* ſo lately given him, and his own *ſo confident profeſſion* of laying down his life in his Maſters quarrel: yet within not many hours after, when he began to be queſtioned about *his Maſter*, and ſaw (by the *malicious* and *partial* proceedings againſt *the Maſter*) how it was like to go with *him*, if he were known to have ſuch a near dependence upon him; became ſo *faint-hearted*, that (contrary to his former reſolutions and engagement) he not only *diſowned* him, but with Oaths and Imprecations *forſwore* him. Such *weakneſs* is there in *the fleſh*, where there is yet left ſome *willingneſs* in the *ſpirit*: that without a continual ſupply of *grace*, and actual influence of *ſtrength* from above, there is no abſolute *ſtedfaſtneſs* to be found in the beſt of the Sons of men. Mar.14.71.

30. Yet is not our *natural inability* to reſiſt temptations (though very great) the cauſe of our *actual faintings* ſo much (becauſe of the ready aſſiſtance of *Gods grace* to relieve us, if we would but be as ready to make uſe of it) as a *third* thing is: To wit, our *ſupine negligence*, that we do not ſtand upon our guard as it concerneth us to do, nor provide for the encounter in time: but have our (a) *Arms* to ſeek when *the Enemy* is upon us. As *Joſeph* in the years of *plenty* laid in Proviſion againſt the years of *dearth*: ſo ſhould we, whilſt it is *Calm*, provide for a *Storm*; and whilſt we are at *eaſe*, againſt *the evil day*. It is ſuch an ordinary point of *wiſdom* in the common affairs of life, for men to be *provided* of all neceſſaries befitting their ſeveral *occaſions*, before the time they ſhould uſe them: that he is rather derided than pitied; that having time and means for it, neglecteth ſo to do. The *Graſhopper* in the Fable had the merry *Summer*: but the *Piſmire* fared better in *winter*. If in our *proſperity* we grow *ſecure*, flattering our ſelves in our own thoughts, as if our *hill were ſo ſtrong that we ſhould never be removed*: if then God do but *turn his face from us*, yea, but a little, and ſend any little change upon us; we ſhall be ſo much the more troubled at the affliction when it cometh, by how much the leſs we *expected* it before. Our *unpreparedneſs* maketh a very *little affliction* ſometimes fall *very heavy* upon us; and then it foileth us miſerably, and ſoon tireth us out: and ſo we ſuffer by our *own negligence*. a—*In pace, ut ſapiens, paranda idonea bello.* Hor.2.ſat.2. Pſal.30.6,&c.

31. To which add in the *fourth place*, that which many times followeth upon ſuch our *neglect*; Gods *deſerting* of us: and withdrawing the ordinary ſupport of his *grace* from us. And then as *the Philiſtines* over-maſtered *Samſon*, when his ſtrength was departed from him: ſo will *temptations* us, when we are left to wreſtle with them by our own ſtrength alone, without the

ſpecial

ſpecial grace of God to aſſiſt. It is *by Faith* that we *ſtand*, if we do ſtand;
2 Cor.1.24. 1 Joh.5.4. (*This is the victory that overcometh the world, even our Faith*:) But it is by *the grace* and power of God, that *our Faith* it ſelf ſtandeth. Take that *grace away*, and our *faith* faileth; and then our *hearts fail*: and then there is neither *courage*, nor *patience*, nor *obedience*, nor any thing elſe that good is, in us. At leaſt, not in that meaſure, as to render our ways (during that eſtate) either *acceptable* to God, or *comfortable* to our ſelves: until it ſhall pleaſe him to *renew*
Pſal 51.10. —12. us unto repentance, to *give us the comfort of his help again*; and *to eſtabliſh us* afreſh *with his free ſpirit* and grace.

32. Of whoſe moſt holy and wiſe diſpenſations, although we be neither able nor worthy to *apprehend* any other reaſon, than *his own will*, nor to *comprehend* that: (for his *ſpirit breatheth where and when* it liſteth, and we know
Joh.3.8. not (*antecedently*) either *why*, or *how*: yet are we well aſſured in the general, that *the Lord is righteous in all his ways, and holy in all his works*.
Pſal.145.17. Yea, and we find by the bleſſed conſequents many times, that the very *withdrawing of his grace* is it ſelf *a ſpecial act* of his grace. 1. As, when he hath thereby
2 Chro.32.31. *humbled* us to a better ſight and ſenſe of our own frailty: ſo was *Hezekiah left to himſelf* in the matter of the Embaſſadours that came from the King of *Babel*. 2. Or *checkt* us for our overmuch ſelf-confidence, as *Peters* denial was a real rebuke for his over-bold proteſtation. 3. Or brought us to *acknowledge* with thankfulneſs and humility, by whoſe (a) *ſtrength* it is that we have
a Εἰ μάλα κρατερὸς ἐστί, θεὸς τό γε δῶκεν. Homer. Il.α. hitherto ſtood. (*My ſtrength will I aſcribe unto thee*, Pſal. 59.) 4. Or taught us to bear more *compaſſion* towards our brethren and their infirmities, if they hap to be *overtaken* with a fault, and to *reſtore them with the ſpirit of meekneſs*:
Pſal.59.9. Gal.6.1. conſidering, that even we our ſelves are not ſuch as cannot be tempted. Or wrought ſome other good effect upon us ſome other way.

33. Sith then great and laſting *afflictions* are ſtrong *trials* of mens patience and courage; and their inability to bear them, great through *the frailty* of nature, is yet by their own perſonal default and *ſupine negligence*, much greater; and without the ſupport of *Gods grace*, (which as he is no ways bound to *give them*, ſo he may, and doth, when it pleaſeth him, *take from them*) their ſpirits are not able to bear up under *the leaſt temptation*: you will grant the *Apoſtle* had great reaſon to fear, leſt theſe *Hebrews*, notwithſtanding the good proof they had given of their *Chriſtian conſtancy* in ſome former trials, ſhould yet be *weary and faint in their minds* under greater ſufferings. And conſequently how it concerneth every one of us, whatſoever comforts we may have of our *former ſufferings and patience* (whereof, unleſs God have the whole *glory* our *comfort* ſure will be the leſs;) yet to be very jealous of our own treacherous *hearts*, and to keep a conſtant *watch* over them that they deceive us not: not to be *too high-minded* or jolly for any thing that is paſt; nor *too unmerciful* cenſurers of our weaker brethren for their *faintings* and *failings*; nor *too confident* of our own future *ſtanding*.

34. It ought to be our care rather at all times, eſpecially in ſuch times as threaten *perſecution* to all thoſe that will not recede from ſuch Principles of *Religion*, *Juſtice*, and *Loyalty*, as they have hitherto held themſelves obliged to walk by: to live in a continual expectancy of *greater trials* and *temptations* daily to aſſault us than we have yet wreſtled withal. And to give all diligence, by our faithful *prayers* and utmoſt *endeavours* to arm and prepare our ſelves for the better bearing them, with ſuch calm *patience* and *moderation* on the one ſide, and yet with ſuch undaunted *courage* and *reſolution* on the other ſide; as may evidence at once our *humble ſubmiſſion* to whatſoever it ſhall pleaſe God to lay upon us, and our *high contempt* of the utmoſt deſpight the world can do us.

35. For ſince every affliction (*Janus*-like) hath *two faces*, and looketh two ways;

ways; we ſhould do well to make our uſe of both. It looketh *backward*, as it cometh *from God*: who layeth it upon us, as a correction for ſome *paſt ſin*. And it looketh *forward*, as it cometh from *Satan* and the *World*: who lay it before us, as *a temptation* to ſome *new ſin*. Accordingly are we to entertain it. As it is *Gods correction*; by no means to *deſpiſe* it, (*My Son deſpiſe not thou the chaſtening of the Lord*, the next verſe but one:) but to *take it up* with joy, and to *bear it* with patience, and to *profit by it* to repentance. But as it is *Satans temptation*; by all means to *reſiſt it* with *courage*, yea, and with *diſdain* too. *Reſiſt* it I ſay; but in that ſenſe wherein ſuch *reſiſtance* is to be underſtood in the very next verſe after the Text. That is to ſay, ſo to *reſiſt the temptation*, by ſtriving againſt *that ſin* whatever it be, which *the Tempter* ſeeketh to drive us into by the affliction; that we ſhould fight it out in *bloud*: reſolving rather to loſe it all, were it to the laſt drop, than conſent to the committing of that. Thus to loſe our *blood*, is to win *the day*: And the failing ſo to do, is that *wearineſs* and *faintneſs of mind* and ſoul: of which our Apoſtle here ſpeaketh, and upon which we have hitherto thus long inſiſted.

36. Yet dare I not for all that leave it thus, without adding a neceſſary *caution*: leſt what hath been ſaid be miſ-underſtood, as if, when we are bidden not to *faint under the Croſs*, we were forbidden to uſe any means or endeavours to *remove* it. No ſuch matter. True it is, where no more is left to our *choice*, but one of the two, either *Sin* or *Suffer*; a right Chriſtian ſhould not (for ſhame) ſo much as take it into deliberation. Never demur upon it; it is a plain caſe: we muſt *ſuffer*. But where there is a *Medium*, or third thing (as an out-let, or (a) *expedient*) between both, as many times there is: nothing hindreth but we may, and reaſon would we ſhould make *choice* of that; and ſo neither *ſin*, nor *ſuffer*. Lay that firſt as a ſure ground; We muſt avoid *ſin*, though we *ſuffer* for it: But that once laid, if we can then avoid *ſuffering* too, without *ſinning*; why may we not; nay, why ought we not, to avoid both?

(a) Πρῶτα φεῦγε, μηδ' ἀναγκάσθῃς· ἐὰν δὲ πρέπει, κἂν ὅσον δύνῃ. Pythag. aur. carm.

37. No man doubteth, but we may pray to be delivered from *troubles*; "*David* doth it an hundred times: and if we do it not daily too, even as often as we beg our *daily bread* (our Saviour having contrived both Petitions "into the ſame Prayer) we are to blame. And if we may *pray* for it, then no doubt but we may *endeavour* it alſo. Though they look ſomething alike in ſome other reſpects, yet in this one (at leaſt) *Wiſhes* and *Prayers* are much unlike. Many things we may lawfully *wiſh for*, which we may not *endeavour* after: but ſure, whatſoever we may lawfully *pray for*, we not only lawfully may; but are in conſcience bound to uſe our beſt *endeavours* towards the effecting thereof. We do indeed but *mock God*, and prevaricate in our *Prayers*; if we be not in ſome meaſure careful to ſecond them with our *Endeavours*.

38. Chriſt biddeth us *deny our ſelves*, and *take up the Croſs*. True: deny *our ſelves* rather than *deny him*; and *take up the Croſs*, when he *layeth* it before us, ſo as we cannot ſtep beſide it without ſin. But he doth not bid us *undo our ſelves*, when his ſervice requireth it not; nor *make our ſelves Croſſes*, when we need not.

—μήτε ἐξίστασθαι τοῦ τάγματος θεοῦ, τὸν ἀγῶνα χαρᾶσαι μήτε περιττὰς ἀναδύεσθαι. Nyſſ. orat. 20.

39. *Afflictions* are uſeful things, and many ways *beneficial* to Gods children. True: bleſſed be God, but no thanks to them, that they are ſo. That much *good* ſometimes cometh from them, it is but meerly *by accident*, as to them: the true cauſe of thoſe bleſſed effects is that over-ruling *power*, *wiſdom*, and *goodneſs* of God; whereby he is able to bring *light out of darkneſs*, and can turn any *evil* (even *ſin* it ſelf) to *the good* of his Children. But take *afflictions* preciſely, as they are in themſelves, and in their *pure naturals*, as we ſay;

Μὴ προσκλίνεσθε τοῖς κινδύνοις. Naz.

and there is no ſuch *lovelineſs* in them, that any man ſhould *court* them: Nor are they *productive* of any the leaſt *good*, by any proper inherent virtue of their own. Nor are therefore ſuch *deſirable things*, as that any man can reaſonably promiſe to himſelf any *good effect* from them, or any *ſound comfort* under them, that ſhall *wilfully* draw them upon himſelf, when he might *without ſin* avoid them.

40. We muſt not count *life*, *liberty*, or *livelihood* dear to us: but *deſpiſe* them all, yea, even *hate* them for Chriſts ſake and the Goſpels. True: where any of thoſe ſtand in *oppoſition againſt*, or but in *competition with Chriſt*, or his Goſpel, or any duty therein contained. In caſe of *competition*, deſpiſe them: in caſe of *oppoſition*, hate them. Do ſo, and ſpare not: But otherwiſe, and *out of thoſe caſes*, theſe are the good *bleſſings of God*, wherewith he hath *entruſted* us, and for *the expence* whereof we are to be *reſponſible*: and ought not therefore to be ſo *vile* in our eyes, as that we ſhould think we may *trifle* them away as we liſt, no neceſſity ſo requiring.

Abundè fortes ſumus, ſi excipimus, non etiam incurrimus in diſcrimen. Lipſ. Epiſt.

41. It is the moſt proper act of *Fortitude* to endure hardſhip. True: To *endure* it; but not to *provoke* it. We ſhall be like to *find* in the world *hardſhip* enough, whereon to exerciſe our manhood; without *ſeeking*. It is a *foolhardy* madneſs (better beſeeming ſuch a *Knight Errant* as is deſcribed in the *Romances*, than a true *Souldier* of Chriſt, ſuch as *the Goſpel* ſetteth forth) to roam abroad to ſeek adventures. *Afflictions* are *Temptations*, as was ſaid: and it is a preſumption both raſh and abſurd, having prayed to God *not to lead us into temptations*, to go and caſt our ſelves into them, when we have done. *Fortitude* is an excellent vertue doubtleſs: but ſo is *Prudence* too, as well as it; and *Juſtice*, no leſs than either. And therefore the offices of different *Virtues* are ſo to be exerciſed, as not to hinder or deſtroy one another (for between (a) *virtuous acts* there muſt be, there can be, no *claſhing*) a man may without diſparagement to his *Fortitude*, decline dangers, according to the dictates of *Prudence*: provided withal, that nothing be done, but what is according to the rules of *Juſtice*.

a *Omnibus inter ſe virtutibus amicitia.* Sen. Epiſt. 110. — *virtutum eſt honeſta conſentio.* Bern. in Annunc. ſer. 1.

42. St. *Paul* ſaith of ſome that he had to deal with, that they were *unreaſonable men*. Poſſibly it may be our caſe, to have to do with ſuch men: *Reaſon* will not ſatisfie them; and it is not lawful for us to do, or to conſent to the doing of, any thing, but what is agreeable to *reaſon*. True: but this very thing is agreeable to *reaſon*, that to live at quiet among *unreaſonable men*, we ſhould ſometimes yield to their *unreaſonable* demands. But *uſque ad aras* ſtill: that muſt evermore be underſtood. In the purſuance of *peace* with our neighbours, where it is not to be had upon better terms, we may and ought by all ſeaſonable *compliances* and *condeſcenſions* to become *omnia omnibus*, all things to all men: even as Chriſt to make *peace* for us, *condeſcended* to be made *like unto us in all things*. And as his *condeſcenſion* for us had yet one, and but one *exception* (*made like unto us in all things, yet without ſin:*) ſo ſhould our *condeſcenſion* to them be likewiſe, ſin (and ſin only) excepted, though upon *conditions* otherwiſe hard and unequal enough.

Heb.4.15.

43. The ſum is. For the obtaining of *peace*, the preventing of *miſchiefs*, the ridding of our ſelves and others from *troubles*; we may with a *good conſcience* and *without ſin* yield to the doing of any thing that may ſtand with *a good conſcience*, and be done *without ſin*. Nor is it to be interpreted, either as an effect of *faint-heartedneſs*, or as a defect of *Chriſtian patience* and courage, ſo to do: but is rather to be eſteemed an act of *Chriſtian Wiſdom* and duty. But ſo to *faint under the Croſs*, as to deny *the Faith*, to forſake *our Religion*, to violate the dictates of *natural Conſcience*, to do any thing contrary to any of the rules of *Juſtice* or *Charity*; or which we either know or ſuſpect to be *a ſin*; though it be for the ſhunning of any *danger*, or under the pretenſion of any *neceſſity* whatſoever:

cannot

cannot consist with that nobleness of spirit and *magnanimity*, which becometh a worthy *Disciple of Christ*.

44. I should have proceeded, according to my first intendment when I pitched upon this Scripture, (had there been room for it) to have discoursed somewhat also, from the other part of the Text, concerning that which is therein prescribed as an especial *Remedy* of, or rather *Preservative* against, this *faint-heartedness* we have been all this while in hand with; to wit, the *Meditation* of Christ and his sufferings. But all I shall have time now to do, will be to give you *the heads* of those most useful and observable *points*, which I conceive to arise without much enforcement from the words.

45. First *the Art* in the Verb here used, discovereth an excellent piece of *Art*, a rare secret in this *mystery*, a short and compendious, but withal a very effectual way, how to *lighten* such *afflictions* as lie sad upon us, to our apprehensions, thereby to make them the more portable: for *afflictions* are lighter or heavier according to our *apprehensions* of them.

——*leve fit, quod bene fertur, onus.* *Ovid.*

The original word is of more pregnant signification to this purpose than *Translators* can render it, ἀναλογισασθε. It importeth, not the bare *consideration* of a thing by it self alone; but the *considering* of it by weighing and *comparing* it with some other things of like kind or nature, and observing *the analogies* and *proportions* between it and them. Certainly it would be of marvellous use to us, for the rectifying our judgments concerning those *pressures* which at any time are upon us, to render them less *ponderous* in our estimation of them: if we would duly *compare* them, either *first* with the intollerable weight of *our sins*, whereby we have deserved them; or *secondly* with the weight of those everlasting *grievous pains* in Hell, which by the sharpness of our short sufferings here (if we make the right use of them, to be thereby humbled unto repentance) by the mercy of God we shall escape; or *thirdly*, with that so *exceeding* and *eternal weight of glory* and joy in the Kingdom of Heaven, which by the free goodness of our God we expect in compensation of our *light* and *momentany* afflictions here; or *fourthly*, with the weight of those far greater and heavier *trials*, which other our brethren and fellow-*servants*, either of our own or former times have undergone before us, and gone through them all with admirable *patience* and *courage*.

46. Ἀναλογισασθε γαρ. None of all these *singly*, but are of *singular virtue* towards the desired effect: but all of them together, if *aptly* applied, can hardly fail *the cure*. Especially if you add thereunto that one *ingredient* more, which is alone here expressed (indeed the most sovereign of all the rest) as *the object* of this *analogy* or consideration in the Text: to wit, the incomparable *bitter sufferings* of our ever blessed Lord and Master *Jesus Christ*.

47. Then farther, in this *Objection*, as it is amplified in this short Text only, there are sundry particulars considerable. As namely, *First*, Who it was that suffered. *Consider him*: his *Greatness*, his *Innocency*, his *Goodness*. *Secondly*, how he suffered. Τὴν ἀντιλογιαν, he *endured* it also; not *suffered* it only. *Consider him that endured such contradiction*: endured it so *willingly*, so *patiently*, so *chearfully*. *Thirdly*, *from whom* he suffered it. ὑπὸ τῶν ἁμαρτωλῶν. *From sinners*. Sinners, in their nature; *sinful men*: Sinners, in the Jews esteem; *Heathen men*: Sinners in the inward constitution of their own hearts; *Hypocrites* and *Malignants*: Sinners, in their outward carriage toward him, and their undue and *illegal proceedings* against him; no just *cause*, no just *proofs*, but *clamours* and outcries, *railing*, and *spitting*, and *buffeting*, and *insulting*, and all manner of contumelious and *despiteful* usage. *Fourthly*, what he suffered. Τοιαυτην εἰς ἑαυτὸν ἀντιλογιαν, such

opposition and *contradiction of sinners against himself.* *Contradictions* manifold: of all sorts, and in all respects. To his *person*: denied to be *the Son of God.* To his *Office*: not received as the promised *Messias.* To his *Doctrine*: given out as *a deceiver.* To his *Miracles*: disgraced as he had been *a Conjurer*, and dealt with the Devil. To his *Conversation*: defamed as a *glutton* and *a wine-bibber*, a *prophane* fellow and *a Sabbath-breaker, a companion of Publicans and Sinners.* To his very *life* and *being*: Not him, but *Barabbas*; Away with him, Crucifie him, Crucifie him.

48. These are *the heads.* Many they are, you see; and of worthier *consideration* than to be crouded into the latter end of a Sermon. Therefore I must of necessity forbear the enlargement of them at this present: leaving that for every man to do in his private meditations. For a conclusion then, let us all (I beseech you) first *consider* (actually and throughly consider) *him that endured such contradictions of sinners against himself*: and having so done, applyingly consider, whether it can be *reasonable*, or almost possible, for any of us to *faint* under our *petty sufferings.* What are *we*, *the best* of us, *the greatest* of us, to him? Or what *our sufferings*, the *worst* of them, the *greatest* of them, to his? I have done.

Πλὴν ἵνα μὴ ἐκλυόμενοι ταῖς ψυχαῖς ὑμῶν κάμνητε. Naz. orat.

AD

AD

AULAM.

Sermon XVII.

Newport, *in the Isle of* Wight, *Octob.* 1648.

Gal. 5. 22, 23.

But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance: against such there is no Law.

1. HE that shall impartially look upon *former* and *the present times*, shall find that of *Solomon* exactly true, *There is no new thing under the Sun. Vetus fabula, novi histriones.* The things we see done are but (a) *the same things* that have been done: only acted over again by *new persons*, and with a few *new circumstances*. It was in the Apostles times, and in the Churches of *Galatia*, even as it is with us in these days. *False Teachers* had crept in among them: who by their *hypocrisie* and *Pretensions of the Spirit*, had so corrupted their *Faith*, that they were removed after a sort *unto another Gospel*; and so extremely sowred their *Charity*, that from *provoking and envying*, they were now grown to *biting and devouring* one another. Eccl. 1. 9. (a) *Nihil novi video: nihil novi facio.* Senec. Gal. 1. 6. —5. 26. —5. 15.

2. The Apostle wondring at this so unexpected a change, (*I marvel you are so soon removed*, Gal. 1. 6.) to see them so *befooled* in their *understandings*, and *bewitched* in their *affections*, as to suffer so sore and sudden a decay in the two most essential parts of Christian Religion, *Faith* and *Charity*: thought it high time for him, after he had first well schooled them (*O foolish Galatians, who hath bewitched you?*) to offer his advice towards the allaying of those *heats* and *distempers*, that were the causes of this so sad and dangerous *an alteration*. Gal. 3. 1

3. The remedy he prescribeth for that end (*vers.* 16.) is short, but very sure, if they will but follow it. *walk in the Spirit, and ye shall not fulfil the lusts of the flesh.* As if he had said, You talk much of *the Spirit*: but you make it little appear in *the fruit* of your lives, that you are *led by the Spirit*. *The Spirit, and the*

the Flesh, are contraries: and they lust contrary things, *vers.*17. If you were as careful *to walk in the Spirit*, as you are *to boast* of it, you would not be so forward, as now you are, by cherishing unbrotherly contentions, and sundry other ways *to fulfil the lusts of the Flesh*.

4. A hard thing it is, to bring an overweening *Hypocrite* to a true understanding of himself: for *Pride* and *Hypocrisie* are two such things as few men are willing to own. That they might therefore with better certainty be able to discern whether they were indeed *Spiritual*, or but yet *Carnal*: the Apostle proceedeth to describe *the Flesh* and *the Spirit* by sundry their different effects. A Catalogue we have for that purpose of *the Works of the Flesh*, in seventeen particulars, in the three next verses before the Text; and then another Catalogue of *the Fruits of the Spirit*, in nine particulars, in the Text it self. Wherein we may observe three things: First, *the Notion*, or general description of *Spiritual Graces*, as they are here proposed: they go under this name, *The fruit of the Spirit*. Secondly, the particular *Species* given in under that Name or Notion: they are these nine; *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, and Temperance*. Thirdly, *a special priviledge* belonging to all and every the aforesaid particulars: to wit, *Exemption* from the Law; *Against such there is no Law*.

5. In the *general description* (which is like to be our only business at this time) the thing we are to take notice of is, *the differences* that may be observed, between *the titles* under which St. *Paul* hath entred the several particulars of both sorts: as they are set down, the one in the beginning of verse 19. [*The works of the Flesh are manifest, which are these, Adultery*, &c.] the other in the beginning of *ver.* 22. [*But the fruit of the Spirit is Love*, &c.] And those differences are four. *First*, *those Effects* of the former sort proceed originally from *the Flesh*; *these* from *the Spirit*. *Secondly*, *Those* are rather stiled by the name of *Works*, *these* by the name of *Fruit*: *the Works* of the Flesh, but *the Fruit* of the Spirit. *Thirdly*, *those* are set forth as many and apart, *Works* in the Plural: *These* as many, but united into one, *Fruit* in the Singular. *Fourthly*, *those* are expresly said to be *manifest*: of *these* no such thing at all mentioned.

6. The *first difference*, which ariseth from *the nature of the things* themselves, as they relate to their several proper causes, is of the four the most obvious and important: and it is this. That whereas the *vitious habits* and *sinful actions* catalogued in the former verses, are the productions of *the Flesh*: the *Graces* and *Vertues* specified in the Text, are ascribed to *the Spirit*, as to their proper and original cause. They are not the works *of the Flesh*, as the former, but the fruit *of the Spirit*.

7. Where *the first Question*, that every man will be ready to ask, is, What is here meant by *the Spirit*? The necessity of expressing *supernatural* and *divine* things, by words taken from *natural* or *humane* affairs, hath produced another necessity of enlarging *the significations* of sundry of those words to a very *great Latitude*. Which is one special cause of the obscurity, which is found in sundry places of holy *Scripture*; and consequently of the difficulty of giving the proper and *genuine sense* of such places: and consequently to that (amidst so *many interpretations* of one and the same place, whilst each contendeth for *that sense* which himself hath pitched upon) of infinite disputes and *controversies* in point of Religion. Among which *words*, *three* especially I have observed, all of them of very frequent use in the *New Testament*: which, as they are subject to greater variety of *signification* than most other words are; so have they ever yet been, and are like to be to the Worlds end, the matter and fuel of very many, and very fierce *contentions* in the Church. Those three are, *Faith*, *Grace*, and *Spirit*. Truly I am perswaded, if it were possible all men could agree in what

signification

ſignification each of thoſe *three words* were to be underſtood in each place where any of them are found; three full parts at leaſt of four, of thoſe unhappy *Controverſies* that have been held up in the Chriſtian Church would vaniſh.

8. And of the three this of *Spirit* hath yet the greateſt variety of Significations. *God* in his Eſſence; the Perſon of the *Holy Ghoſt*; good *Angels*; evil *Angels*; extraordinary *gifts* wherewith the Apoſtles and others in the Primitive times were endowed; the ſeveral faculties of the ſoul, as *Underſtanding*, *Affections*, and *Conſcience*; the whole *Soul* of man; ſupernatural *Grace*, beſides many others not needful now to be remembred, all come under this appellation of *Spirit*. Much of the ambiguity of the Word (I confeſs) is cut off, when it is oppoſed to *Fleſh*: yet even then alſo it wanteth no variety. The *Divine* and *Humane* Nature in the Perſon of Chriſt; the *literal* and *myſtical* ſenſe of Scripture; the Ordinances of the *Old* and *New Teſtament*; the *Body* and the *Soul*; *Senſuality* and *Reaſon*; the *corruption* of Nature and the *Grace* of God: all theſe may, according to the peculiar exigence of ſeveral places, be underſtood by the terms of *Fleſh and Spirit*.

9. Generally, the word *Spirit* in the common notion of it importeth a thing of *ſubtile parts*, but of an *operative quality*. So that the leſs any thing hath of *matter*, and the more of *vertue*, the nearer it cometh to the nature of *a Spirit*: as *the Wind*, and *the quinteſſences* of Vegetables or Minerals extracted by Chymical operation. We uſe to ſay of a man, that is of a ſad, ſluggiſh and flegmatick temper, that *he hath no Spirit*: but if he be lively, active, quick, and vigorous, we then ſay, *he hath ſpirit in him*. It is ſaid of *the Queen of Sheba*, when ſhe ſaw the wiſdom and royal ſtate of *King Solomon*, that *there was no more ſpirit left in her*: that is, ſhe ſtood mute and amazed at it, as if ſhe had had no life, ſpeech, ſenſe, or motion in her. *The Soul* is therefore called *a Spirit*, becauſe being it ſelf no bodily ſubſtance, it yet actuateth and enliveneth the body; and is the *inward principle* of life thereunto: called therefore, *The Spirit of life*; and St. *James* ſaith, *The body without the Spirit is dead*: that is, it is a liveleſs lump of *fleſh* without *the Soul*. So that whatſoever is *principium agendi internum*, the fountain of action or operation, as *an inward principle* thereof, may in that reſpect and ſo far forth borrow the name of *a Spirit*. Inſomuch as the very *fleſh* it ſelf, ſo far forth as it is *the fountain* of all thoſe evil works mentioned in the foregoing verſes, may in that reſpect be called *a Spirit*: and ſo is by St. *James*, *The Spirit that is in us luſteth after Envy*, ſaith he; that is in very deed, the *Fleſh* that is in us: for among the luſts and *works of the fleſh* is *envy* reckoned in the very next verſe before the Text.

1 King. 10. 5.

Gen. 2. 7.

Jam. 2. 26.

Jam 4. 5.

10. To come up cloſe to the Point, (for I fear I have kept off too long) as they ſtand here oppoſed, by *Fleſh* I take to be clearly meant, (a) *the Natural Corruption* of Man; and by *Spirit*, *the Supernatural Grace* of God. Even as the ſame words are alſo taken in ſome other places: as namely in that ſaying of our Saviour, *Joh.* 3. *That which is born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit*. Which words may ſerve as a good Commentary upon this part of the Text: for they do not only warrant *the interpretation*, but afford us alſo *the reaſon* of it, under the analogy of a *twofold Birth* or *Generation*. The *Generation*, whether of Plants or living Creatures, is effectual by that *prolifical vertue* which is in *the ſeed*. Anſwerable therefore unto the *twofold Birth*, ſpoken of in the Scriptures, there is alſo a *twofold ſeed*. *The firſt Birth*, is that of *the Old man*, by natural generation, whereby we are born *the ſons of Adam*: *The ſecond Birth*, is that of *the New man*, by ſpiritual regeneration, whereby we are born *the Sons of God*. Anſwerably whereunto the firſt ſeed is *Semen Adæ*, the ſeed of *old Adam*, derived unto us by carnal propagation from our *natural Parents*, who are therefore called, *The Fathers of our Fleſh*; together wherewith is alſo derived that uncleanneſs or *corruption*, which upon our

a Περὶ δὲ τῶν σαρκικῶν λογισμῶν. ἢ ἁμαρτίας ἢ κακίας, οὐχ ὁ ψυχὴ ἢ τὸ σῶμα. Chryſ. Hom.

Joh 3. 6.

Heb. 12. 9.

firſt

first birth cleaveth ſo inſeparably to our nature, and is *the inward principle*, from which all *the works of the fleſh* have their emanation. But then there is another
1 Joh.3 9. ſeed, *Semen Dei*, as St. *John* calleth it, the ſeed of the *ſecond Adam*, *Jeſus Chriſt*, God bleſſed for ever, derived unto us by the communication of his *holy Spirit* inwardly renewing us; together wherewith is alſo derived a meaſure of inherent *ſupernatural grace*, as *the inward principle*, whence all theſe choice *fruits of the Spirit* do flow.

11. So that upon the whole matter, theſe two Points are clear. *Firſt*, clear it is, that all *the wicked practices* recited and condemned in the foregoing verſes,
a — τὰ πονηρὰ ἔργα ἐξ ἡμῶν γίνεται μόνον, διὸ καὶ ἔργα καὶ Chryſoſt. with all other of like quality, do proceed meerly from (a) *the corruption* that is in us, from our own depraved *minds* and *wills*, without any the leaſt co-operation of *the holy Spirit* of God therein. It cannot ſtand with the *goodneſs* of God to be the *principal*, and neither with his *goodneſs* nor *greatneſs*, to be an *Acceſſory* in any ſinful action. He cannot be either the *Author*, or the *Abettor* of any thing that is *evil*. Whoſo therefore hath committed any *ſin*, let him take heed he do not add another and a worſer to it, by *charging God* with it: rather let him give God and his *Spirit* the glory, by taking all *the blame* and *ſhame* of it to himſelf and his own *Fleſh*. All ſinful works are *works of the Fleſh*.

12. *Secondly* it is clear alſo, that all the *holy affections* and *performances* here mentioned, with all other *Chriſtian vertues* and *graces* accompanying Salvation not here mentioned; though wrought immediately *by us*, and with the free conſent of *our own wills*, are yet the fruit of *Gods Spirit* working in us. That is to ſay, They do not proceed originally from any *ſtrength of nature*, or any inherent power in mans *free-will*; nor are they acquired by the culture of *Philoſophy*, the advantages of *Education*, or any improvement whatſoever of *natural abilities* by the helps of *Art* or *Induſtry*: but are intruth the proper effects of that *ſupernatural grace*, which is given unto us by the good pleaſure of *God the Father*, merited for us by the precious bloud of *God the Son*, and conveyed into our hearts by the ſweet and ſecret inſpirations of God *the Holy Ghoſt*. *Love*, *Joy*, *Peace*, &c. are fruits, not at all of *the Fleſh*, but meerly and intirely of *the Spirit*.

13. All thoſe very many paſſages in the *New Teſtament*, which either ſet forth the unframeableneſs of our nature to the doing of any thing that is good
2 Cor 3.5. Rom.7.18. [*Not that we are ſufficient of our ſelves to think a good thought. In me, that is in my fleſh, there dwelleth no good thing*; and the like] or elſe aſcribe our beſt performances to the glory of the grace of God, [*Without me you can do nothing. All our ſufficiency is of God. Not of your ſelves; it is the gift of God. It is God that worketh in you both the will and the deed*; and the like] are ſo many clear confirmations of this Truth. Upon the evidence of which truth it is, that our mother *the Church* hath taught us in the Publick Service to beg at the hands of Almighty God, that he would *endue us with the grace of his holy Spirit, to amend our lives according to his holy Word*: And again (conſonantly to the matter we are now in hand with, almoſt *in terminis*) that he would *give to all men encreaſe of grace to hear meekly his word, and to receive it with pure affection, and to bring forth the fruits of the Spirit*. As without *which grace* it were not poſſible for us to amend *our lives*, or to bring forth *ſuch fruits*, according as God requireth in his holy Word.

14. And *the Reaſon* is clear: becauſe as *the tree* is, ſuch muſt *the fruit* be.
Mat.7.16. Do men look to *gather grapes of thorns, or figs of thiſtles*? Or can they expect from *a ſalt Fountain* other than *brackiſh water*? Certainly, what is born of
Job 14.4. *Fleſh*, can be no better than *Fleſh*. *Who can bring a clean thing out of that which is unclean*? Or how can any thing that good is proceed from a heart, all the
Gen. 6. *imaginations of the thoughts whereof are only and continually evil*? If we would have

have *the fruit good*, reaſon will (and our Saviour preſcribeth the ſame method) that order be taken, *firſt to make the tree good.*

15. But you will ſay, It is as impoſſible, ſo to alter the nature of *the Fleſh*, as to make it bring forth good *ſpiritual fruit*; as it is to alter the nature of *a Crab* or *Thorn*, ſo as to make it bring forth *a pleaſant Apple*. Truly and ſo it is: if you ſhall endeavour to mend *the fruit* by altering *the ſtock*, you ſhall find the labour altogether fruitleſs. *A Crab* will be *a crab* ſtill, when you have done what you can: and you may as well hope to *waſh an Ethiopian* white, as to purge *the Fleſh* from ſinful pollution.

16. The work therefore muſt be done quite another way: not by *alteration*, but *addition*. That is, leaving *the old principle* to remain as it was, by ſuper-inducing *ab extra a new principle* of a different and more kindly quality. We ſee the experiment of it daily in *the graffing of trees*. A *Crab-ſtock*, if it have a Cyen of ſome delicate *apple* artly grafted in it: look what branches are ſuffered to grow out of *the ſtock* it ſelf, they will all follow the nature of *the ſtock*, and if they bring forth any *fruit* at all, it will be *ſowre* and *ſtiptick*. But *the fruit* that groweth from *the graft*, will be *pleaſant* to the taſte, becauſe it followeth the nature of *the Graft*. We read of λόγος ἔμφυτος, *an engrafted word*, Jam. 1. Our carnal hearts are the *old ſtock*; which before the Word of God be *grafted* in it, cannot bring forth any *ſpiritual fruit*, acceptable to God: But when by the powerful operation of his holy Spirit, *the Word which we hear with our outward ears is inwardly grafted* therein, it then *bringeth forth the fruit of good living*. So that all *the bad fruits* that appear in our lives, come from the *old ſtock*, *the Fleſh*: and if there be any *good fruit of the Spirit* in us, it is from the vertue of that word of grace that is *grafted* in us. Jam. 1. 21.

17. It ſhould be our care then, ſince the Scriptures call ſo hard upon us for fruits, (*to be fruitful in good works, to bring forth fruits meet for repentance*, &c.) and threaten us with exciſion and fire if we do not *bring forth fruit*, and that *good fruit* too: it ſhould be our care, I ſay, to beſtow (at leaſt) as much diligence about *our hearts*, as good husbands do about their *fruit-trees*. They will not ſuffer any *ſuckers* or luxuriant *branches* to grow from *the ſtock*: but as ſoon as they begin to appear, or at leaſt before they come to any bigneſs, *cut them off*, and caſt them away. By ſo doing, *the grafts* thrive the better, and *bring forth fruit* both ſooner and fairer. God hath entruſted us with the cuſtody and culture of our own hearts, as *Adam was put into the Garden to keep it and to dreſs it*: and beſides the charge given us in that behalf, it behoveth us much for our own good, *to keep them with all diligence*. If we husband them well, the benefit will be ours: he looketh for no more but his rent (and that an eaſie rent) *the Glory*, and *the Thanks*; *the fruits* wholly accrue to us, as *Uſufructuaries*. But if we be ſuch *ill husbands*, ſo careleſs and improvident, as to let them *ſylveſcere*, overgrow with wild and ſuperfluous branches, to hinder the thriving of *the grafts*, whereby they become *ill-liking* and *unfruitful*: we ſhall neither anſwer *the truſt* committed to us, nor be able to *pay our rent* (we ſhall bring him in no *glory*) nor do our ſelves any good: but run *behind hand* continually, and come *to nought* at laſt. Col. 1. 10. Mat. 3. 8, 10. Gen. 2. 15. Prov. 4. 23.

18. It will behove us therefore, if we will have *our fruit in holineſs, and the end everlaſting life*, to look to it betimes: *leſt ſome root of bitterneſs ſpringing up* put us to more trouble, than we are aware of for the preſent, or can be well able to deal withal afterwards. *The Fleſh* will find us work enough to be ſure: it is ever and anon putting forth ſpurns of *Avarice*, *Ambition*, *Envy*, *Revenge*, *Pride*, *Luxury*, ſome noyſom luſt or other: like *a rotten dunghill*, that's rank of weeds. If we neglect them but a little, out of a thought that they can do *no great harm* yet, or that we ſhall have time enough to *ſnub them* hereafter, we do it to our own certain *diſadvantage*, if not utter *undoing*: we ſhall either Rom. 6. 22. Heb. 12. 15.

never be able to *overcome* them, or not without very much more labour and difficulty than we might have done at the first.

19. In the mean time, whilst these *superfluous excrescencies* (ἐκφυάδες, ἐξωθίσματα, I know not how to call them) are suffered, they draw away *the sap* to their own nourishment, and so pine and starve *the grafts* that they never come to good. Διὸ ἀποθέμενοι, saith St. *James*; we translate it, *wherefore laying aside*: perhaps it may import a little more. The whole verse is well worth the further considering, if we had time to insist upon it: it seemeth to allude throughout to the lopping off of those *suckers* or *superfluous branches* that hinder the prospering of *grafts*. As if he had said, If you desire that the holy *word of God*, which is to be *grafted* in your hearts, should *bring forth fruit* to the saving of your souls; suffer not these filthy and *naughty superfluities* of fleshly lusts to hinder *the growth* thereof: but off with them, away with them; and the sooner, the better. That is ἀποθώμεθα ῥυπαρίαν. Jam.1.21.

20. I should from this Point before I had left it (but that I have other things to speak to, and may not insist) have pressed two things more. *First*, the necessity of our *Prayers*. It is true, our *endeavours* are necessary: God that doth our work *for us*, will not do it *without us*. But without the assistance of his *holy Spirit*, all our *endeavours* are bootless: and we have no reason to presume of his assistance, if we think our selves too good to ask it. We may not think, we have done all our part toward *fruit-bearing*, when we have *planted* and *watered*; until we have earnestly sollicited him to do his part too, in *giving the encrease*, and crowning our *endeavours* with success.

21. *Secondly*, a duty of *Thankfulness*. If by his good blessing upon our *prayers* and *endeavours* we have been enabled to bring forth any *fruit*, such as he will graciously accept: take we heed, we do not withdraw the least part of *the glory* of it from him, to derive it upon our selves or our own endeavours. *Non nobis, Domine, non Nobis: Not unto us, O Lord*, by no means to us, *but to thy name be the glory*. Enough it is for us, that we have *the comfort* onward, and shall have an unmeasurable *reward* at the last, for the good we have done (either of both which, is infinitely more than we deserve:) but far be it from us to claim any share in *the glory*: let all that be to him alone. Whatsoever *fruit* therefore we bear, or how much soever, let us *not be high minded* thereupon, or take too much upon us: For *we bear not the root, but the root beareth us*; and when we have done our utmost *endeavours*, *the fruit* we bear is still *the fruit of the spirit*, not the fruit of *our endeavours*. Psal.115.1. Rom 11.18.

22. I have dwelt long upon this *first difference*, not so much because it was *the first* (though that sometimes falleth out to be the best excuse we are able to make for such prolixities;) as because it is the most *material*, as arising from the different *nature of the things* spoken of: whereas *the three* that follow are rather *verbal*, arising but from the different *manner of the Apostles expression* in respect of the words. The first whereof (*the second* of the whole four) is, that the evil effects proceeding from *the flesh*, are called by the name of *Works*; and the good effects proceeding from *the Spirit* are called by the name of *Fruits*. The *Quære* is, why those and these being both *effects* alike, they are not either both alike called *Works*, or both alike called *Fruits*; but the one *Works*, the other *Fruit*? *The Works* of the Flesh there; here *the fruit* of the Spirit?

23. For answer whereunto, I shall propose to your choice *two Conjectures*. The one more *Theological*, or rather *Metaphysical*, which is almost as new to me, as perhaps it will seem to you (for it came not into my thoughts till I was upon it:) the other more *moral* and popular. For the former, take it thus: Where *the immediate Agent* produceth a work or effect *virtute propriâ*: by his own power, and not in the vertue of *a superiour Agent*: both *the work* it self produced, and *the efficacy* of the operation whereby it is produced, are to be ascribed

aſcribed to him alone; ſo as it may be ſaid properly and preciſely to be his work. But where the immediate Agent operateth *virtute alienâ*, in the ſtrength and vertue of ſome *higher Agent*, without which he were not able to produce *the effect*; though *the work* done may even there alſo be attributed in ſome ſort to the inferiour and *ſubordinate Agent*, as the *immediate* cauſe; yet the *efficacy* whereby it was wrought cannot be ſo properly imputed to him, but ought rather to be aſcribed to that *higher Agent*, in whoſe vertue he did operate.

24. The *Application* will make it ſomewhat plainer. In all humane actions, whether good or bad, *the Will of man* is the immediate *Agent*: ſo that whether we commit *a ſin*, or do *a good work*, inaſmuch as it proceedeth from our *free Wills*, the work is ſtill *our work* howſoever. But herein is the difference between *good* and *evil* actions; *The Will* (which is naturally in this depraved eſtate *corrupt*, and *fleſhly*) operateth by *its own power* alone, for the producing of *a ſinful action*, without any *co-operation* at all (as was ſaid already) of God or his holy Spirit: and therefore *the ſin* ſo produced is to be aſcribed to *the fleſhly will*, as to the ſole and proper cauſe thereof, and may therefore very rightly be ſaid to be *the work of the Fleſh*. But in the producing of any action that is ſpiritually good, *the Will* operateth only as a *ſubordinate Agent* to *the grace* of the holy Spirit, and in the power and vertue thereof: and therefore although (a) *the good work* may in ſome ſort be ſaid to be *our work*, becauſe *immediately* produced by *our Wills*; yet it is in truth *the fruit of that Spirit*, and not of *our Wills*, becauſe it is wrought by the power of *that Spirit*, and not by any power of *our Wills*; [*Nevertheleſs, not I, but the grace of God with me*, 1 Cor. 15.]

25. If this ſeem but *a ſubtilty*, and ſatisfie not, let it go: the other I preſume will, being it is ſo plain and *popular*. The word *Fruit* moſt what relateth to ſome *Labour* going before. (a) *Hoc fructi pro labore ab his fero*, in the Poet. So in the Scriptures, *Nevertheleſs this is the fruit of my labour. The husbandman that firſt laboureth muſt be partaker of the fruits*: *Labour* firſt, and then *fruit*. That which *David* calleth *the labour* of the hands, (*Thou ſhalt eat the labour of thy hands*) Pſal. 128. *Solomon* calleth *the fruit* of the hands, (*Give her of the fruit of her hands*) Prov. 31.

26. The Reaſon is, becauſe no man would willingly undergo any toil or *labour* to no end: he would have ſomething or other in his eye that might in ſome meaſure recompenſe his pains; and that is called *the fruit of his labour*. *Tully* therefore joyneth (a) *præmium* and *fructum* together, as importing the ſame thing. *Who planteth a Vineyard*, but in hope *to eat of the fruit of it*? Or what Husbandman would *plow* and *ſow*, and *plant* and *prune*, and *dig* and *dung*, if he did not hope to find it all anſwered again, when he cometh to Inn *the fruits*? (b) *Spe fructus dura ferentes*. The firſt queſtion in every mans thoughts, when he is importuned to any thing of *labour* and buſineſs, is, (c) *Ecquid erit pretii*? Will it be worth my labour? What (d) *benefit* ſhall I reap by it? What will be *the fruit* of my pains?

27. In all *deliberations*, where *two ways* are offered to our choice; Wiſdom would that we ſhould firſt weigh, as adviſedly and exactly as we can, *the labour* and *the fruit* of the one againſt the other: and as we find thoſe (tightly compared) to be more or leſs, to make our (a) *reſolutions* accordingly. We are called on hard on both ſides: *God* commandeth us to ſerve him; *Satan* and *the World* ſollicite us to the ſervice of ſin. Promiſes there are, or intimations, of *Fruit*, on both ſides: *Salvation* to our *Souls* on the one ſide, *Satisfaction* to our *Luſts* on the other. Here then is our *buſineſs* and our *wiſdom*, to compare what is *required*, and what is *offered* on both ſides: to examine on the one ſide firſt, and then on the other, whether *the Work* exceed the Fruit, or *the Fruit* the Work.

28. Now *the Apoſtle* by the very choice of his words here, hath after a ſort done

a *Hæc cùm certum ſit omnino in nobis abſitari ſpiritu, Dei ſunt munera: quum verò cum noſtra voluntatis aſſenſu, noſtra ſunt merita.* Bern. de grat. & lib. arb. 1 Cor. 15. 10. a *Terent.* Adelph. 5. 4. Phil. 1. 22. 2 Tim 2. 6. Pſal. 128. 2. Prov. 31. 31.

a — *præmium & fructum officii repetere.* Cic. antequam iret in exilium. 1 Cor. 9. 7. b *Horat.* 2. Epiſt. 1. c *Ennius.* d *Quæ tamen inde ſeges? Quis terræ fructus aperta? Juv.* Sat. 7.

a πολλῶν δ' ἀγεσιφόρτων, τὸ πότερα, ἢ ἐς κεν ἀείσω Βουλὰς βουλεύσω Homer. Iliad. 9.

done the buſineſs, and determined the *controverſie* to our hands. In the ſervice of ſin, *the toil* is ſo great, that in compariſon thereof *the benefit* is as nothing: and in the ſervice of God *the benefit* ſo great, that in compariſon thereof *the pains* is as nothing. Where *the Fleſh* ruleth all, *the work* exceedeth *the Fruit*: and therefore without ever mentioning *the fruit*, they are called *the Works of the Fleſh*. But where *the Spirit* of God ruleth, *the Fruit* exceedeth *the work*: and therefore without ever mentioning *the work*, it is called *the Fruit of the Spirit*.

29. If in this paſſage only this different manner of ſpeaking had been uſed by *the Apoſtle*, it might perhaps have been taken for *a caſual expreſſion*, unſufficient to ground any collection upon. But look into *Eph.*5. and you cannot doubt but it was done *of choice*, and with this very meaning. Speaking there of *the duties of holineſs*, even as here; without any mention of *work*, he calleth them by the name of *Fruit*, (*The fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth*, verſ. 9.) But by and by, *verſ.*11. ſpeaking of *ſinful actions*, he doth not only call them *works*, as he doth here, but poſitively and expreſly pronounceth them fruitleſs; (*Have no fellowſhip with the unfruitful works of darkneſs:*) Works, but without fruit; *unfruitful works* of darkneſs. This juſtifieth the collection to be evident, and natural, and without enforcement. The ways of *ſin* are very *toilſom*, yet withal *unfruitful*: but in all ſpiritual *labour* there is *profit*. *The fruit* will countervail *the pains*, and recompence it abundantly. We may not unfitly apply to theſe two his words in the Comedy, (a) *In his fructus eſt, in illis opera luditur.*

a *Terent.* Phorm. 2. 2.

30. *The paths of ſin* ſeem indeed at the firſt hand, and in the entrance to be very *pleaſant* and *even*. The *Devil* to draw men in, goeth before like *a leveller*, and ſmootheth the way for them: but when they are in, he driveth them along, and on they muſt. Be the way never ſo dark and ſlippery, never ſo crooked or craggy, never ſo intricate and perplexed: being once engaged, they muſt go through it *per ſaxa, per ignes*; ſtick at nothing (be it never ſo contrary to *the Laws* of God or men, to all *natural*, *civil*, or *religious* obligations, yea, even to the principles of common *humanity* and *reaſon*) that *avarice*, *ambition*, *revenge*, or any other *vicious luſt*, putteth them upon. *Ambulavimus vias difficiles*: they confeſs it at laſt, when it is too late, and befool themſelves for it; (*We have wearied our ſelves in the way of wickedneſs and deſtruction, we have gone through dangerous ways*, &c.) Wiſd.5. *They have wearied themſelves to work iniquity*, ſaith the Prophet *Jeremiah*: and the Prophet *Habakkuk*, *The people labour in the very fire*. The Greek word, that ſignifieth *wickedneſs*, cometh of another that ſignifieth *labour*, נעמל of עמל. And how often in the Scriptures do we meet with ſuch like Phraſes as thoſe, *to work wickedneſs*, *workers of iniquity*, &c. St. *Chryſoſtomes* eloquence enlargeth it ſelf, and triumpheth in this argument more frequently, and with greater variety of invention and amplification, than in almoſt any other: and he cleareth it often and beyond all exception both by *Scripture* and *Reaſon*, that the life of a wicked or worldly man is *a very drudgery* infinitely more *toilſom*, *vexatious*, and *unpleaſant*, than a godly life is.

Wiſd 5.7. Jer 9.5. Hab 2.13.

31. Now if, after all this droyling, *the fruit* would (though but in a ſcant proportion) anſwer *the pains*, it were the more tolerable. But there is no ſuch matter: the Sinner hath but his *labour* for his *pains*. Nay, I may ſay, it were happy for him, if he had *but his labour* for his *pains*; and that there were not a worſe matter yet behind. The beſt they can hope in the mean time is nothing but *vanity*: and vanity is *nothing*. *Man walketh in a vain ſhadow, and diſquieteth himſelf in vain*, ſaith *David*. The work *Diſquietneſs*: the fruit *vanity*. *The people labour in the very fire*, you heard but now from the Prophet: his very next words are, *They weary themſelves for very vanity*. St. *Peter* therefore calleth

Pſal 39.6. Hab.2.13.

the

the converſation of ſinners, *a vain converſation*. And St. *Paul* putteth the queſtion home to their Conſciences; after a ſort challenging them to anſwer directly to it, if they could, *what fruit had you then in thoſe things?* Rom. 6. 1 Pet. 1, 18. Rom. 6. 21.

32. No great reaſon then, if we well conſider it, why we ſhould *envy ſinners*, though they *proſper* never ſo much in wicked deſigns, and ſeem to reap *the fruit of their labours*, in the ſucceſs of their affairs. All temporal advantages of *wealth*, *Honour*, *Power*, *Pleaſure*, and the like, which are the utmoſt *fruit* that a ſinner can fancy to himſelf of all his *labour*, have but the ſhew and ſemblance, not the truth and reality of *Fruit*. Both becauſe in the mean time they give not that ſatisfaction in *the enjoyment*, which was deſired and expected from them in *the purſuit*: as they write of *the Apples of Sodom*, that look very fair and full, and tempt the eye, but as ſoon as touched (a) *fatiſcunt in vaga pulverem*; like a fuſs-ball, reſolve all into duſt and ſmoak. As alſo becauſe they have a very *ill farewell* with them at the laſt. *Honey* in the mouth perhaps, (and that but perhaps neither) but *Gall* certainly in the ſtomach, if not rather rank *Poiſon*. Know they not it will be *bitterneſs in the end*? Shame, ſorrow, and *bitter repentance*? And that is the beſt end imaginable of ſuch bad beginnings. But without repentance, eternal death and damnation not to be avoided: *for the end of thoſe things* (uſed and continued in) *is death*. (a) Solin. cap. 38. —contacta ciſtrefcunt Tert. Apol. c. 40. Rom. 6. 21.

33. Let us not therefore either *envy* their proſperity, or yet *follow* their example. Wherefore ſhould we *lay out our money for that which is not bread*, or *our labour for that which ſatisfieth not*? When we may drive a far *eaſier trade* with far *more profit* another way: have *leſs toyl*, and yet reap *more fruit*. And that is by walking in *the holy ways of God*, and taking upon us *the yoke of Chriſt*. That, we are told, is *an eaſie yoke*, at leaſt in compariſon of the other, (that of *Satan*) and *a light burden*: and we have no reaſon to diſbelieve it, Truth it ſelf having told us ſo. Eſpecially conſidering, that he putteth under *the ſhoulder* himſelf alſo, and, by helping to bear with us, *beareth off* in a manner the whole weight from us, leaving no more for us to carry, than by *the ſtrength* he giveth us he knoweth we are well *able to bear*, if we will but put to our *good wills*, and uſe *that ſtrength*. Nay, do but compare *the works* themſelves, and you muſt conclude, that *his Commandments* are more equitable, and *leſs grievous*, than are the imperious *commands* of our own raging and exorbitant *luſts*. Will not any reaſonable man, upon the hearing of *the names* of the things only, preſently yield that *Love*, and *Joy*, and *Peace*,, and *Gentleneſs*, (for example) which are *fruits of the Spirit*, are far more lovely and deſirable, more eaſie and delightful, fuller of ſweetneſs and calmneſs, leſs toilſom and vexatious, than are *Hatreds*, and *Debates*, and *Emulations*, and *Seditions*, and *Murders*, and thoſe other *Works of the Fleſh*? Iſa. 55. 1. Mat. 11. 30. 1 Cor. 10. 13. 1 Joh. 5. 3.

34. Now if as *the task* is eaſier, ſo *the benefit* be greater: what can excuſe *our folly*, if we do not give up our ſelves to be ordered by the guidance of *the Spirit* in every thing, rather than yield to ſatisfie *the luſts of the fleſh* in any thing? And *the benefit* is greater. *A ſure reward*, ſaith *Solomon*: For *God is not unrighteous to forget your labour* of Faith and Love. *A great reward*, ſaith *David*; and that many times for a very little work done; *the giving of a cup of cold water* to refreſh a thirſty ſoul ſhall not want its reward. It is our Apoſtles advice elſewhere, that we ſhould *always abound in the work of the Lord*: and that upon this very ground, foraſmuch *as you know*, ſaith he, *that your labour is not in vain in the Lord*. If we labour in *his work*, we ſhall find *the fruit* of it in time. Prov. 11. 18. Heb. 6. 10. Pſal. 19. 11. Mat. 10. 42. 1 Cor. 15. ult.

35. Only let us be content *to ſtay the time*: and not be thruſting in *the ſickle* before *the corn* be half ripe. *The Husbandman*, when he hath done *his work* in earing and ſowing, doth not look to receive *the precious fruits of the earth* into his Garners again the next *day*, or the next *month*: but he *hath long patience for it*; and whether it chance to be *an early harveſt*, or *a late harveſt*, he waiteth ſtill, Jam. 5. 7.

Heb.10.36. still, and taketh the season as it falleth. Even so *have we need of patience, that after we have done the will of God,* and suffered according to the will of God,
Gal.6.9. *we may receive the promised* reward: *for in due time we shall reap, if we faint not.* The final reward is sure, *veniens veniet*, it will come at last, and not fail us: and
Heb.10.37. it is so great withal (*copiosa nimis*) that when it cometh, it will abundantly recompense all *our work*, yea, and *our patience* too.

36. Nay, let me say, if *that reward* were not, nor any other world to come; yet *the fruit* we reap in the mean, even in this world from a godly life, is incomparably greater than any that *the works of the flesh* can yield us. Even in the judgment of heathen men, *Vertue* ever carrieth its *reward* with it; as being *bonum propter se expetendum*, a thing to be desired and embraced for its own worth, without respect to any farther *reward*. And certainly *the evenness* of the mind, and *vacuity* from those secret lashes, those horrors and fears that haunt a guilty conscience; and the sweet comfort and *complacency* that a righteous soul findeth in the sincere performance of his bounden duty to God and man, in eschewing evil and doing good, is a *fruit* infinitely more valuable than all *the pleasures* and *sensualities* of a wicked life. How happy then is he, that truly
Rom.6.22. serveth God; who both hath *his fruit in holiness* onward, (that is *the hundred-fold* in this life, *Mar.* 10.) and shall in the end have *everlasting life* to
Mar.10.30. boot.

37. There are of the *four differences* proposed, *two* more yet behind: which I must dispatch in few. *The third* is, that *the Works of the Flesh* are spoken of as *many*, ἔργα, *Works*, in the Plural: but *the Fruit of the Spirit* is spoken of as *one*, καρπὸς, *Fruit*, in the Singular. Many *Works*, but one *Fruit*. There is such a
a—*ita copulata connexæque sunt, ut omnes omnium participes sint, nec nec alia ab aliâ possit separari* Cic 5. de finib. —*conspiratio, consensúsque virtutum* Ibid. —*omnes inter se nexæ & conjugatæ sunt.* Id.qu.Tusc.3. Rom.2.22. (*a*) connexion of *Vertues and Graces*, that albeit they differ in their *Objects* and *Natures*, yet they are inseparable in *the Subject*. As when many links make up *one chain*; pull one, and pull all: So he that hath any one *spiritual grace* in any degree of *truth* and *eminency*, cannot be utterly destitute of any other. But as for *sins and vices*, it is not so with them: They are not only *distinct* in their kinds, natures, and definitions (for so are *vertues* too;) but they may also be divided from one another, and parted asunder in respect of *the Subject* wherein they are. We are told, *Rom.* 2. (and if we were not told it, we could not but see reason enough in these times to believe it) that a man may *hate idolatry*, a work of *the flesh*; and yet love *Sacriledge* well enough, a work of *the flesh* too. There is no necessity that *a Swearer* should be an Adulterer, or *an Adulterer* a Slanderer, or *a Slanderer* an Oppressour, or *an Oppressour* a Drunkard, or *a Drunkard a Seditious* person; and so of many other.

38. The reason of the difference is, because all *spiritual graces* look one way: they all run to *the same indivisible point*, wherein they concenter; to wit, *Almighty God*, who is *bonum incommutabile*, unchangeable and one: Even as all *moral vertues* concenter in the same common point of *right Reason*. But *Sins*, which turn *from God* to follow the *Creature*; and *Vices*, which are so many *deviations* from the rule of *right reason*; do not all necessarily run towards *the same point*, but may have their *several tendencies* different one from another. Because though *God* be one, yet *the Creatures* are manifold: and although the *straight way* from one place to another can be *but one*, yet there may be *many crooked turnings*, by-paths, and deviations. Even as *Truth* is but *one* and certain, but *Errors* are *manifold* and endless.

I. 39. *The Spirit of God*, whose *fruits* these are, is first *a renewing Spirit*. It
Psal.51.10. Gal.6.15. createth a *new heart* in a man, whereby he becometh a kind of *new Creature*: it disposeth him to *Obedience*. And true *obedience is copulative*: it submitteth to the Commanders will intirely; it doth not pick and chuse. *The Spirit of God* is
2. secondly *a holy Spirit*, (*the holy Spirit of Discipline*:) and such a holy Spirit
Wisd.1.4 5. will not brook to *dwell in a soul that is subject to sin*. It will endure no such inmate:

inmate: they can no more dwell together, than *Light* can fellow with *darkneſs*. But where any *Grace* is wanting, there muſt needs be the contrary *ſin* to fill up the Vacuity: and therefore where that *holy Spirit* is, there cannot be a total defect of any *holy grace*. *The Spirit of God* is alſo *a loving Spirit*; and ſheddeth abroad *the love of God* in every heart it taketh poſſeſſion of. And *Love* is ſo *comprehenſive a Grace*, that it includeth all the reſt; and ſo is in effect *the fulfilling of the whole Law*. There is *a thread of Love* that runneth through all the particular duties and offices of *Chriſtian life*, and ſtringeth them like ſo many *rich Pearls* into one *Chain*. See 1 *Cor.*13. throughout. 3. Rom.5.5. Rom.13.10.

40. A conſideration not unuſeful, to quicken our care for the ſubduing of *every ſinful luſt*, and our endeavour to have *every grace of the Spirit* habituated in us. Knowing that ſo long as we allow our ſelves in *any one* ſin, ſuffer *any one* luſt of *the Fleſh* to remain in us unſubdued (at leaſt in reſpect of *deſire* and *endeavour*) there cannot be any one true *grace of God* in us. There are certain *common graces of Illumination*, which are the effects alſo of *Gods Spirit*, and are therefore called πνευματικὰ, *ſpiritual gifts*: and thoſe indeed are given by dole, (*Alius ſic, alius verò ſic*) *Knowledge* to one, to another *Tongues*, to another *Healings*, *Miracles*, &c. all *by the ſame Spirit*, manifeſting himſelf to ſundry perſons in ſundry *kinds* and *meaſures*, and *dividing to every one ſeverally as he will*. But it is nothing ſo in the *ſpecial graces of Sanctification*: there is no diſtribution, or diviſion here. Either *all*, or *none*. He that certainly wanteth *any one* (at leaſt in *the deſire* and *endeavour*) may juſtly ſuſpect, that all thoſe he ſeemeth to have are but ſo many *counterfeits*. All this variety of *Graces* maketh but *one Fruit*. 1 Cor.12.1. & 14. 1 Cor 12.8. —10.

41. The *laſt difference* is, that *the Works of the Fleſh* are expreſly ſaid *to be manifeſt*, Verſ. 19. but no ſuch thing affirmed of *the fruit of the Spirit*. The moſt probable reaſons of which difference are, to my ſeeming, one of theſe two following: *Firſt*, *the commonneſs* and frequency of thoſe above theſe every where abroad in the World. The Works of the Fleſh, *Adultery*, *Fornication*, *Uncleanneſs*, *Wantonneſs*, *Idolatry*, *Witchcraft*, *Hatreds*, *Emulation*, *Debate*, *Wrath*, *Strifes*, *Seditions*, *Hereſies*, *Envyings*, *Murthers*, *Gluttony*, *Drunkenneſs*, *and ſuch like* (I name them, becauſe the bare recital of them will ſave me the labour of farther proof) do ſo abound in all places, that you can ſcarce look beſide them. Turn your eyes which way you will, ye ſhall ſee *curſed examples* of ſome or other of theſe every day, and in every ſtreet and every corner. Alas, *the Works of the Fleſh* are but *too manifeſt*.

42. But *the fruits of the Spirit* are not ſo. *Love*, *Peace*, *Gentleneſs*, *Faith*, *Meekneſs*, *Temperance*, and the reſt: theſe are very thin grown in the World; they are *rarities* not every where to be met withal. Inſomuch as *David* complainingly crieth out, *There is not one godly man left*, Pſal.12. and Pſal.14. *There is none that doth good, no not one*. And the Prophet *Jeremy*, when he had *run to and fro in the ſtreets of Jeruſalem* for the purpoſe, to find *a man that executed judgment, and ſought after truth*, when he had imployed his *legs*, and his *eyes*, and his *tongue* in the ſearch; he could not yet find the man he looked for. *Hepps* and *Haws* grow in every hedge; when *choicer fruits* are but in ſome few gardens: and every ſoyl almoſt yields *ſtones* and *rubbiſh*; but *gold* and *precious ſtones* are found in very few places. Jer.5.1, &c.

43. Secondly, *the Works of the Fleſh* may be ſaid to be *manifeſt*, and *the Fruits of the Spirit* not ſo; with reſpect to our judgments of them, and the eaſineſs of diſcerning the one ſort more than the other. *The works of the Fleſh* are ſo *manifeſtly evil*, that no man of common ſenſe can lightly be miſtaken in them. *Murder*, *Sedition*, *Drunkenneſs*, *Adultery*; it is not poſſible any man ſhould be of ſuch groſs underſtanding, as to imagine, they ſhould be *the Fruits* of Gods holy *Spirit*: they are undoubtedly, and *manifeſtly*, to every mans apprehenſion,

apprehenſion, *the works of the Fleſh.* But as for *the fruits of the Spirit*, they are not ſo *manifeſt*, but that a man, who hath not *his ſenſes* very well *exerciſed to the diſcerning of good and evil*, may be eaſily deceived therein. *Hypocriſie* is ſpun oftentimes of *a very fine thread*: and *the heart of man* abounding with ſo much *hypocriſie* as it doth, and ſo much *ſelf-love* and uncharitableneſs withal, *is the moſt deceitful thing* (yea, and the *moſt deceivable* too; actively, and paſſively both) of any thing in the world. There are on the one ſide, ſo many *Mock-Graces*, and ſpecious counterfeits, that carry a ſemblance of *ſpiritual fruit*, but are not the things they ſeem to be: And on the other ſide, *inordinate love* of our ſelves partly, and partly *want of Charity* towards our brethren, have ſo diſpoſed us to a capacity of being deceived; that it is no wonder, if in paſſing our judgments (eſpecially where *our ſelves* are concerned) we be very much and very *often miſtaken*. It might rather be a wonder, if we ſhould not be *ſometimes miſtaken*.

Heb.5.14.

Jer.17.9.

44. As moſt *Errors* claim to be a little akin to *ſome Truths*: ſo moſt *Vices* challenge a kind of affinity to *ſome Vertue*. Not ſo much from any proper intrinſecal *true reſemblance* they have with ſuch vertues; as by reaſon of *the common oppoſition* they both have to one and the ſame contrary *Vice*. As *Prodigality* hath ſome overly likeneſs with *Liberality*, and ſo may hap to be (a) *miſtaken* for it: for no other cauſe but this only, that they are both contrary to *Covetouſneſs*. Ἡ μὲν ἀπάτη ἐν τῇ ὁμοιότητι, ſaith (b) *Ariſtotle* truly: fallacy and deception, for the moſt part, ariſe from the appearance of ſome *likeneſs* or *ſimilitude*; when things that are *like*, but not *the ſame*, are taken to be (c) *the ſame*, becauſe they are *like*. They that have given us *marks of ſincerity* for the trial of our Graces, have not been able to give us any *certain Rules* or infallible Characters, whereby to try *the ſincerity of thoſe Marks*; ſo as to remove all doubtings and poſſibility of erring.

a Decipimur ſpecie recti. Horat. de arte. Fallit enim vitium ſpecie virtutis & umbrâ. Juven. Sat. 14.

b Ariſt. in Elench.

c Δοκεῖ τὸ ὅμοιον, αὐτὸ εἶναι ἀληθές, Ariſt. de inſom. cap. 3.

45. Whence I ſuppoſe I may ſafely infer, that *the certainty* of a mans preſent ſtanding in *grace*, but much more then of his eternal future *ſalvation* (although I doubt not but by the mercy of God it may be attainable in this life, and that without *extraordinary revelation*, in ſuch a meaſure as may ſuſtain the ſoul of an honeſt Chriſtian with *comfort*) is not yet either ſo abſolutely *neceſſary*, nor ſo void of *fears* and *doubtings*, as ſome perhaps have imagined.

46. Not ſo *neceſſary*, but that a man may *be ſaved* without it. Many a good ſoul, no doubt, there is in the world, that out of the experience of *the falſeneſs* of his own heart, and the fear of *ſelf-deceit*, and the ſenſe of his own *unworthineſs*, could never yet attain to be ſo well perſwaded of *the ſincerity* of his own *Repentance*, *Faith*, and *Obedience*, as to think that God would approve of of it, and accept it. The cenſure were very hard, and a great violation it would be of *Charity* I am ſure, (and I think of *Truth* alſo) to pronounce ſuch a man to be out of *the ſtate of Salvation*; or to call ſuch his *diſ-perſwaſion* by the name of *Deſpair*, and under that name to condemn it. There is a common, but a great miſtake in this matter: *Deſpair* is far another manner of thing than many take it for. When a man thinketh himſelf ſo *incapable of Gods pardon*, that he groweth thereupon (a) *regardleſs of all duties*, and neither careth what he doth, nor what ſhall become of him; when he is once come to this reſolution, *Over ſhooes, over boots*; I know God will never forgive me, and therefore I will never trouble my ſelf to ſeek his favour in vain: this is to run *a deſperate* courſe indeed; this is properly the ſin of *Deſpair*. But when *the fear* that God hath not yet pardoned him, prompteth him to *better reſolutions*, and exciteth him to a greater care of *repentance* and newneſs of life, and maketh him more diligent in the performance of all *holy duties*, that ſo he may be the more capable of *pardon*: it is ſo far from being any way prejudicial to his eternal *ſalvation*, that it is the readieſt way to *ſecure* it.

a—*deſperatione meliorum, haereperioribus.* Hier. Epiſt. 46. —*ne mens incredula —deſperet, & ſemel perditioni animus deſtinatus, non adhibeat vulneri curationem: quod nequaquam exiſtimat poſſe curari.* Ibid.

47. But

47. But where *the greateſt Certainty* is, that can be attained to in this life by ordinary means, it is not *ordinarily* (unleſs perhaps to ſome few perſons at the very *hour of death*) ſo perfect, as to exclude *all doubtings*. *The fruits of the Spirit*, where they are true and ſincere, being but *imperfect* in this life; and *the truth* and *ſincerity* of them being not always ſo *manifeſt*, but that a man may ſometimes be deceived in his *judgment* concerning the ſame; it can hardly be, what between the one and the other, (the imperfection of the *thing*, and the difficulty of *judging*) but that the *Aſſurance*, which is wholly grounded thereupon, and can therefore have no more ſtrength than they can give it, muſt be ſubject to *Fears*, and *Jealouſies*, and *Doubtings*.

48. I ſpeak not this to ſhake *any mans comfort* (God forbid) but to ſtir up *every mans care* to abound and increaſe ſo much the more in all *Godlineſs*, and in *the fruits of the Spirit*; *giving all diligence*, by walking in *the Spirit*, and ſubduing *the Luſts* of the Fleſh, *to make his Calling and Election ſure*: Sure in it ſelf, that he fail not of *ſalvation* in the end; and ſure to him alſo, as far as he can, that *his comfort* may be the greater and ſounder in the mean time. 2 Pet. 1. 5.

Now the God of all grace and glory, ſend the Spirit of his Son plentifully into our hearts, that we may abound in the fruits of godly living, to the praiſe of his grace, our preſent comfort in this life, and the eternal ſalvation of our ſouls in the day of our Lord Jeſus Chriſt.

AD MAGISTRATUM.

The First Sermon.

At the Aſsiſes at Lincoln *in the year* 1630. *at the requeſt of Sir* DANIEL DELIGNE *Knight, then High-Sheriff of that County.*

I Ser. on Prov. 24. 10. ----12.

10. *If thou faint in the day of adverſity, thy ſtrength is ſmall.*
11. *If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain:*
12. *If thou ſayeſt, Behold we knew it not: doth not he that pondereth the heart conſider it? and he that keepeth thy ſoul, doth not he know it? and ſhall not he render to every man according to his works?*

1. AS in moſt other things, ſo in the performance of that *duty* which this *Text* aimeth at; we are neither *careful* beforehand (ſuch is *the uncharitableneſs* of our incompaſſionate hearts) to *do well*: nor yet *willing* afterwards, (through *the pride* of our ſpirits) to acknowledge we have *done ill*. The holy Spirit of God therefore hath directed *Solomon*, in this Scripture, wherein he would *incite* us to the performance of *the Duty*, to frame his words in ſuch ſort, as to meet with us in *both theſe corruptions*: and to let us ſee, that as the *duty* is *neceſſary*, and may not be *neglected*; ſo *the neglect* is *damnable*, and cannot be *excuſed*. In the handling whereof, I ſhall not need to beſtow much labour, either in ſearching into *the contexture* of the words, or examining the differences of *tranſlations*. Becauſe *the ſentence* (as in the reſt of this book for the moſt part) hath a *compleat ſenſe* within it ſelf, without any neceſſary either *dependence*

upon any thing *going before*, or *reference* to any thing *coming after*: and the differences that are in *the tranſlations*, are neither *many* in number, nor of any great *weight*, for altering the meaning of the words. Nor is it my purpoſe to inſiſt upon ſuch *inferiour obſervations*, as might be raiſed from ſome *expreſſions* or *circumſtances* in the Text, otherwiſe than as they ſhall occaſionally fall in our way, in the proſecution of thoſe *main points*, which to the apprehenſion of every underſtanding hearer do at the very firſt view appear to have been chiefly intended therein.

2. And they but two. *Firſt*, the ſuppoſal of *a duty*; though for the moſt part, and by moſt men, very ſlackly regarded; and that is *the delivering of the oppreſſed*: In the two former verſes, [*If thou faint in the day of adverſity; If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain.*] *Secondly*, the removal of the common *pretenſions*, which men uſually plead by way of *excuſe*, or *extenuation* at leaſt, when they have failed in the former duty: in the laſt verſe, [*If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart conſider it?* &c.] So that if we will ſpeak any thing to the purpoſe of *the Text*, we muſt of neceſſity ſpeak to thoſe *two points*, that do there-from ſo readily offer themſelves to our conſideration: to wit, *the neceſſity of the duty firſt*, and then *the vanity of the excuſes*.

3. *The Duty* is contained, and *the neceſſity* of it gathered, in and from the tenth and eleventh verſes, in theſe words; *If thou faint in the day of adverſity, thy ſtrength is ſmall: If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain.* Wherein the particulars conſiderable are; *Firſt, the Perſons* to whom *the duty* is to be performed, as the proper *object* of our juſtice and charity; *Them that are drawn unto death, and thoſe that are ready to be ſlain:* They eſpecially, but συνηχημένως, alſo all others that are in their condition in any *kind* or *degree*; thoſe that are *injured* or *oppreſſed*, or in danger to be *injured* or *oppreſſed* by any manner way or means. *Secondly, an Act* of Charity and juſtice to be performed towards thoſe that are in ſuch a condition, by ſuch, as (by reaſon of *the power*, and *opportunities*, and other advantages that God hath put into their hands) are in a capacity to do it; which is the very *duty* it ſelf: *viz.* to *look upon them* in the day of their *adverſity*, and to *deliver them* out of the hand of their *oppreſſours*. *Thirdly*, a poſſibility of the neglect or *non-performance* of this ſo juſt and charitable *a duty*, by thoſe that *might* (and therefore *ought*) to do it; expreſſed here by the name of *forbearance*: *If thou forbear to deliver*. *Fourthly*, the true *immediate cauſe* of that neglect, whereſoever it is found, *viz.* the want of *ſpirit* and *courage* in the heart, *faint-heartedneſs*: from whatſoever former or remoter cauſe that *faintneſs* may proceed, whether a puſillanimous *fear of the diſpleaſure*, or a deſire to wind himſelf into *the favour* of ſome great perſon; or the expectation of a *reward*; or a lothneſs to interpoſe *in other mens affairs*; or meer *ſloth*, and a kind of unwillingneſs of putting himſelf to ſo much trouble; or whatever other reaſon or inducement can be ſuppoſed. *If thou faint in the day of adverſity. Laſtly*, the cenſure of that *neglect*: it is an evident demonſtration (*à poſteriori*, and as all other *viſible effects* are of their more inward and *ſecret cauſes*) a certain token and argument of a ſinful weakneſs of mind; *If thou fainteſt*, &c. *thy ſtrength is ſmall.*

4. The reſult of theſe particulars amount in the whole to this. Every man, according to his *place* and *power*, but eſpecially thoſe that being in place of *Magiſtracy* and *Judicature* are armed with *publick authority* for it, are both in *Charity* and *Juſtice* obliged to uſe the utmoſt of their *power*, and to lay hold on all fit *opportunities* by all lawful means to help thoſe to *right* that ſuffer *wrong*; to ſtand by their poorer brethren and neighbours in the day of their *calamity* and diſtreſs; and to ſet in for them throughly and ſtourly in their *righteous*

cauſes:

causes: to *protect* them from injuries, and to *deliver* them out of the hands of such as are too *mighty*, or too *crafty* for them, and as seek (either by *violence* or *cunning*) to deprive them either of their *lives* or *livelihoods*. Briefly thus, and according to the language of the Text; *It is our duty, every one of us, to use our best strength to deliver the oppressed: but our sin, if we faint, and forbear so to do.* And the making good, and *the pressing* of this *duty*, is like to be all our business at this time.

5. A point of such clear and certain truth, that the very Heathen *Philosophers* and *Law-givers* have owned it as a beam of *the light of Nature*: insomuch as even in their account he that (*a*) abstaineth from *doing injuries* hath done but the one half of that which is required to *compleat Justice*; if he do not withal *defend others* from injuries, when it is in his power so to do. But of all other men our *Solomon* could least be ignorant of this truth. Not only for that reason, because God had filled his heart with a large measure of *wisdom* beyond other men: but even for this reason also: that being born of *wise* and *godly Parents*, and born *to a Kingdom* too, (in which high calling he should be sure to meet with *occasions* enough whereon to exercise all *the strength* he had;) he had this truth (considering the great *usefulness* of it to him in the whole time of his future *Government*) early distilled into him by *both his Parents*, and was seasoned thereinto from his childhood in his *education*. His *father David*, in *Psal.* 72. which he penned of purpose as a *Prophetical benediction* and instruction for his Son, (as appeareth by the *Inscription* it beareth in the Title of it, *a Psalm for Solomon*:) beginneth the Psalm with a Prayer to God both for himself and him, [*Give the King thy judgments, O God, and thy righteousness unto the Kings Son.*] And then after sheweth for what *end* he made that Prayer, and what should be *the effect*, in order to *the Publick*, if God should be pleased to grant it. [*Then shall he judge the people according unto right, and defend the poor*, vers. 2. *He shall keep the simple folk by their right, defend the children of the poor, and punish the wrong doer*; or (as it is in the last Translation) *break in pieces the oppressour*, vers. 4. and after at the 12, 13, and 14. verses ("although perhaps the passages "there might principally look at *Christ*, the true *Solomon*, and Prince of peace, "*a greater than Solomon*, and of whom *Solomon* was but a Figure; yet I be- "lieve they were also literally intended for *Solomon* himself) *He shall deliver the poor when he crieth, the needy also, and him that hath no helper. He shall be favourable to the simple and needy, and shall preserve the souls of the poor. He shall deliver their souls from falshood and wrong; and dear shall their blood be in his sight.* And the like instructions to those *of his Father*, he received also from *his Mother Bathsheba*, in the Prophesie which she taught him, "with much "holy wisdom for *the matter*, and with much tenderness of motherly affecti- "on for *the manner*, (*What? my Son! and what, the Son of my womb! and* "*what, the Son of my vows.*) Prov. 31. where she giveth him this in charge, vers. 8, 9. *Open thy mouth for the dumb in the cause of all such as are appointed to destruction: Open thy mouth, judge righteously, and plead the cause of the poor and needy.*

(*a*) *Injustitia duo genera: alterum eorum, qui, cum possunt, non propulsant injuriam, &c.* Cic. 3. offic.

6. For the farther evidencing of *the necessity* of which *Duty*, that so we may be the more effectually quickened to the chearful and conscionable performance of it: there are sundry important whether *reasons*, or *inducements*, or both (for we shall not now stand so much upon any nice distinguishing of the terms; but take them togetherward, the one sort with the other:) very well worthy our Christian consideration. Some in respect of *God*, some in respect of *our selves*, some in respect of *our Brethren*, and some in respect of *the thing* it self in the effects thereof.

7. To begin with the most High: we have his *Command first*, and then his *Example*, to the same purpose. First, his *Command*: and that very frequently repeated

repeated both in *the Law of Moſes*, and in *the Pſalms*, and in *the Prophets*. I ſhall the leſs need to cite particular places; ſince that general and *fundamental Law*, which is the ground of them all, is ſo well known to us: even that, which
a Mat. 22. 39. our Saviour maketh (a) *the ſecond great Commandment*, that (b) νόμος βασιλικὸς,
b Jam. 2. 8. as St. *James* calleth it, that *Royal Law*, *Thou ſhalt love thy neighbour as thy ſelf*. Oh, how we can ſtickle in *our own Cauſes*! and ſolicite *our own* buſineſs with unwearied diligence! How *active*, and *provident*, and *vigilant* we can be, in things wherein *our ſelves* are concerned, or when *our own lives* or *livelihoods* are in jeopardy! Not giving ſleep to our eyes, or ſlumber to our eye-lids, till we
c Prov. 6. 5. have delivered our ſelves from the ſnare of the Oppreſſour, (c) *As a Roe from the hand of the hunter, or as a bird from the ſnare of the fowler!* Now if we can be thus fiery and ſtirring when it is for *our ſelves*, but frozen and remiſs when we ſhould help *our neighbour*: how do we fulfil *the royal Law according to the Scripture*, *Thou ſhalt love thy neighbour as thy ſelf?*

8. Let no man think to put off this duty, with *the Lawyers* queſtion, *Luke* 10.
a Luk. 10. 29. (a) *But who is my neighbour?* Or with the *Phariſees* evading Gloſs, *Mat.* 5.
b Mat. 5. 43. (b) *Thou ſhalt love thy neighbour*: My neighbour? True: but not *mine enemy*. Or with *Nabals* churliſh reaſoning, 1 *Sam.* 25. Shall I put my ſelf to pains,
c 1 Sam. 25. 11. and trouble for (c) *men whom I know not whence they be*? For in all the Caſes, wherein the offices, whether of *Juſtice* or *Charity*, are to be exerciſed, every man is every other mans *neighbour*. All men being by the Ordinance of God ſo linked together, and concorporated one into another: that they are not only
d 1 Cor. 12. 12. all (d) *members of the ſame body*, (of the ſame *civil body*, as they are *men*; and of
e Eph. 4. 25. the ſame *myſtical body* too, if they be *Chriſtians*;) but even members alſo (e) *one*
f Rom. 12. 5. *of another*, Eph. 4. yea, even (f) *every one, one anothers members*, Rom. 12. So that if any man ſtand in need of thy *help*, and it be in *the power* of thy hand to do him good: whether he be *known* to thee, or *a ſtranger*, whether thy *friend*, or thy *foe*; he is a limb of thee, and thou a limb of him. He may
g Deut. 15. 11. challenge an intereſt and a propriety in thee; as (g) *thy poor, and thy needy*,
h Iſa. 58. 7. Deut. 15. Yea, more, as (h) *thine own fleſh*, Iſa. 58. Thou mayeſt not therefore *hide thy ſelf* from him, becauſe he is *thine own fleſh*. For *thy fleſh*, thou art bound though not to pamper, yet to *nouriſh* and to *cheriſh* it; by affording all convenient ſuccour and ſupply to the neceſſities of it.

9. God then hath laid upon us his *Royal Command* in this behalf. Nor ſo only, but he hath alſo laid before us *a royal Preſident* in his own bleſſed example.
a Pſal. 10. 17. 18. (a) *Lord, thou haſt heard the deſire of the poor! to help the fatherleſs and poor unto their right, that the man of the earth be no more exalted againſt them*, Pſal. 10.
b—140. 12. ſaith *David* for the time paſt. And for the time to come, *Pſal.* 140. (b) *Sure I am that the Lord will avenge the poor, and maintain the cauſe of the helpleſs*. If you would hear it rather from his own mouth; take it from *Pſal.* 12.
c—12. 5. (c) *Now for the comfortleſs troubles ſake of the needy, and becauſe of the deep ſighing of the poor, I will up ſaith the Lord, and will help every one from him that ſwelleth againſt him, and will ſet them at reſt*. You ſee which way your heaven-
d Eph. 5. 1. ly father goeth before you: Now (d) *be ye followers of God as dear children*. It is *the hope* of every good Chriſtian, that he ſhall hereafter be *like unto God* in *glory* and *happineſs*: it ſhould therefore be his *care* in the mean time to be *like unto*
e Luk. 6. 36. *God* in *grace* and *goodneſs*; in being (e) *merciful as his heavenly father is mer-*
f Pſal. 146. 8, 9. *ciful*; in (f) *caring for the ſtrangers, and defending the fatherleſs and widow*; in helping thoſe to right that ſuffer wrong; and in doing works of *Piety*, and *Charity*, and *mercy*. The duty concerneth *all* in general.

10. But *Princes, Judges, Magiſtrates*, and all that are in authority, are more ſpecially engaged to follow *the example* of God herein: ſith God hath been pleaſed to ſet a ſpecial mark of honour upon them, in vouchſafing to put *his own name* upon them, and ſo to make them a kind of *Petty Gods* upon earth,

(a) *Dixi*

(a) *Dixi Dii*, I have ſaid ye are *Gods*, *Pſal.* 82. Not ſo much (be ſure) for the exalting of their *Power*, and to procure them due *honour*, *eſteem*, and *obedience* from thoſe that are under them, (though that alſo no doubt was intended thereby:) as to inſtruct them in their *Duty*, and eſtſoons to remember them, that they are very unworthy *the glorious title* they bear of being *Gods*, if they do not imitate the great and true God, by exerciſing their *Godſhips* (if I may ſo ſpeak) in doing good, and protecting innocency: Flatterers will be ready enough to tell you, *You are Gods*: but it is to evil and pernicious purpoſes; to ſwell you up with conceits of I know not what *omnipotency*. *You are Gods*, and therefore may do what you will, without *fear* in your ſelves, or *controll* from any other. "They that tell you ſo with ſuch an intention, are *liers*: and you "ſhould not give them any *countenance*, or *credit*, or ſo much as *the hearing*. "But when the God of truth telleth you, *Ye are Gods*; he telleth you withal "*in the ſame place* (and as it were *with the ſame breath*) what you are to do "anſwerably to that *Title*, and by what evidence you muſt approve your ſelves "to be *Gods*. (b) *Defend the poor and fatherleſs*, ſaith he in that Pſalm; *See that ſuch as be in need and neceſſity have right. Deliver the outcaſt and poor: Save them from the hand of the ungodly.* This premiſed, it then followeth (one verſe only interſerted) (c) *I have ſaid, Ye are Gods.* As if he had ſaid; So do, and then you are *Gods indeed*: but without this care, you are *Idols*, and not *Gods*. Much like *the Idol-Gods* of the Heathen, (d) *that have eyes and ſee not, ears and hear not, mouths and ſpeak not*: that have a great deal of *Worſhip* from the people, and much *reverence*, but are good for nothing. By this very Argument in *Baruc* 6. are ſuch Idols diſproved to be Gods. (e) *They can ſave no man from death, neither deliver the weak from the mighty. They cannot reſtore a blind man to his ſight, nor help any man in his diſtreſs. They can ſhew no mercy to the widow, nor do good to the fatherleſs. How ſhould a man then think, and ſay that they are Gods?*

a Pſal. 82. 6.

b—3, 4.

c—6.

d Pſal. 115. 5, 6

e Baruc 6. 36. —40.

11. I hope *the greateſt* upon earth need think it no diſparagement to their greatneſs, to look down upon the afflictions of their *meaneſt brethren*, and to ſtoop to their neceſſities: when the great God of Heaven and Earth, (a) *who hath his dwelling ſo high, yet humbleth himſelf* to behold the *ſimple* that lie as low as the *duſt*, and to *lift up the poor* that ſticketh faſt in *the mire*. (b) *The Lord looked down from his Sanctuary: from the heaven did the Lord behold the earth; That he might hear the mournings of ſuch as be in captivity, and deliver the children appointed unto death.* So then for the performance of this duty, thou haſt *Gods Commandment* upon thee, and thou haſt *Gods Example* before thee. If there be in thee any true *fear* of God, thou wilt obey his *command*: and if any true *hope* in God, follow his *Example*.

a Pſal. 113. 5. —7.

b—102. 19, 20.

12. If from *God* we look downward in the next place upon *our ſelves*; and duly conſider either what *power* we have, or what *need* we may have: from both conſiderations we may diſcover yet farther *the neceſſity of this Duty*. And firſt from our *Power*. There is no *power* but of God: and God beſtoweth no *power* upon man (nor indeed upon any creature whatſoever) to no purpoſe. The natural *powers* and faculties, as well of our *reaſonable ſouls*, as of our *Organical bodies*; they have all of them their ſeveral *uſes* and *operations*, unto which they are deſigned: And by the principles of all good Philoſophy we cannot conceive of *Power*, but in order and with reference to *Act*. Look then what *power* God hath put into any of our hands in any *kind*, and in any *meaſure*; it lieth us upon, to employ it to the beſt advantage we can, for *the good of our brethren*: for to this very end God hath given us that *power*, whatever it be, that we might *do good* therewithal. The Lord hath in his wiſe providence ſo diſpoſed the things of this World, that there ſhould ever be ſome *rich*, to relieve *the neceſſities* of the poor; and ſome *poor*, to exerciſe the *charity* of the rich.

So

So likewiſe he hath laid *diſtreſſes* upon ſome, that they might be ſuccoured by the *power* of others: and lent (c) *power* to ſome, that they might be able to ſuccour *the diſtreſſes* of others. Now as God himſelf to whom all *power* properly and originally belongeth, delighteth to manifeſt his *power* rather in *ſhewing mercy*, than in works of deſtruction (—*God ſpake once, twice have I heard the ſame, that power belongeth unto God, and that thou Lord art merciful*, Pſa. 62. —*O let the ſorrowful ſighing of the priſoners come before thee: according to the greatneſs of thy power preſerve thou thoſe that are appointed to die*, Pſal. 79.) So all thoſe upon whom God hath derived any part of that *power*, ſhould conſider that God gave it them *for edification*, not for *deſtruction*; to *do good* withal, and to *help* the diſtreſſed, and to ſave the innocent: not to *trample* upon the poor, and *oppreſs* thoſe that are unable to reſiſt. *Peſtifera vis eſt, valere ad nocendum.* It is in truth a great *weakneſs* in any man, rather than a demonſtration of *power*, to ſtretch his *power* for the doing of miſchief. An evident Argument whereof is, that obſervation of our *Solomon*, in *Prov.* 28. confirmed alſo by daily experience: that *a poor man, that oppreſſeth the poor*, is ever the moſt mercileſs oppreſſor. It is in matter of *Power* many times, as it is in matter of *Learning*. They that have but *a ſmattering* in Scholarſhip, you ſhall ever obſerve to be the forwardeſt to make (a) *oſtentation* of thoſe few ends they have: becauſe they fear there would be little notice taken of their *learning*, if they ſhould not now ſhew it when they can. And yet (you may obſerve withal) it oftentimes falleth out very unluckily with them: that when they think moſt of all to ſhew their *Scholarſhip*, they then moſt of all (by ſome groſs miſtake or other) betray their *Ignorance*. It is even ſo in this caſe; Men of *baſe ſpirit* and condition, when they have gotten the advantage of a little *power*, conceive that the World would not know what (b) *goodly men* they are, if they ſhould not do ſome *Act* or other whereby to ſhew forth their *power* to the World. And then, their minds being *too narrow* to comprehend any *brave* and *generous* way, whereby to do it; they cannot frame to do it any other way, than by *trampling upon* thoſe that are below them: and that they do beyond all *reaſon*, and without all *mercy*.

c—χρὴ δ' ὅσ' περισσὰ μὴ περᾶσιν ἀλλ' οἷς ἐπαρκεῖν. Eurip. Hecub. act 5. Pſal. 62. 11. —12. —79. 12.

2 Cor. 13. 10.

Senec.

Prov. 28. 3.

a—quicquid illi poſſunt, ſtatim oſtendunt. Quint. Inſt. 3.

Μεγα τεκμήριον ἐστι σμικρᾶς μικρᾷ. Ariſt. de mundo c. 1.

b Senies qui vir ſiem. Terent.

13. This *Argument*, taken from the end of that *power* that God giveth us, was wiſely and to good purpoſe preſſed by *Mordecai*, Eſth. 1. to *Queen Eſther*; when ſhe made difficulty to go into *the Preſence*, to intercede for the people of the *Jews*, after that *Haman* had plotted their deſtruction. *Who knoweth*, ſaith he there, *whether thou art come to the Kingdom for ſuch a time as this*? As if he had ſaid; Conſider the marvellous and gracious *providence* of God, in raiſing thee, who wert of a deſpiſed *nation* and *kindred*, to be partaker with the moſt potent *Monarch* in the world, in the Royal *Crown* and *Bed*. Think not but the Lord therein certainly intended *ſome great work* to be done by thy hand and *power* for his poor *diſtreſſed Church*. Now the hour is come (now if ever) will it be ſeaſonable for thee, to make uſe of thoſe great fortunes God hath advanced thee to, and to try how far (by that *power* and intereſt thou haſt in the *Kings* favour) thou canſt prevail for the reverſing of *Hamans* bloudy decree, and the *preſerving* our whole Nation from utter deſtruction. And of this *Argument* there ſeemeth to be ſome intimation in the very *Text*, as thoſe words in the twelfth verſe may (and that not unfitly) be underſtood; *He that keepeth thy ſoul, doth not he know it*? That is, He that hath *preſerved thee* from falling into that trouble and miſery, whereinto he hath *ſuffered* thy diſtreſſed brother to fall; and hath *kept thee* in ſafety and proſperity for this end, that thou mighteſt the better be able to *ſuccour* thoſe that are helpleſs, doth not he *take knowledge*, what uſe thou makeſt of that *Power*, and whether thou art mindful to imploy it for *thy brothers good*, yea, or no?

Eſter 4. 14.

14. Neither yet only look at the *Power* thou now haſt; but conſider withal, what

what *need* thou mayeſt have of the help of others hereafter. The World is full of (a) *changes* and *chances*: and all things under the Sun are ſubject to rolling. Thou who by reaſon of thy *preſent power* art now ſought and ſued to by others; by a thouſand caſualties, more than thou canſt imagine, mayeſt be brought to *crave help* from others. Now the Rule of equity is, *Do as thou wouldſt be done to.* As thou wouldſt expect *help* from thoſe that are able to *ſuccour* thee, if thy ſelf ſtoodeſt in need: ſo be ready, now it is in thy power to do it, to *ſuccour* thoſe that ſtand in need of thy *help*, and expect it from thee. Learn by that ſpeech of *Joſephs* brethren, when they were diſtreſſed in *Egypt*, Gen. 42. (*We were verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear: therefore is this diſtreſs come upon us.*) Learn, I ſay, from that ſpeech of theirs, what a dreadful pang, and torture, and corroſive it will be to thy *conſcience* hereafter in the day of thy *calamity*, when thou ſhalt *ſue* to others, and find but *cold comfort* from them: if thy heart can then tell thee, that though men be *hard*, yet God is *juſt*; and that with what meaſure thou *meeteſt* to others before, it is now *meaſured* back again (with advantage perhaps) into thine own boſom. To prevent which miſery; learn wiſdom of *the unjuſt Steward*: even to make thee *friends* of thy *Mammon*, and of thy *power*, and of all thoſe bleſſed *opportunities* and *advantages* thou enjoyeſt, by doing good with them whilſt thou haſt time. That when the tide ſhall turn, thou mayeſt alſo find *friends* to help *in time of need*, to ſtand by thee *in the day of adverſity*, and to deliver thy ſoul from *unrighteous Judges*. He that would readily *find help*, it is but meet and right he ſhould readily *lend help*.

(a) Κύκλῳ ἀνθρώπινα. Arift. 4. Phyſ.

Gen. 42. 21.

15. Paſs we now from our ſelves, in the *third place*, to thoſe *poor oppreſſed ones*, to whom (as a *fit object* for our *juſtice* and *charity*, to be exerciſed upon) we owe this *duty* of ſuccour and ſubvention. From whoſe condition we may find ſundry farther *excitements* to the performance of *this duty*: if we ſhall conſider the greatneſs of their *diſtreſs*, the ſcarcity of their *friends*, and the righteouſneſs of their *Cauſe*. Whereof *the firſt* proceedeth from the *Cruelty*, *the ſecond*, from *the Potency*, *the third*, from *the avarice*, *ambition*, or other iniquity of their *Oppreſſors*. *Firſt*, many times *the diſtreſſes* of poor men under the hand of their *Oppreſſors* are grievous, beyond the imagination of thoſe that never felt them. They are expreſſed in the Text (whether by way of *Synecdoche*, one ſpecial kind being put to include all the reſt; or by an *hyperbolical amplification* for the fuller expreſſing of the grievouſneſs thereof:) by the terms of *Death* and *Slaughter*. [*If thou forbear to deliver them that are drawn to death, and thoſe that are ready to be ſlain.*] Verily *Oppreſſors* are *covetous*: and they that are covetous are *cruel* too. For though their aim be *the ſpoil*, and not *the bloud*: yet rather than fail *of the ſpoil*, they will not ſtick at *the bloud* too. *Come let us lay wait for bloud.* —*We ſhall fill our houſes with ſpoil*, Prov. 1. And ſo the Oppreſſor proveth both *a thief* and *a murderer*: *a thief*, in the *end* he aimeth at; and *a murderer*, in the *means* whereby to obtain it: as, *Ahab* took away *Naboths* life, that he might enjoy his *Vineyard*. Now ſurely that man hath very little compaſſion in his bowels, that will not ſet forward *a foot*, nor reach out *a hand*, nor open *a lip*, to ſave *the precious life* of his poor brother, when he may ſo eaſily do it. Were it but *an Ox*, or *an Aſs*, or ſome *beaſt* of leſs value, that lay weltred in a ditch: *common humanity* will require we ſhould lend our *hand*, and put to our beſt *ſtrength* to draw him out. *Xenocrates* (a) made ſcruple of hurting the *Sparrow* that flew into his lap, when a *Hawk* purſued it. And ought not we then much more to ſet our ſelves with that *power* we have by all lawful means *to deliver* our brother from *the ſnare*, and from the *pit* of deſtruction?

Prov. 1. 11. —13.

1 King. 21. 15.

Deut. 22. 4.

(a) —οἰκτείρας, ἐκ τοῦ κόλπου ἐκβαλὼν ἐκέλευσε πέτεσθαι. Laert. l. 4. c. 2.

16. Yea, you will ſay. If it were to ſave a *mans life*, much might be: we

would then ſtrain our ſelves a little to *ſpeak*, or to *do* for him. But that is a caſe ſeldom hapneth in *a ſetled Government*, ſuch as (bleſſed be God for it) we live under. The common *oppreſſions* of theſe times are of a lower nature: and we are not bound by the Text to ſet in, but in the caſe of *life*. In *petty grievances* may we not leave men to the *courſe of the Law*, and to ſhift as well as they can for themſelves? We would be loth to get the diſpleaſure of ſome *great ones* we live near, and hold fair correſpondency with, when we need not, and (*a*) for trifles. For anſwer, *Firſt*, although the Text ſpeaks expreſly only of *Death*: yet by a *Synecdoche membri*, uſual in the Scriptures, all other *violences* and *injuries* are intended. As in the Law, under the name of *Murder*, all malice and revenge; and under the name of *Adultery*, Fornication, and all other uncleanneſſes are forbidden. *Secondly*, though *oppreſſions* ſhould not be directly *intended* in *the Text*: yet might they be *inferred* from it by the rule of *proportion* and for the reaſon of *equity*. For where there is the ſame *reaſon* of *equity*, (as in the preſent caſe) although with ſome difference of *proportion* of *degree*: there is alſo the ſame obligation of *duty*, the ſaid difference of *proportion* or *degree* ſtill obſerved. But indeed *Thirdly*, I take it, that all *oppreſſions* are not only intended, but alſo *expreſſed* under the names of *death* and *ſlaughter*. Becauſe to take away a mans *ſubſtance*, whereby he ſhould maintain his *life*, is *interpretativè*, and to common intendment, all one as to take away the very *life it ſelf*. Therefore as *Abels* bloud crieth; ſo the *labourers wages* crieth. And the Scriptures ſo ſpeak of *Oppreſſors*, as of thoſe that *grind the faces of the poor*, that *eat them up* by morſels; or that (to ſave the labour of chewing) *ſwallow them* up whole, as the greater *Fiſhes* do the ſmall ones: by which means they *make the poor of the land to fail*, as the Prophet ſpeaketh. "That "which *maintaineth life*, is not only according to the phraſe of the world in "moſt Languages, but even in holy Scriptures themſelves, ſometimes ſo men- "tioned, as if it were the (b) *very life it ſelf*, the ſubſtance, eſſence, or be- "ing of a man. And he that ſhould violently take away that from another, "if the wiſe *Son of Sirac* were of the inqueſt, would certainly be found guilty "of no leſs than *Murder*. Hear his verdict in the caſe, and the reaſon of it. "*The bread of the needy is their life: he that defraudeth him thereof is a man of* "*bloud. He that taketh away his neighbours living ſlayeth him: and he that de-* "*fraudeth the labourer of his hire, is a bloudſhedder*, Ecclus. 34.

17. And as theſe *poor ones* deſerve our pity, and our help, in regard of the *grievouſneſs* of their *diſtreſſes*: ſo are we *ſecondly* bound ſo much the more to endeavour to ſuccour them, by how much the more they are *deſtitute of friends*, or other means, whereby to relieve or help themſelves. The Scriptures therefore eſpecially commend to our care and protection, *the ſtranger, the fatherleſs, and the widow*, for theſe are of all others the moſt expoſed to *the injuries* and oppreſſions of their potent Adverſaries, becauſe they have few or no *friends*, to take their part: ſo that if men of Place and Power ſhall not ſtick cloſe to them in their *righteous cauſes*, they will be overborn and undone. This *Solomon* ſaw with much grief and indignation: inſomuch as out of that very conſideration *he praiſeth the dead that were already dead, more than the living that were yet alive*, Eccleſ. 4. when viewing *all the oppreſſions that are done under the Sun, he beheld the tears of ſuch as were oppreſſed, and they had no comforter: and on the other ſide of their Oppreſſors, there was power; but they had no comforter.* Power, and might, and friends, and part-taking, on the one ſide: no power, no ſtrength, no friends, no comforter on the other ſide. When things are thus, (and thus they have ever been, and thus will they ever be, more or leſs whilſt the world continueth:) there is then a rich *opportunity* for every great and *good man*, eſpecially for every conſcionable *Magiſtrate*, to ſet in for Gods cauſe, and in Gods ſtead, and by the greatneſs of his *power* to ſtop the courſe of *violence*

and

a—*Cui ego a-micum Offa-dam in angis?* Horat. in Art.

Mat. 5. 21, 27.

Gen 4. 10. Jam. 5. 4. Iſa. 3. 15.

Amos 8. 4.

b Διεῖλεν αὐτοῖς τὸ βίον. Luk 15. 12. — ἅπαντα τὸ βίον. Luk 21. 4. Sirac 34. 21, 22.

Eccl 4. 1, 2.

and *oppreſſion*; and to reſcue out of the hands of *the mighty* thoſe that are marked out to *deſtruction* or *undoing*. Then is it a fit time for him to buckle on his armour with *Job*, to gird himſelf with *zeal* and *righteouſneſs* as with a breſt-plate, to cloſe with the *gyant-oppreſſor*, and not to give over the combate till he have *broken the jaws of the wicked, and plucked the prey out of his teeth.* A good Magiſtrate ſhould be, as he was, *eyes* to the blind, *feet* to the lame, a *husband* to the widow, *a father* to the orphan, *a brother* to the ſtranger: in a word, as St. *Paul* was (but in another ſenſe) *Omnia omnibus*, all things to all men, according to their ſeveral neceſſities and occaſions, that by all means he might at leaſt ſave ſome from oppreſſion and wrong. Job 29.14. —17.

18. But that which above all other conſiderations ſhould ſtir up our compaſſion to thoſe that are in diſtreſs, and make us beſtir our ſelves in their behalf, is that which I mentioned in the *third place*; *The equity of their Cauſe*: when, by the power and iniquity of an unjuſt Adverſary, they are in danger to be over-born in *a righteous matter*. For unleſs their matters be good and right: be they never ſo *poor*, their *diſtreſſes* never ſo great, we ſhould not pity them: I mean, not ſo to pity them, as to be aſſiſtant to them therein. For as in *God*, ſo in every *Miniſter of God* (every *Magiſtrate*) and in *every Child* of God (every good man) *Juſtice* and *Mercy* ſhould meet together, and kiſs each other. *Juſtice* without Mercy, and *Mercy* without Juſtice, are both alike hateful to God; both alike to be ſhunned of every *good man* and *Magiſtrate*. Leſt therefore any man ſhould deceive himſelf, by thinking it a glorious or a charitable act, to help *a poor man* howſoever: the Lord hath given an expreſs prohibition to the contrary, *Exod.* 23. *Thou ſhalt not countenance a poor man in his Cauſe.* That is, in *a good cauſe* ſhrink not from him: but if his *cauſe* be naught, let his *poverty* be what it will be, thou mayeſt not countenance him in it. He that hath *reſpect of perſons in judgment*, cannot but tranſgreſs: and he that reſpecteth a man for his *poverty*, is no leſs *a reſpecter of perſons*, than he that reſpecteth a man for *friendſhip*, or *neighbourhood*, or *greatneſs*, or *a bribe*. In this caſe, *the Magiſtrate* cannot propoſe to himſelf a fitter or ſafer example, than that of *God* himſelf: who as he often profeſſeth to have a ſpecial care over *the ſtranger*, and *fatherleſs*, and *widow*, and *needy*; ſo doth he often declare his proceedings to be evermore *without reſpect of perſons*. Pſal. 85.10. Exod. 23.3. Prov. 24.23.

19. That therefore, whilſt we avoid *the one extreme* (that of *incompaſſion*) we may not fall into the *other* (that of *fooliſh pity*:) it will be needful that we rightly underſtand *Solomons* purpoſe in the Text. For it may perhaps ſeem to ſome to be here intended, that every man ſhould do his utmoſt to ſave *the life* of every other man, that is in danger to loſe it. And accordingly many men are forward (more than any *good ſubject* hath cauſe to con them thanks for) to deprecate the favour of *the Judge* for the ſaving of ſome *hainous Malefactor*; or to ſue out a Pardon for *a wilful murderer*, or ſay it be, but to help ſome *buſie crafty companion* to come fair off in a foul buſineſs. And when they have ſo done, as if they had deſerved (a) *a garland* for their ſervice: ſo do they *glory* among their neighbours at their return from theſe great Aſſemblies, that their journey was well beſtowed; for they had ſaved *a proper man* from the Gallows, or holpen a *good fellow* out of the Briers. Alas, little do ſuch men conſider, that they *glory* in that, which ought rather to be their *ſhame*, *ſuch glorying is not good.* For albeit in the *Text* it be not expreſſedly ſo ſet down: yet muſt *Solomon* of neceſſity be underſtood to ſpeak of *the delivering* of ſuch only, as are *unjuſtly drawn* to the ſlaughter; and not of ſuch *Malefactors*, as by robberies, rapes, murders, treaſons, and other guiltineſſes have juſtly deſerved *the ſentence of death* by the Law. For we muſt ſo underſtand him here, as not to make him contradict himſelf: who elſewhere telleth us, that it is the part and property of a *wiſe King*, *to ſcatter the wicked, and to bring the wheel over them*; and that

a *Civica corona, —ſervati civis decus.* Tacit. 3. Annal. vid. A. Gell. 5. Noct. Attic. 6. Plin. 16. nat. hiſt. 4. Valer. Max. 2. 3

Prov. 20.26.

—28.17. *he that hath done violence to the bloud of any perſon ſhould flie to the pit, and no man ſhould ſtay him.* Againſt *murder* the Lord provided by an early Law, *Gen* 9. enacted and publiſhed before him, out of whoſe loins the whole World after the floud was to be repeopled, (to ſhew it was not meant for a national and

Gen. 9. 6. *temporary ordinance*, but for an univerſal and *perpetual Law*) *whoſo ſheddeth mans bloud, by man ſhall his bloud be ſhed.* And that *Judges* ſhould be very ſhy and tender how they grant *Pardons* or *Reprievals* in that caſe; he eſtabliſhed it

Num. 35 31. afterwards among his own people by a moſt ſevere ſanction, *Num.* 35. *Ye ſhall take no ſatisfaction for the life of a murderer, which is guilty of death: but he ſhall ſurely be put to death.* And there is a reaſon of it there given alſo; *For bloud*, ſaith he, *defileth the land: and the land cannot be cleanſed from the bloud that is ſhed therein, but by the bloud of him that ſhed it.* Read that paſſage with attention: and if both *forehead* and *conſcience* be not harder than the nether mill-ſtone, thou canſt not have either the *heart* or *the face* to glory in it as *a brave exploit*, whoever thou art that haſt been the inſtrument to ſave the life of a *murderer*.

20. Indeed all offences are not of that hainous nature that *Murder* is: nor do they cry ſo loud for vengeance, as *Murder* doth. And therefore to procure undeſerved favour for a *ſmaller offender*, is not ſo great a ſin, as to do it for *a murderer*. But yet, ſo far as *the proportion* holdeth, it is a ſin ſtill. Eſpecially where *favour* cannot be ſhewn to one man, but to *the wrong* and *grievance* of ſome other; as it hapneth uſually in thoſe *judicial controverſies* that are betwixt party and party for trial of right: Or where *favour* cannot be ſhewn to an offender, but with *wrong* and *grievance* to the publick; as it moſt times falleth out in *criminal cauſes*, wherein the King and Common-wealth are parties. *Solo-*

Prov. 17. 15. *mon* hath taught us, that as well he that *juſtifieth the wicked*, as he that *condemneth the juſt*, are an *abomination* to the Lord. Yea, and that for any thing that appeareth to the contrary from the Text, and *in theſi* (for circumſtances may make a difference either way *in hypotheſi*) they are both *equally abomina-*

a *Semper quicquid dubium eſt, humanius eſt, in melius. Sen. ep. 81.* *ble*. In doubtful caſes, it is doubtleſly better and ſafer, to encline to (a) *Mercy* than to *Severity*: Better *ten offenders* ſhould eſcape, than *one innocent perſon* ſuffer. But that is to be conceived, only when things are *doubtful*, ſo as the truth cannot be made appear: but where things are *notorious* and *evident*, there to juſtifie the *guilty*, and to condemn *the innocent*, are ſtill *equal abominations*.

21. That which you are to do then in the behalf of the poor is this: *Firſt*, to be rightly *informed*, and (ſo far as *morally* you can) well aſſured, that *their cauſe* be juſt. For mean and *poor people* are nothing leſs (but ordinarily much more) unreaſonable, than *the great ones* are: and if they find the ear of *the Magiſtrate* open to hear their *grievances* (as is very meet it ſhould be) they will be often *clamorous* and *importunate*, without either *cauſe* or *meaſure*. And if the *Magiſtrate* be not very wary and wiſe in receiving informations; *the country ſwain* may chance prove too cunning for him, and make him but a *ſtale*, whereby for himſelf to get the ſtart of his Adverſary; and ſo *the Magiſtrate* may (in fine and unawares) become the inſtrument of *oppreſſion*, even then when his intention was to vindicate another from it. "*The truth* of the matter therefore "to be firſt throughly ſifted out, *the circumſtances* duly weighed, and as well as "*the legal, the equitable right* examined and compared: and this to be done "with all requiſite *diligence* and *prudence*, before you engage in the poor mans "behalf.

22. But if, when this is done, you then find that there is much *right* and *equity* on his ſide; and that yet for want of *skill*, or *friends*, or *means* to manage his affairs, he is in danger to be foiled in his righteous cauſe: Or if you find that his Adverſary hath *a legal advantage* of him; or that he hath (*de rigore*)

rigore) incurred the penalty of ſome *diſ-uſed ſtatute*, yet did not offend *wilfully* out of the neglect of his known duty, or a greedy covetous mind, or other ſiniſter and evil intention, but meerly out of his ignorance and inexperience, and in the *ſimplicity of his heart*; (as thoſe two hundred *Iſraelites* that followed after *Abſalom* when he called them, not knowing any thing of his *conſpiracy*, had done *an act of treaſon*, yet were not *formally traitors*:) In either of theſe caſes, I ſay, you may not forſake *the poor man*, or deſpiſe him, becauſe he is poor or ſimple. But you ought ſo much the rather to ſtick by him, and to ſtand his friend to the utmoſt of your power. You ought to give him your *counſel*, and your *countenance*; to *ſpeak* for him, and *write* for him, and *ride* for him, and *do* for him: to procure him *right againſt his Adverſary* in the former caſe, and in the later caſe *favour from the Judge*. In either caſe to hold back your hand, to draw back your *help* from him, if it be in the power of your hand to do him any *help*; is that ſin, for which, in the judgment of *Solomon* in the Text, the Lord will admit no excuſe. 2 Sam. 15. 11.

23. Come we now in the laſt place to ſome *reaſons* or *motives* taken from the *effects* of the duty it ſelf. If carefully and conſcionably performed: it will gain honour and eſtimation both to our *perſons* and *places*; purchaſe for us *the prayers* and *bleſſings* of the poor; yea, and bring down *a bleſſing* from God, not upon *us*, and *ours* only, but upon *the State* and *Common-wealth* alſo: But where the duty is neglected, *the effects* are quite contrary. *Firſt*, do you know any other thing, that will bring a man more *glory* and *renown* in the common opinion of the World; than to ſhew forth at once both *juſtice* and *mercy*, by doing good, and protecting the Innocent? *Let not mercy and truth forſake thee, bind them about thy neck, write them upon the table of thy heart: ſo ſhalt thou find favour and good underſtanding* (or acceptance) *in the ſight of God and man*, Prov. 3. As a rich ſparkling *Diamond* addeth both value and luſtre to *a golden ring*, ſo do theſe vertues of *juſtice* and *mercy*, well attempered, bring a rich addition of glory to *the Crowns* of the greateſt Monarchs. *Hoc reges habent magnificum & ingens, Prodeſſe miſeris, ſupplices fido lare Protegere*, &c. Every man is bound by the Law of *God* and of *charity*, as to give to every other man his *due honour*, ſo to preſerve *the honour* that belongeth to his own perſon and place: for *charity*, in performing the duties of every *Commandment*, beginneth *at home*. Now here is a fair, and honeſt, and ſure way, for all you that are in place of authority and *judicature*, or ſuſtain the perſons of *Magiſtrates*, to hold up *the reputation* both of your *Perſons* and *Places*, and to preſerve them from *ſcorn* and *contempt*. Execute *judgment* and *juſtice* with wiſdom and diligence: take knowledge of *the vexations* of thoſe that are brought into *the Courts*, or otherwiſe troubled without cauſe: be ſenſible of the *groans* and *preſſures* of poor men in the day of their adverſity: protect *the innocent* from ſuch as are *too mighty* or *too crafty* for him: hew in pieces *the ſnares*, and break *the jaws* of the cunning and cruel *oppreſſor*: and deliver thoſe that are drawn either to *death*, or *undoing*. Prov. 3. 3, 4. Seneca

24. The courſe is prepoſterous and vain, which ſome men *ambitious* of honour and reputation take, to get themſelves put into the place of *Magiſtracy* and Authority, having neither *head* nor *heart* for it. I mean, when they have neither *knowledge* and *experience* in any meaſure of competency to underſtand what belongeth to ſuch places: nor yet any *care* or *purpoſe* at all to do *God*, their *King*, and *Country* good ſervice therein. The wiſe *Son of Sirac* checketh ſuch ambitious ſpirits for their unſeaſonable forwardneſs that way: *Sirac 7. Seek not of the Lord preeminence, neither of the King the ſeat of honour*. Think not he hath any meaning to diſſwade or diſhearten men of *quality* and *parts* for medling with ſuch employments: for then the *ſervice* ſhould be neglected. No: men that are *gifted* for it, although the ſervice cannot be attended without ſome Sirac. 7. 4.

both

both *trouble* and *charge*; yet ſhould not for the avoiding either of *charge* or *trouble* (indeed they cannot without ſin) ſeek either to keep themſelves out of *the Commiſſion*, or to get themſelves off again being on. His meaning clearly is, only to *repreſs the ambition* of thoſe that look after the *Title*, becauſe they think it would be ſome glory to them: but are not able, for want either of *skill* or *ſpirit*, or through *ſloth*, not willing to perform *the duties*. And ſo he declareth
—6. himſelf a little after there; *Seek not to be a Judge, being not able to take away iniquity: leſt at any time thou fear the perſon of the mighty, and lay a ſtumbling block in the way of thy uprightneſs.*

25. Did *honour* indeed conſiſt (which is *the ambitious* mans error) either only or chiefly in *the empty Title*; we might well wiſh him good luck with his honour. But ſince *true honour* hath a dependence upon *virtue* (being the *wages*, as ſome; or, as others have rather choſen to call it, *the ſhadow* of it:) it is a very vanity to expect the one without ſome care had of the other. Would any man not forſaken of his *ſenſes*, look for *a ſhadow*, where there is no *ſolid body* to caſt it? Or not of *his reaſon*, demand *wages*, where he hath done no *ſervice*? Yet ſuch is the perverſneſs of our corrupt nature, through *ſloth* and *ſelf-love*; that what God would have go together, *the Honour* and *the Burden*, we would willingly put aſunder. Every man almoſt would draw to himſelf as much of *the honour* as he can: if it be a matter of *credit* or *gain*; then, Why ſhould not I be reſpected in my place, as well as another? But yet withal would every man almoſt put off from himſelf as much of *the burden* as he can: if it be a matter of *buſineſs* and *trouble*; then, Why may not another man do it as well as I? Like *lazy ſervants*, ſo are we: that love to be before-hand with *their wages*, and behind-hand with *their work*.

26. The truth is, there is *an Outward*, and there is *an Inward honour*. *The outward honour* belongeth immediately to *the Place*; and the place caſteth it upon *the Perſon*; ſo that whatſoever perſon holdeth *the place*, it is meet he ſhould have *the honour* due to the place, whether he deſerve it, or not. But the *Inward honour* pitcheth immediately upon the *Perſon*, and but reflecteth upon *the place*: and that honour will never be had without deſert. What the Apoſtle ſaid of the *Miniſtry*, is, in ſome ſenſe, alſo true of *the Magiſtracy*: they that labour
1 Tim. 5. 17. faithfully in either, are *worthy of double honour*. Labour, or labour not; there is a *ſingle honour* due to them: and yet not ſo much *to them*, as to their *Places* and *Callings*; but yet to them too for the places ſake: and we are unjuſt if we with-hold it from them, though they ſhould be moſt unworthy of it. But *the double Honour*, that *inward Honour* of the heart to accompany *the outward*, will not be had, where there is not worth and induſtry in ſome tolerable meaſure to deſerve it. *The knee-worſhip*, and *the cap-worſhip*, and *the lip-worſhip* they may have that are in *worſhipful places* and callings, though they do little good in them. But the *Heart-worſhip* they ſhall never have; unleſs they be ready to do *Juſtice*, and to ſh[illegible] *Mercy*, and be diligent and faithful in their *Callings*.

27. Another fruit and *effect* of this duty where it is honeſtly performed, are *the hearty prayers and bleſſings* of the poor: as on the contrary their *bitter curſes* and imprecations, where it is ſlighted or neglected. We need not look far to find the truth hereof aſſerted in both the branches: we have Text for it in this very Chapter, *ver.* 24. 26. *He that ſaith unto the wicked, Thou art righteous, him*
Prov. 11. 26. *ſhall the people curſe, nations ſhall abhor him. But to them that rebuke him ſhall be delight, and a good bleſſing ſhall come upon them. Every man ſhall kiſs his lips, that giveth a right anſwer. As he that with-holdeth corn* in the time of dearth, having his *Garners full*, pulleth upon himſelf deſervedly the *curſes of the poor*: but they will pour out *bleſſings abundantly upon the head of him, that*, in compaſſion to them, will *let them have it* for their money; (*Prov.* 11.) So he that by his place having

having *power* and means to *succour* thoſe that are *diſtreſſed*, and to free them from wrongs and oppreſſions. will ſeaſonably put forth himſelf and his power to *do them right*; ſhall have many a *bleſſing* from their mouths, and many a *good wiſh* from their hearts: but many more (a) *bitter curſes* both from the mouth and heart (by how much men are more ſenſible of *diſcourteſies* than of *benefits*, and readier *to curſe* than *to bleſs*) if they find themſelves neglected. And the *bleſſings* and *curſings* of the poor are things not to be wholly diſ-regarded. Indeed, *the curſe cauſleſs ſhall not come*: neither is *the Magiſtrate* to regard *the curſes* of bad people ſo far, as either to be deterred thereby from punithing them according to their deſert, or to think he ſhall fare ever the worſe (doing but his duty) for ſuch curſes. For ſuch *words* are but *wind*; and as *Solomon* ſaith elſewhere, *He that obſerveth the wind ſhall not ſow*; ſo he that regardeth the *ſpeeches* of vain perſons, ſhall never do *his duty* as he ought to do. In ſuch caſes, that of *David* muſt be their meditation and comfort, *Though they curſe, yet bleſs thou.* And as there is little *terrour* in the *cauſeleſs curſes*; ſo there is as little *comfort* in the *cauſeleſs bleſſings* of vain evil men. But yet where there is cauſe given, although he cannot be excuſed from ſin that *curſeth* (for we ought to *bleſs* and to pray for, not to *curſe*, even thoſe that wrong us, and perſecute us:) yet *væ homini* withal, woe to the man from whom the provocation cometh. Such *curſes*, as they proceed from *the bitterneſs* of the ſoul of the grieved perſon in the mean time: ſo they will be in the end *bitterneſs* to the ſoul of him that gave *cauſe of grievance*. And if there were not on the other ſide ſome *comfort* in the deſerved *bleſſings* of the poor; it had been no wiſdom for *Job* to comfort himſelf with it: as we ſee he did in the day of his great diſtreſs, *The bleſſing of him that was ready to periſh came upon me, and I cauſed the widows heart to ſing for joy*, Job 29.

—28.27.

a "Ος μὲν ἀπηνὴς τ' αὐτὸς ἔη καὶ ἀπηνέα ἔδῃ, πᾶσι δ' ἔχθιστος κατὰ ἔργ' ἴδε πάντας ἔεργοι ἀλγεα. Homer Od.4. —26.2.

Eccl.11.4.

Pſal.106.28.

Rom.12.14.

Job 29.13.

28. But ſay theſe *poor ones* ſhould be ſo *charitable* (as very ſeldom they be) as not to *curſe* us, when we have *deſpiſed them*; or ſo *unthankful* (as ſeldom they are otherwiſe) as not to *bleſs* us when we have *relieved* them: yet the Lord, who hath given every man a charge concerning his brother, and committed *the diſtreſſes* of the poor to our care and truſt, will take diſtrict knowledge how we deal with them, and impartially recompence us thereafter. *Doth not he conſider? And ſhall not he render to every man according to his works?* The laſt words of the Text. If therefore you have done *your duty* faithfully, let it never diſcourage you, that *unrighteous* and *unthankful* men forget it. They do but their kind: the comfort is, that yet God will both *remember* it, and *requite* it. *God is not unrighteous to forget your work and labour of love*, ſaith the Apoſtle, *Heb.*5. He will remember it you ſee. And then ſaith *David*, Pſal.41. *Bleſſed is he that conſidereth the poor and needy: the Lord ſhall deliver him in the time of trouble.* He will requite it too. He that for Gods ſake helpeth his *poor brother* to right that ſuffereth wrong, he doth therein at once, *firſt*, an act of *mercy*, becauſe it is done in the behalf of *a diſtreſſed man*; and an act *ſecondly of juſtice*, becauſe it is done in *a righteous cauſe*; and *thirdly*, (being done for the Lords ſake) an act *of Religion* alſo (*Pure religion and undefiled before God even the Father is this, to viſit the fatherleſs and widow in their afflictions*, Jam.1.) And is it poſſible that God, who delighteth in the exerciſe of every one of them ſingly, ſhould ſuffer *an act* to paſs unrewarded, wherein there is a happy concurrence of *three* ſuch excellent *virtues* together, as are *Juſtice*, *Mercy*, and *Religion*? The Prophet *Jeremy*, to reprove *Jehoiachins* tyranny and oppreſſion, upbraideth him with his good father *Joſiah*'s care and conſcience to do *juſtice*, and to ſhew *mercy*, after this manner. *Did not thy father eat and drink, and do judgment and juſtice, and then it was well with him? He judged the cauſe of the poor and needy; then it was well with him: was not this to know me, ſaith the Lord?* But now on the contrary, *He ſhall have judgment without mercy, that*

Heb.6.10. Pſal.41.1.

Jam.1.27.

J.r.22.15,16.

Jam.2.13.

ſheweth

Prov. 21. 13. *ſheweth no mercy. He that ſtoppeth his ears againſt the cry of the poor, he ſhall alſo cry himſelf, but ſhall not be heard*, &c. Many other like paſſages there are in the Scriptures to the ſame effect.

29. Nay moreover, *the general neglect* of this duty pulleth down *the wrath* of God, not only upon thoſe *particular perſons* that neglect it; but alſo upon Jer. 21. 12. *the whole nation* where it is in ſuch general ſort neglected. *O houſe of* David, *thus ſaith the Lord, execute judgment in the morning, and deliver him that is ſpoiled out of the hand of the oppreſſor: leſt my fury go out like fire, and burn that none can quench it, becauſe of the evil of your doings*, Jer. 21. Brethren, we of this nation have cauſe to look to it in time; againſt whom the Lord hath of late manifeſted his *juſt wrath* (though tempered, as we muſt all confeſs, with much *clemency*;) yea, and *his hand is ſtretched out* againſt us ſtill, in the heavy plagues both of *dearth* and *death*. Though the Land be full of all manner of ſin and lewdneſs, and ſo the Lord might have *a controverſie* with us for any of them: yet I am verily perſwaded, there are no other kinds of ſins, that have overſpred the face of the whole Land with ſuch an univerſal contagion (as it were of *a Leproſie*) as the ſins of *Riot* and *Oppreſſion* have done. Which two ſins are, not only the *provoking* cauſes (as any kind of ſins may be) in regard of *the juſtice of God*; but alſo the ſenſible *inſtrumental cauſes* in the eye of reaſon and experience, of much *penury* and *mortality* among us.

30. Surely then, as to quench *the fire*, we uſe to withdraw *the fewel*, ſo to turn away *the heavy wrath* of God from us, we ſhould all put to our helping hands, each in his place and calling, but eſpecially *the Miniſter* and *the Magiſtrate*, the one to *cry down*, the other to *beat down*, as all ſins in general, ſo eſpecially theſe of *Riot* and *Oppreſſion*. Never think it will be well with us, or that it will be much better with us than now it is, or that it will not be rather every day much worſe with us than it is; never look that diſorders in *the Church*, diſtempers in *the State*, diſtractions in our *judgments*, diſeaſes in our *bodies*, ſhould be remedied or removed, and not rather more and more encreaſed: if we hold on as we do, in *pampering* every man *his own fleſh*, and *deſpiſing* every man his *poor brother*. So long as we think no *pleaſures* too much for our ſelves, no *preſſures* too heavy for our brethren; *ſtretch our ſelves* along Amos 7. 4.-6. and at eaſe *upon our Couches, eat of the fat, and drink of the ſweet*, without any touch of compaſſion in our bowels *for the afflictions* of others: we can expect no other, but that *the rod of God* ſhould abide upon us, either in *dearths* or *peſtilences*; or if they be removed (for God loveth ſometimes to ſhift his *rods*) in greater and heavier judgments in ſome other kind.

31. But as to the particular of *Oppreſſion* (for that of *Riot* and *Intemperance*, being beſide the Text, I ſhall no farther preſs:) my humble requeſt to thoſe that are in place of *authority*, and all others that have any office or attendance about *the Courts*, is this. For the love of *God*, and of *your ſelves*, and *your Country*, be not ſo indulgent to your own appetites and affections, either of *Eaſe*, as to reject *the complaints*; or of *Partiality*, as to deſpiſe *the perſons*; or of *filthy lucre*, as to betray the *cauſe* of the fatherleſs and friendleſs. Suffer not, when *his cauſe* is good, a ſimple man to be circumvented by *the wilineſs*, or a mean man to be overpowred by *the greatneſs* of a crafty or mighty Adverſary. Favour Exod. 23. 2. not a known *Sycophant*; nor open your lips *to ſpeak in a cauſe to pervert judgment*, Amos 5. 7. or to procure favour for a miſchievous perſon. *Turn not judgment into wormwood*, Iſa. 29. 21. by making him that meant no hurt, *an offender for a word*. Wrangle not in the behalf of *a contentious perſon*, to the prejudice of thoſe that deſire to live quiet in the Land. Deviſe not *dilatory ſhifts* to tug men on along in *a tedious courſe* of Law to their great *charge* and *vexation*; but *ripen* their cauſes with all ſeaſonable *expedition* for a ſpeedy hearing. In a word, do what lieth in your power

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to the utmoſt, for the curbing of *Sycophants* and *Oppreſſors*, and the protecting of *the peaceable* and *innocent*: uſe *the Sword* that God (by his *Deputy*) hath put into your hands, *for the puniſhment of evil doers, and for the praiſe* and ſafety *of thoſe that do well*. So ſhall *the hearts* of every good man be enlarged towards you, and *their tongues* to *honour* you, and to *bleſs* you, and to *pray* for you. Then ſhall God pour out *his bleſſings* abundantly upon *you* and *yours*: yea, it may be upon *others* too, upon *the whole Land*, by your means, and for your ſakes. The Lord by his Prophet more than once hath given us ſome comfortable aſſurance of ſuch *bleſſed effects* to follow upon ſuch *premiſſes*: The words are worthy to be taken notice of. *If thou throughly execute judgment between a man and his neighbour, If you oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood in this place; Then will I cauſe you to dwell in this place for ever and ever*, Jer.7. And in Jer.22. *Execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor: and do no wrong, do no violence to the ſtranger, the fatherleſs, nor the widow, neither ſhed innocent blood in this place. For if ye do this thing indeed, then ſhall enter in by the gates of this houſe, Kings ſitting upon the throne*, &c. *But if ye will not hear theſe words, I ſwear by my ſelf, ſaith the Lord*, &c.

Rom.13.4,& 1 Pet.2.16. Jer 7.5—7. Jer.22.3—5.

32. Concerning which, and other like paſſages frequent in the holy *Prophets*, I ſee what may be readily oppoſed. True it is, will ſome ſay, where theſe things are *conſtantly* and *generally* performed; *a national judgment* may thereby be removed, or *a bleſſing* procured: But what are *two* or *three* of us, if we ſhould ſet our ſelves to it with all our ſtrength, able to do towards the turning away of *Gods judgments*, if there be otherwiſe *a general neglect* of the duty in the Land? There is ſomething of truth I confeſs in this *Objection*: for doubtleſs thoſe paſſages in the Prophets aim at *a general reformation*. But yet conſider firſt, we have to deal with a wonderful gracious and merciful God, *ſlow to anger and of great kindneſs*, and ſuch a one as will eaſily be induced to *repent him of the evil. And who can tell, but he may return, and repent, and leave a bleſſing behind him*; where but *two* or *three* in a whole nation do (in conſcience of their *duty*, and in compaſſion of *the State*) ſet themſelves unfeignedly to do *juſtice*, and to love *mercy*, and to walk humbly with their God, though the *generality* ſhould be corrupt? Eſpecially, ſince we have *in the ſecond place* ſuch excellent *precedents* of the riches of his grace and goodneſs in this kind, upon record: that we might not be without *hope*, if we do *our part*, though we were left even *alone*. God was ready to have ſpared *the five Cities* of old, *Gen.*18. if there had been in them to be found but *twice ſo many righteous* men. But he did actually ſpare *Iſrael*, by inſtantly calling in *a great plague*, which he had a little before ſent among them for their ſin, upon *one ſingle* act of *juſtice*, done by *one ſingle* man. *Phineas*, moved with an holy zeal, did but *ſtand up and execute judgment* upon two ſhameleſs offenders; *and the plague was ſtayed*, Pſal. 106. Add hereunto that moſt gracious *Proclamation* publiſhed, *Jer.*5. and you cannot want encouragement to do every man *his own part*, whatſoever the reſt do: *Run to and fro through the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if you can find a man, if there be any that executeth judgment, that ſeeketh the truth, and I will pardon it*. Or ſay *thirdly*, that the ſins of a Nation ſhould be grown to that *ripeneſs*, "that the *few righteous* that "are in it could not any longer *adjourn the judgment*, (for as there is a time of "*Mercy*, wherein the righteouſneſs of one, or a few, may reprieve *a whole Na-*"*tion* from deſtruction; ſo when the appointed time of their *fatal ſtroke* is "come, *though Noah, Job, and Daniel ſhould be in the midſt of it*, they could "prevail no farther than the delivery of *their own ſouls*:) yet even there thoſe that have been faithful ſhall have this benefit, that they ſhall be able to ſay with comfort (either in the one ſenſe or in the other) *Liberavi animam meam*.

Pſal.106.3. Jer.5.1. Ezek.14.14, 20. Ezek.3.19.

Jer. 39. 18, —45. 5. Zach. 3. 2.

That is, "they ſhall either *be preſerved* from being overwhelmed in the com-"mon deſtruction, having *their life given them for a prey, and as a brand* "*ſnatched out of the fire*, as *Noah* eſcaped when all the World was drowned, "and *Lot* from the deflagration of *Sodom*: or if God ſuffer them to be involved in *the publick calamities*, have this comfort to ſuſtain their ſouls withal, that they were not wanting to do *their part* toward the preventing thereof. But howſoever, why ſhould any man *fourthly*, to ſhift off his *duty*, unſeaſonably obtrude upon us a new piece of *Metaphyſicks*, which our Philoſophers hitherto never owned, in abſtracting *the general* reformation from the *particulars*? For what is the *general* other than the *particulars* together? And if ever there be *a general reformation* wrought; *the particulars* muſt make it up. Do not thou then vainly talk *of Caſtles in the air*, and of I know not what *general reformation*: but if thou truly deſireſt ſuch a thing, put to thy hand, and lay *the firſt ſtone* in thine own *particular*; and ſee what thy example can do. If other *particulars* move with thee, and ſo *a general reformation* follow in ſome good mediocrity; thou haſt whereof to rejoyce, that thou hadſt thy part (*a leading part*) in ſo good a work. But if *others* will not come on end chearfully, ſo as the work do not riſe to any perfection; thou haſt yet wherewithal to comfort thee, that *the fault* was not *thine*.

33. Thus have you heard ſundry *reaſons* and *inducements* to ſtir you up to the chearful performance of *the duty* contained in the Text, of doing *juſtice* and ſhewing *mercy* in delivering *the oppreſſed*. Some in reſpect of *God*: who hath given us, firſt, his expreſs *command*, to which our *obedience*; and ſecondly, his own bleſſed *example*, to which our *conformity* is expected. Some in reſpect of *our ſelves*: becauſe *firſt*, whatſoever *power* we have for the preſent, it was given us for this end, that we might therewithal be *helpful to others*; and we know not *ſecondly*, in what need we may ſtand hereafter of like *help from others*. Some in reſpect of our poor *diſtreſſed brethren*, who deſerve our pity and beſt furtherance: conſidering *firſt* the grievouſneſs of their *preſſures*; *ſecondly*, the paucity of their *friends*; but eſpecially, and *thirdly*, the equity and righteouſneſs of their *cauſe*, when they are in danger to be ſpoiled by *the cruelty, potency*, and *iniquity* of their Adverſaries. Some in reſpect of *the duty* it ſelf: the fruits and *effects* whereof ordinarily are, *firſt, honour* and renown in the world; *ſecondly*, the bleſſings and *prayers of the poor*; *thirdly, the bleſſing of God* upon us and ours; *fourthly*, the continuance of *Gods mercies* unto, and the reverſing of *Gods judgments* from, the Land.

34. In the opening of which *reaſons*, I have purpoſely preſſed *the duty* all along ſomewhat the more largely, that I might not trouble you with any farther *application* at the cloſe: and therefore I hope it will not be expected. I preſume you would rather expect, if we had time for it, that I ſhould proceed to examine the uſual *excuſes* and *pretenſions* that are made in this caſe, when *the duty* hath been neglected: which *Solomon* hath comprehended in thoſe few words in verſe 12. *Behold we knew it not*; and withal referred them over, for the trial of what validity they are, to the judgment of every mans own *heart*, as *the deputed Judge* under God; but (becauſe that may be faulty and partial) in ſubordination to a *higher tribunal*, even that of *God himſelf*, from whoſe ſentence there lieth no farther appeal. This I aimed at in the choice of the Text, as well as the preſſing of *the duty*. But having enlarged my ſelf already upon *the former point* beyond my firſt intention; I may not proceed any farther at this time: nor will it be much needful I ſhould, if what hath been already delivered be well laid to heart. Which God of his mercy vouchſafe, *&c.*

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MAGISTRATUM.

The Second Sermon.

At the Aſsiſes at Lincoln *in the year* 1632. *at the requeſt of Sir* WILLIAM THOROLD *Knight, then High-Sheriff of that County.*

II Ser. on Prov. 24. 10. ---12.

10. *If thou faint in the day of adverſity, thy ſtrength is ſmall.*
11. *If thou forbear to deliver them that are drawn unto death, and thoſe that are ready to be ſlain:*
12. *If thou ſayeſt, Behold we knew it not: doth not he that pondereth the heart conſider it? and he that keepeth thy ſoul, doth not he know it? and ſhall not he render to every man according to his works?*

1. WE want *Charity*; but abound with *Self-love*. Our *defect* in that, appeareth by our backwardneſs to perform *our duties to our brethren*: and our *exceſs* in this, by our readineſs to frame *excuſes for our ſelves*. *Solomon*, intending in that particular whereat *the Text* aimeth, to meet with us in both theſe *corruptions*, frameth his ſpeech in ſuch ſort, as may ſerve beſt both to *ſet on* the Duty, and to *take off* the Excuſes. And ſo the words conſiſt of *two* main parts: The ſuppoſal of *a Duty*, which all men ought to *perform*, in the 10. and 11. Verſes; and the removal of thoſe *Excuſes*, which moſt men *pretend* for non-performance in the 12. Verſe. Our *Duty*, is to ſtand by our diſtreſſed brethren *in the day* of their *adverſity*, and to do our beſt endeavour, by all lawful ways to *protect* them from *oppreſſions* and wrongs, and to *reſcue* them out of the hands of thoſe that go about either by *might* or

cunning to take from them either their *lives* or *livelihoods*. [*If thou faint in the day of adverſity, thy ſtrength is ſmall: If thou forbear to deliver them that are drawn to death, and thoſe that are ready to be ſlain.*] From which words I have heretofore (upon occaſion of the like meeting as this is) ſpoken of *the Duty* in this place: ſhewing *the neceſſity*, and enforcing *the performance* of it, from ſundry important *conſiderations*; both in reſpect of *God*, and of *our ſelves*, and of our *poor brethren*, and of *the thing it ſelf*, in the bleſſed effects thereof: which I ſhall not trouble my ſelf or you to repeat.

2. Taking that therefore now for granted, which was then proved; to wit, that it is our *bounden duty* to do as hath been ſaid, but our *great ſin* if it be neglected: I ſhall at this time (by Gods aſſiſtance, and with your patience) proceed as *the Text* leadeth me, to conſider of *the Excuſes*, in the remaining words, Verſ. 12. [*If thou ſayeſt, Behold we knew it not: doth not he that pondereth the heart conſider it? And he that keepeth thy ſoul, doth not he know it? And ſhall not he reward every man according to his works?*] For the better underſtanding, and more fruitful applying of which words; we are to enquire of *two things*; firſt, *what the Excuſes* are, which *Solomon* here pointeth at: and then *of what value* and ſufficiency they are.

3. Many *Excuſes* men have, to put by this and every other *duty*: whereof ſome are apparently frivolous, and carry their confutation with them. *Solomon* ſtriketh at the faireſt: whereof *three* (the moſt *principal*, and the moſt *uſual* of all) he ſeemeth to have comprehended in theſe few words, 1. [*Behold we knew it not.*] As thus. Either *firſt, we knew it not*: that is, we *never heard* of their matters: they never made their grievances known to us. Or *ſecondly, we knew it not*: that is, we had *no clear evidence* to give us full aſſurance, that their cauſe was right and good. Or *thirdly, we knew it not*, that is, though to our apprehenſion they had *wrong* done them, yet as the caſe ſtood with them, we ſaw not by what ways we could poſſibly *relieve them*; we knew not how to help it.

4. Theſe are the main *Excuſes*: which *of what value* they are, is our next *Enquiry*. Wherein *Solomons* manner of rejecting them will be our beſt guide. Who neither *abſolutely condemneth* them; becauſe they may be ſometimes *juſt*; nor yet *promiſcuouſly alloweth* of them, becauſe they are many times *pretended* without cauſe; but referreth them over for their more particular and due trial, to a *double judicature*. That is to ſay, to the judgment of *every mans heart* and conſcience firſt, as a *deputy Judge* under God: and if that fail in giving ſentence, (as being ſubject to ſo many *errors*, and ſo much *partiality*, like enough it may) then to the judgment of *God himſelf*, as the ſupreme *unerring* and *unpartial Judge*, from whoſe Sentence there lieth *no appeal*. Which judgment of God is in the Text amplified by *three* ſeveral *degrees*, or as it were *ſteps* of his proceeding therein: grounded upon ſo many *divine attributes* or properties: and each fitted to other in ſo many ſeveral *Propoſitions*. Yet thoſe not delivered *Categorically* and poſitively: but (to add the greater ſtrength and *Emphaſis* to them) put into the form of *Negative Interrogations* or Queſtions. *Doth not he conſider? Doth not he know?* And *ſhall not he render?* That is, moſt certainly and without all peradventure, he doth *conſider*, and he doth *know*, and he will *render*.

5. The *firſt ſtep* of Gods judicial proceeding, is for *Inquiſition*; and that grounded upon his *Wiſdom*: 1. [*Doth not he that pondereth the heart conſider it?*] As if he had ſaid, The Lord is a God of admirable *Wiſdom*, by whom are *weighed*, not only *the actions*, but alſo the *Spirits* of men, and their very *hearts pondered*: neither is there any thing, that may eſcape his *Enquiry*. Truſt not therefore to *vain excuſes*: for certainly thy *heart* ſhall be throughly ſifted, and thy *pretenſions* narrowly looked into, when he taketh the matter into his *conſideration*. *Doth not he*

Prov. 16 2. — 21. 2.

he that poudereth the heart consider it? 2. The next *step* is for *Deprehension*, or *Conviction*: and that grounded upon his knowledge or *Omniscience*. [*And he that keepeth thy soul, doth not he know it?*] As if he had said, Thou mayest by colourable pretences delude *men*, who are strangers to thy *soul*: and cannot *discern the thoughts and intents of the heart*. But there is no dissembling before him, *unto whose eyes all things are naked and open, nor is there any creature that is not manifest in his sight*. He that *made thy soul* at the first, and hath ever since *kept* it, and still *keepeth* it, *observing* every motion and inclination of it, he perfectly *knoweth* all that is in it: and if there be any *hidden guile* in any *secret corner* of it, though obscured from *mans search* by never so many windings and labyrinths, yet he will undoubtedly find it out. *He that keepeth thy soul, doth not he know it?* 3. The last *step* is for *Retribution*: and that grounded upon his *justice*. [*And shall not he render to every man according to his works?*] As if he had said, If mortal *man* were to decide the matter, thou mightest have some hope, that *time*, and other *means* that might be used, might frame him to thine own bent: either to connive at a *gross fault*, or to admit of a *slender excuse*. But God is a most *righteous Judge*, not to be wrought upon by any artifice to *do iniquity*, or to *accept the persons* of men. According therefore as thy *works* are, so without all question shall thy *doom be*. *Shall not the Judge of all the world do right?* And *shall not he render to every man according to his works?* Heb. 4. 12, 13. Gen. 18. 25.

6. Thus you see the *Text* opened, and therewithal opened a large field of matter, if we should beat out every *particular*. But that we may keep within some reasonable bounds, and within the time, we will hold us to these *three* principal points or *conclusions*. *First*, that the several *excuses* before mentioned, as supposed to be pointed at in the *Text*, may be sometimes *pleaded justly* and reasonably; and in such case are to be *admitted* and *allowed*. 1. *Secondly*, that they may be also all of them, and are (God knoweth) too often *pretended*, where there is *no just cause* for it. 2. *Thirdly*, that where they are *causelessly pretended*, though they may blear the eyes of men, yet will they be *of little avail* in the sight of God. 3. Of each of these in the order as I have now proposed them: and first of the first. [*If thou sayest, Behold we knew it not.*]

7. Questionless, if that *Allegation* could never be just, *Solomon* would wholly and absolutely have *rejected* it. Which since he hath not done, but referred it to *judgment*: we may conclude, there are *times* and *cases*, wherein it will be allowed as a good and *sufficient plea*, if it shall be said, *Behold we knew it not*. We esteem it *the Fools buckler* (and it is no better, as it is many times used) to say, *Non putâram*. Yet may a right *honest* and *wise man*, without the least blemish to his reputation, be sometimes driven to take up the very same *buckler*, and to use his own *just defence*. When he is charged with it as *his crime*, that his brother hath been *oppressed*, and he hath not *delivered* him: be he a *private man*, or be he a *publick minister* of justice, it will sufficiently *acquit* him both in the judgment of God, and of his own heart, and of all reasonable men, if he can say *bonâ fide*, as it is in the Text, *Behold I knew it not*. The truth whereof I shall endeavour to make appear to you in each of the *three* forementioned respects. *First*, men may want due information for *matter of Fact*: or *Secondly*, their judgments may be in suspense for *point of right*: or *Thirdly*, where they perfectly comprehend both the whole *business*, and the *equity* of it, there may lie such rubs in the way, as all *the power* and *skill* they have, will not be able to avoid; so that though the *cause* be good, they cannot tell for their lives which way to *do good* in it. In any of which *cases*, may they not well say, *Behold we knew it not?*

8. *First*, they may want information for *matter of fact*. Not to speak of things *farther off*, which therefore less concern us: of those things that are done amongst

amongſt them that live *under us* or *near us*, how many paſſages are there, that never come to our *knowledge*? Much talk there is indeed in all our meetings, and much bold cenſuring of the actions of thoſe that are *above us*, at every table. Yet much of this we take up but upon truſt, and the credit of *flying reports*; which are ever full of *uncertainty*, and not ſeldom of *malice*: and ſo we run deſcant upon a *falſe ground*. But as for the affairs of them that are *below us*, whereon eſpecially *the duty of the Text* is to be exerciſed, other than what we chance to hear of *obiter*, and by *imperfect* or *partial* relations, very little thereof is brought to our ears, by way of *juſt complaint*, or according to *pure truth*. And of all men, *the greateſt* are ſure evermore to know *the leaſt*. It is one of the unhappineſſes of *Princes* and *Magiſtrates*, and all that are *in high place*, that whereas all their ſpeeches and actions are upon *the publick Stage*, expoſed to the view and cenſure of the very meaneſt; as a *Beacon* on the top of a hill, open to every *eye*, and bleak to every *wind*: themſelves, on the contrary, can have very little *true information* of thoſe *abuſes* and *diſorders* in their *inferiours*, which it properly belongeth to them both to *puniſh* and *reform*. If in *private Families*, which being of a narrow compaſs are therefore eaſily looked into, (a) *the Maſter* commonly be *the laſt*, that ſhall hear of what is amiſs therein, (b *Dedecus ille domus ſciet ultimus:*) how much more then is it improbable in a great *Townſhip*, in a ſpacious *County*, in a vaſt *Kingdom*, but that manifold *nuſances* and *injuries* ſhould eſcape *the knowledge* of the moſt vigilant and conſcionable *Governours*? When both *Court*, and *City*, and the whole *Empire* rang of wanton *Livia*'s impudent laſciviouſneſs, and *Meſſalina*'s audacious courtings of *Silius*: the Emperours themſelves, *Auguſtus* father to the one, and *Claudius* husband to the other, heard nothing of either, till the news was ſtale every where elſe. *Principes omnia facilius, quam ſua cognoſcunt*: ſaith the Hiſtorian concerning the one: and the Satyriſt concerning the other, (c) *Dum res Nota urbi & populo contingat Caſaris aures.* And no doubt but many pious and gracious *Princes*, many grave and ſevere *Magiſtrates*, are better perſwaded of the faithfulneſs of thoſe *Officers* they employ under them, and of the honeſty of thoſe *Servants* they keep about them, then poſſibly they may deſerve; becauſe they hear *no complaints* of them to the contrary: whereas, if they had ſufficient *information*, or but ſeaſonable *intimation*, what *oppreſſions* and *exactions* many times are either *done* by them, or at leaſt commonly *ſuſpected* and *rumoured* among the people to have been done by them; we cannot with charity think, but that they would ſoon make ſome diligent *enquiry* into their dealings, and either *diſplace* them, or otherwiſe duly *chaſtiſe* them, if they ſhould be found faulty.

a *L. Sylla Metella conjux, palam erat impudica: id Auberna cauabatur, & Sylla ignorabat.* Hier. 1 cont. Jovin.

b Juven. ſat. 10.

c Juvenal. ubi ſupra.

9. Now of this *Ignorance* in Governours and great ones, of the wrongs done to poor men, there may be rendred ſundry *particular reaſons*, which yet all refer to *two heads*. For poor men many times when they have a *good mind* to complain, want a *fit opportunity*: and many times again having *the opportunity*, they have no *great mind* ſo to do. For *the firſt*, they that do wrong, commonly are *men of power* (*on the ſide of their oppreſſors there was power*, Eccleſ. 4.) and *men of eſtate* (*do not the rich men oppreſs you?* Jam. 2.) Now men of *power* and *eſtate*, by reaſon of their *greatneſs*, are fitteſt to converſe with *great ones*, and *men of place*: ſo that *theſe* hear little but what they hear from *thoſe*; becauſe they have little communication (at leaſtwile not in any free and familiar manner) with any but ſuch as they are. And I ween ſuch men have not ſo little diſcretion, as to *tell tales* againſt themſelves. Whereas *meaner men* cannot have the like *opportunities*, neither can be admitted into the *preſence* of thoſe that are in authority at their own pleaſures, to preſent their *grievances* to them: neither indeed is it altogether fit they ſhould. For if *mean men* ſhould have the like free acceſs to the higher

Eccl. 4. 1. Jam. 2. 6.

Powers,

Powers, that great ones have: it would create ſuch *moleſtation* to *the Magiſtrate*, and breed ſuch *inſolency* in *the Peaſant*, as could not be ſuffered. *The Magiſtrate* would ſoon grow *weary* of his life; when he ſhould be quite overwhelmed with multitudes of unmannerly and importunate *ſuiters*, and that many times for very *trifles*, not worth the ſpeaking of. And *the People* would grow *inſolent* with it beyond meaſure. For *the meaner ones* are (to their power) nothing leſs *unjuſt* than *the greater ones* are: but much *more clamorous* than they, and not to be ſatisfied with any reaſon, if they might be *heard* when they would, and ſuffered to *ſpeak* as long as they would. Which ſeemeth to me to be one ſpecial reaſon, why there are in well-ordered Common-wealths ſet *Courts* and *Circuits* appointed for the adminiſtration of *Juſtice*: That ſo, neither on the one ſide the *Magiſtrate* be *over-cumbred*, as he muſt needs be, if all *ſuiters* might have *free acceſs* at all times; nor yet on the other ſide *poor men* that ſuſtain wrong, ſhould be left *without remedy*, as they muſt needs be if it were not at ſome times or other *free* for them, to make their juſt *complaints*.

10. But then you would think at ſuch times as theſe, wherein it is free for any man that will to *ſignifie* and to *proſecute* his grievances, either by *open plea* in the Court, or by *private petition* to the Judge; that every man that is *oppreſſed* ſhould make his caſe known: ſo as no *Magiſtrate* could pretend *want of information*. But yet it is not ſo. For many times (which is the other reaſon) they that are wronged, though they have *liberty to complain*, are yet held off from ſo doing upon other *conſiderations*. 1. Either they diſtruſt themſelves, being but *ſimple men*, unskilled in *the quillets* of the Law; ſuch as neither are able to tell their own tale *handſomly*, nor have any friend whom they may truſt to do it *heartily* for them. And therefore as good *ſit ſtill*, think they, as ſtir in a buſineſs, and mar it in the handling. 2. Or perhaps ſome of their neighbours have told them, what themſelves have learned by dear experience, that *the Law* is both *coſtly* and *hazardous*. There are ſo many devices to *adjourn a hearing*, when all things are ready prepared and ripe for it; to *feteh about* a buſineſs again, when a man would think he had brought it to an end; to *weary out* a weak adverſary with torturing delays, eſpecially if (a) *a poor man* contend with *a rich*, or *a plain-dealing man* with *a crafty companion*; (not to mention thoſe fouler corruptions, *ſuborned witneſſes*, *packt juries*, and other-like enormities:) that they think it better to be *quiet*, and to bear their preſſures and griefs as well as they can, than to enter into a tedious *courſe of Law*, whereof the *charge* is certain (*certain* I mean to be great, though how great it will be is *uncertain* enough) but *the iſſue* altogether uncertain. 3. Or it may be they dare not complain, for fear of incurring the *farther diſpleaſure* of their *potent* or *ſubtle* adverſaries: who perhaps, if further provoked by meeting with oppoſition from them, might ſit cloſer *upon their skirts* than formerly, and do them a ſhrewder turn for it another day. And therefore if they look for any *favour* from them hereafter (and from ſome perſons it muſt be looked upon as (b) *a favour*, by thoſe that are not big enough to wreſtle with them, that they do them *no farther harm*;) they muſt reſolve to *ſit down* with the preſent loſs, *ſuffer* all and ſay nothing. Out of thoſe many other like *conſiderations*, (more than I can think of, or if I could, then the time would ſuffer me to preſent before you) *the grieved party* often forbeareth to *complain*. And then *the Magiſtrate* being not made acquainted with the buſineſs, may juſtly ſay, *Behold we knew it not*.

a—Δεινὸν ἐν-πυγχάν᾽ ἀνὴρ πρὸς κακῶς πεφυκότας. Eurip. in Oreſt. act 5.

b—*gloriantur latrones, ſibi ſe vitam dediſſe, quibus non ademerunt.* Cicer. pro Milon.

11. And as he may be ignorant in *matter of fact*, for want of due *information*: ſo may he *ſecondly* be doubtful in *point of right*, for want of clear and full *evidence*. Whereof alſo there may be divers reaſons: and among the reſt theſe which I ſhall now propoſe. *Firſt*, the great *diverſity*, yea, ſometimes flat

repugnancy

repugnancy and *contrariety*, that is between *the informations* on the one ſide, and on the other. For men are extremely *partial*, and will not tell their own tales with ſuch ſincerity & indifferency as they ought: but as much in *favour* of themſelves and to the *prejudice* of their Adverſaries, as they can deviſe to do with any ſhew of probability. We uſe to ſay, *One tale is good, till another be told:* And the Proverb is true, in that ſenſe wherein it was firſt meant, and is commonly underſtood. *Solomon* hath a *Proverb* much to the ſame purpoſe, [*He that is firſt in his own tale ſeemeth righteous: but then his neighbour cometh and ſearcheth him out*, Prov. 18.] The meaning is plain, *One tale is good*; that is, whether it be ſo or not, it *ſeemeth ſo* at the firſt hearing. But if we will ſpeak of things, not after the *appearance*, but according to *truth*, and pronounce of them as they *are*, and not as they *ſeem*: may we not much rather invert the Proverb, and ſay, *One tale cannot be good, till the other be told*? That is, whether it be good or not; *the Judge* may not give credit to *either*, till he hath heard *both*. Nay, may we not many times farther ſay, when *both tales* are told, that *neither is good*? "Becauſe there is moſt-what in every mans tale a mixture of ſome *falſhoods* with "ſome *truths*: whereby it may ſo happen ſometimes, that he which hath in "truth the *more equity* on his ſide, by the mingling in ſome eaſily *diſcoverable* "*falſhoods* in *telling his tale*, may render his *cauſe* the more *ſuſpicious* to him that "heareth it, to think the *whole tale naught*; and he that hath indeed and upon "the whole matter the *worſe cauſe*, may yet by the weaving in ſome *evident* "*truths*, or pregnant probabilities in *the telling of his tale*, gain ſuch *credit* "with him that heareth it, that he will be very inclinable to believe *the whole* "*tale* to be *good*. Or howſoever, they may be both ſo equally *falſe*, or at leaſt both ſo equally *doubtful*; as no one that heareth them can well tell whether of both to give credit to. It was ſo in the famous caſe of the two *inmate harlots*, whereof *King Solomon* had the hearing. *The living child is mine, the dead one thine*, ſaith the one: No, ſaith the other, *The dead child is thine, and the living mine.* Here were *preſumptions* on both ſides: (for why ſhould any woman challenge another womans child?) but *proofs* on neither: (for being there were none in the houſe but they two, neither of them could produce any *witneſſes*.) The caſe hung thus even: *no more evidence* on the one ſide than on the other; *no leſs confidence* on the one ſide than on the other. *Solomon* indeed by that wiſdom wherewith God had endowed him in a tranſcendent meaſure, found out a means whereby to turn *the ſcales*, to unty that *hard knot*, and to diſcover the *hidden truth*. But what could *a Judge* or *a Jury*, of no more than ordinary wiſdom, then have been able to have *ſaid* or *done* in ſuch a caſe: But even to have left it as they found it? And truly for any thing I know, *Ignorance* muſt have been their beſt excuſe.

Prov. 18. 17.

1 King. 3. 16. &c.

12. And as firſt in the *Information*, ſo there may be a defect, *ſecondly*, in the *Proofs*. He that hath the better cauſe *in veritate rei*, may yet fail his *proofs*, and not be able to make it *judicially appear* that he hath *the better Cauſe*. "In which "caſe the old Axiom holdeth, *Idem eſt non eſſe & non apparere*: it is all one, *in* "*foro externo*, (and as to the determination (*a*) of a Judge upon the Bench, "who is to pronounce *ſecundum allegata & probata*:) for a man not to have a "*right*, and not be able to make it appear in *a legal way*, and by ſuch evidence "as is requiſite in a judicial proceeding, that he hath ſuch *a right*. Or he may be *out-ſworn* by the depoſitions of *the witneſſes* produced on the behalf of the adverſe part: though (it may be) utterly *falſe*; yet *direct* and *punctual* againſt him, and ſo, ſtrong enough, howſoever to caſt him in his ſuit. For what *Judge*, but the great Judge of heaven and earth, can certainly and infallibly know, when *two* or *three* men *ſwear directly* to a point, and agree in one, whether yet they *ſwear a falſhood* or no? Or what ſhould induce *a mortal Judge* not to believe them? eſpecially, if withal he ſee *the proofs* on the other ſide to fall ſhort?

(a) *Quod probari non poteſt, mihi infectum eſt.* Bern. de præcept. & diſpenſ.

And

And if in ſuch a caſe, following *the evidence* in the ſimplicity of his heart; he give away *an honeſt mans right* from him to a *knave*: he is not to be charged with it, as *a perverter of juſtice*, but hath his *Apology* here ready fitted for him in the Text, *Behold we knew it not.*

13. Add hereunto, in *the third* place, the great advantage or diſadvantage that may be given to a *cauſe* in the pleading, by the artificial inſinuations of a powerful *Orator*. That ſame *flexanimis Pitho*, and *Suadæ medulla*, as ſome of the old Heathens termed it, that *winning* and *perſuaſive faculty* which dwelleth in *the tongues* of ſome men; whereby they are able not only to work ſtrongly upon *the affections* of men, but to arreſt their *judgments* alſo, and to encline them whether way they pleaſe, is an excellent *endowment of nature*, or rather (to ſpeak more properly) an excellent *gift of God*. Which whoſoever hath received, is by ſo much the more bound to be truly *thankful* to him that gave it, and to do him the beſt *ſervice* he can with it, by how much he is enabled thereby to gain more glory to *God*, and to do more good to *humane Society* than moſt of his brethren are. And the good bleſſing of God be upon the heads of all thoſe, be they few or many, that uſe their *eloquence* aright; and employ their *Talent* in that kind for the advancement of *juſtice*, the quelling of *oppreſſion*, the repreſſing and diſcountenancing of *inſolency*, and the encouraging and protecting of *innocency*. But what ſhall I ſay then of thoſe, be they many or few, that abuſe the gracefulneſs of their elocution (*good ſpeakers*, but to *ill purpoſes*) to enchant the ears of *an eaſie Magiſtrate* with the charms of a *fluent tongue*; or to caſt a miſt before the eyes of *a weak Jury*, as Juglers make ſport with Country people, to make *white* ſeem *black*, or *black* ſeem *white*; ſo ſetting a *fair varniſh* upon a rotten poſt, and a *ſmooth gloſs* upon a coarſe cloth: as *Protagoras* ſometimes boaſted that he could make *a bad* cauſe *good*, when he liſted? By which means *judgment* is perverted, the hands of *violence* and *robbery* ſtrengthened, the edge of *the ſword of juſtice* abated, great *offenders* acquitted, gracious and *virtuous men* moleſted and injured. I know not what fitter *reward* to wiſh them for their *pernicious eloquence*, as their beſt deſerved *Fee*, than to remit them over to what *David* hath aſſigned them in *Pſal.* 120. *What reward ſhall be given or done unto thee, O thou falſe tongue? Even mighty and ſharp arrows, with hot burning coals.* I might add to thoſe, how that ſometimes by the ſubtlety of a cunning *ſly Commiſſioner*; ſometimes by the wilful miſpriſion of a *corrupt*, or the ſlip of a *negligent*, or the overſight of *an ignorant Clerk*; and by ſundry other means (which in regard of their *number*, and my *inexperience*, I am not able to recite) it may come to paſs, that *the light of Truth* may be ſo clouded, and *the beams* thereof intercepted, from the eyes of the moſt circumſpect *Magiſtrate*, that he cannot at all times clearly diſcern *the Equity* of thoſe *Cauſes* that are brought before him. In all which caſes, the only *Apology* that is left him, is ſtill the ſame as before; even this, *Behold we knew it not.* Pſal 120.

14. But when he perfectly underſtandeth *the whole buſineſs*, and ſeeth *the Equity* of it, ſo as he cannot plead *Ignorance* of either: there may yet be *thirdly* place for his *juſt excuſe*, if he have not *ſufficient means* wherewith to relieve and to right his wronged brother. A meer *private man*, that is not in place of authority, may *bemoan* his poor brother *in the day of his adverſity*, and give him his beſt *advice* (to the meaſure of his underſtanding) what to do: but can otherwiſe do very little towards *the delivering* of him from the miſchief that is intended him. Unleſs perhaps by *mediating* for him, as well as he can with that little *power* or *intereſt* he hath, either with *the adverſary*, or with the *Magiſtrate*, that they would be good to him. And that is ordinarily the utmoſt that ſuch a perſon can do for his *poor friend*: for he may not *endeavour* beyond the warrant of *his calling*, and the ſphere of *his power*. Nay, he cannot

do even that, with any great confidence of ſucceſs, unleſs he have ſome ſpecial intereſt either in *the Magiſtrate*, or *Adverſary*; eſpecially if *the Adverſary* be either a *faithleſs*, or a *fickle*, or a *captious*, or a *wilful man*, (as few of thoſe that *moleſt* others wrongfully, but fall under ſome part of *this Character*:) yea, he may rather in that caſe fear, leſt poſſibly by his intetvention he ſhould but provoke *the Adverſary* the more, and then he ſhould by his (*a*) officiouſneſs do *his friend* more harm than good.

a *Sedulitas illum, quem ſtultè diligit, urget.* Hor. 2. Epiſt. 1.

15. Not to ſpeak of infinite other *impediments*, and *diſcouragements*, that may fruſtrate the good deſires and endeavours of a meer *private man* concerning *this duty*: let us conſider how it is with more *publick perſons*; for they are the men, upon whom eſpecially I am now to preſs *this duty*. Such perſons I mean, as either are indued with *publick authority* by vertue of their *Callings*, being ſeated in the place of *Magiſtracy* and *Government*: or elſe in regard of *the eminency of their condition* in the places where they live, have ſome *power* among their *tenants* and *neighbours*, to ſway ſomething with them. Even theſe alſo, both the one ſort and the other, may many times be deſtitute of requiſite *means* and *abilities*, to vindicate thoſe, whom they ſee and know to be wrongfully *oppreſſed*, out of the hands of their *Oppreſſors*. Whereof there are, beſides divers other, theſe apparent *Reaſons*.

16. *Firſt*, *the Laws of men* cannot *foreſee* all the miſchiefs that may be done in a Land: nor can they *prevent* all thoſe they do foreſee. Wherein is obſervable a ſingular preeminence of the holy *Law of God*, above all *humane Laws* in the World. *The Law of the Lord is perfect*, Pſal. 19. abſolutely perfect, to meet with *all ſinful aberrations* whatſoever. But the *beſt Laws*, that ever were deviſed by the wit of man, were *imperfect*; neither could provide againſt all emergent abuſes and inconveniences. *I have ſeen an end of all perfection*, ſaith *David* again, Pſal. 119. *but thy Commandment is exceeding broad.* The Laws of men are but *narrow* things in compariſon, and muſt of neceſſity *leave out* more than they can *take in*: Gods Commandment only is *broad* enough to *take in* all. For inſtance, I ſhall name you but one or two of ten thouſand. The unconſcionable racking of *Rents*; the ſelling of *Cattel* to poor husbandmen, that have not their money ready to buy in the Markets, *upon a years day* for almoſt double the price; the *underbuying* of Commodities far below the worth for diſburſing a little money before-hand to ſupply the preſent neceſſity of ſuch an one as might very ill afford ſuch a peny-worth; and the like: which are all very *grievous oppreſſions* in themſelves, and by the *Magiſtrate* known ſo to be. Yet what can he do to *help* it; ſo long as *the Laws* have provided no *remedy* thereagainſt? True it is, *the Law of God* reacheth them all: and therefore if any man *go beyond or defraud his brother in any matter*, or in any manner, he muſt not think to eſcape unpuniſhed, becauſe *the Laws of the State*, under which he liveth, taketh no conuſance of any ſuch matter. *God*, who governeth according to *his own Law*, but not according to *mans Law*, will undoubtedly be *the avenger of all ſuch*: But the Magiſtrate, who is to govern according to *the eſtabliſhed Laws* of his Country, muſt not ſtretch himſelf beyond his *Rule*; but leave thoſe *evils* that are without the reach of his authority, to *the juſt vengeance* of him to whom *all vengeance* belongeth.

Quam auguſta innocentia eſt, ad legem bonam eſſe? quantò latius officium patet, quàm juris regula? Sen. 2. de ira. 27.

1 Theſ. 4. 6.

Pſal. 94. 1.

17. *Secondly*, *mens Laws* are ſubject (beſides that *imperfection*) to another great *impotency*, in this; That they cannot effectually provide againſt thoſe *general inconveniences*, for the preventing whereof they are eſpecially deviſed: without leaving a poſſibility for *particular miſchiefs* to fall, and that right heavily, ſometimes upon, and much to the prejudice of, ſome *honeſt* well deſerving men. Now where a *good ſubject*, that meaneth nothing but well, is thus unhappily fallen under the heavy preſſure of the *Law*; (*a* and that may be any bodies caſe) a juſt and compaſſionate *Magiſtrate* may be heartily ſorry for him, and

a *Quis eſt iſte, qui ſe profiteatur omnibus legibus innocentem?* Sen. 2. de ira. 27.

and if it lie in his power to procure for him from *an higher power* ſome *mitigation* of the Law, he will do his beſt to effect it. But for the moſt part, eſpecially where things are proſecuted eagerly and *with malice* againſt the poor man; he cannot deviſe any means that may be effectual to *deliver* him without danger of bringing both *himſelf* into trouble, and *the Laws* into contempt, and of opening a wide gap to the exerciſing of *an arbitrary power* by the Judge (than which there is ſcarce imaginable any evil of more miſchievous conſequence in a *Common-wealth*) and to any other mighty *inconveniences*.

18. There is yet a *third vanity*, whereunto (*the Law of God* only excepted) all other *Laws* are ſubject. That when they are made with as much adviſed *deliberation*, and drawn up into *a form* of words with as much *fulneſs*, *perſpicuity*, and *caution*, as the wiſdom of the beſt heads could poſſibly contrive: yet the nimble wit of man, within the compaſs of a few months or years, will find out ſome *hole* or other to creep out at; ſome ſlight *evaſion*, whereby to ſlacken the *ſinews*, and to elude the *force* and intention of the ſame. By which means many times crafty companions are ſet without *the danger*, and honeſt well-meaning men put beſide *the benefit* of thoſe *Laws*, which were really intended for *the curbing* of the one ſort, and the *protecting* of the other; and *the Magiſtrate* cannot do withal.

19. Theſe *three reaſons* are taken from the quality of the *Laws*: I add but a *fourth*, taken from the condition of *the Times*. *A good Magiſtrate* may have the hap to fall into ſuch *evil Times*: that if he ſhould attempt to do that ſervice to the publick, by *partaking* with righteous, and *oppoſing* againſt unrighteous *men* and *cauſes*, with that freedom that would well become him to do, if the times were better, he ſhould not only be ſure to *loſe his labour*, but be in danger alſo to *loſe his place*, by ſtriving againſt the current to no purpoſe. Now in ſuch times, if he do not always lend his *help* to thoſe that are hardly dealt withal, in that meaſure which perhaps they expect: his *inability* to do them good may be a reaſonable *excuſe* for him. But is not this to teach *the Magiſtrate* to *temporize*? Or may he ſlug in his *office*, or deſert his *bounden duty*, for fear of *Bugbears*, or by pretending *there is a Lion in the way*? Nothing leſs. God forbid Prov. 26. 13. any man that occupieth the place of *the Lords Meſſenger* ſhould utter a ſyllable of encouragement to any *Magiſtrate*, to make himſelf a ſlave to *the times*; either by *running with a multitude* to do any evil action for the winning of their Exod. 23. 2. favour, or by *forbearing* (out of a baſe fear and a *faint heart*) to do any good, whereunto his *power* and *opportunity* will ſerve him.

20. But the thing I ſay is this. It is a point of Chriſtian wiſdom for a *Magiſtrate*, or any other man, if the Lord caſt him upon *evil times*, to yield to the ſway of *the times* ſo far (provided ever, that it be done *without ſin*) as not wilfully to deprive himſelf of *the power* and *opportunities* of doing the good he can, by ſtriving unſeaſonably to do *more good* than he can. "The reaſon where-"of is grounded upon that well known *Maxim*, ſo generally allowed of by all "Divines; That *affirmative precepts* (ſuch as this of *delivering the oppreſſed*, "is) do not oblige *ad ſemper*, at all times, and in all places, and with all cir-"cumſtances, as *negative precepts* do. But for exerciſing the offices of ſuch "(*affirmative*) *precepts*, there muſt be a due conſideration had of the *end*, "and of all requiſite *Circumſtances*, to be laid together one againſt another in "the balance of *prudence*: and according to the exigence thereof, *the duty* is "for that time to be either *performed* or *omitted*. Our *Solomon* telleth us, *Eccl.* 3. Eccl. 3. 1. "that *there is a time for every thing*; and that *every thing is beautiful in its time*: —11. "implying withal, that taken out of *the right time*, nothing is beautiful. He ſaith there alſo, that *there is a time to keep ſilence, and a time to ſpeak*. And ſurely —7. *the evil time* is the proper time for keeping ſilence. *Therefore the prudent ſhall* Amos 5. 13. *keep ſilence in that time, for it is an evil time.*

21. Now ſeeing that by ſo *many ſeveral ways*, as theſe which I have already mentioned, moſt of which do frequently happen (beſides infinite more, which may happen, according to the infinite variety of particular occurrents) *Magiſtrates* and others may be *excuſed* for not helping thoſe to right that *ſuffer wrong*: it ſhould make us all very watchful over our *ſpeeches*, and ſparing in our *cenſures*, (wherein yet for the moſt part we take to our ſelves a marvellous *Liberty*, a great deal more than becometh us) concerning *the actions* and dealings of our *Governours*. It is no wonder to hear light-headed people, and ſuch as can look but a little way into the affairs of the world, *clamorous*: as *ſhalloweſt becks* run with the greateſt noiſe, and *the emptieſt veſſels* give the loudeſt ſound. Nor is it a new thing, to ſee ſuch men, as by their own unconſcionable dealings help to make *the times* as bad as they are, to ſet their mouths wide open in bitter invectives againſt *their betters*, and to be evermore declaiming againſt the iniquities of the *times*. But it grieveth my very ſoul, when I ſee men otherwiſe *diſcreet*, and ſuch as are in ſome reputation for *virtue* and *godlineſs*, ſometimes to forget themſelves ſo much as they do, and to be ſo far tranſported beyond the bounds of *ſobriety* and *duty*, as to ſpeak their pleaſure of thoſe that are in place either of *ſupreme*, or of *high* (though *ſubordinate*) *authority*: as if all were naught; every man looked only after his own *eaſe*, or his own *gain*, or his own *advancement*; but none regarded to amend any thing amiſs, or took to heart *the wrongs and ſufferings* of poor men.

Eccl. 4. 1. & 5 8.

22. "To ſee the *manifold oppreſſions* that are done under the Sun even in *the* "*beſt times*, (*Solomon's* Reign was a time bleſſed with peace and *plenty*; yet did "he complain of *the oppreſſions* of the poor in his days, but for all that large "meaſure both of *power* and *wiſdom* wherewith God had endowed him, he "could not remedy all) will ſtir up in every man that hath any holy warmth "in him, a *juſt indignation* there-againſt. But commonly (ſuch is our *ſelfiſh*-"*neſs*) we are moſt fiery, when the miſchief lighteth upon *our ſelves*, or upon "thoſe that ſtand in ſome *near relation* to us. Therefore I cannot in charity but "impute thoſe *exceſſes* of ſuch men, to their *zeal* of juſtice, and *indignation* "againſt thoſe that either *pervert* it, or but *neglect* it: but heightned through "the violence of *the perturbation*, to the diſtemper of *Fury*. Which maketh me now and then to think of thoſe words of *Solomon*: which perhaps have another meaning, yet are very fitly appliable this way, in *Eccleſ.* 7. *Surely oppreſſion maketh a wiſe man mad.* For as a man, who whilſt he was maſter of his reaſon was *quiet* and *companiable*, fallen afterwards *raging mad*, *raileth*, and *ſtriketh*, and *flingeth* ſtones about him, ſparing none that cometh within his reach, be he never ſo *good*: little otherwiſe doth a *wiſe man* miſ-behave himſelf (in his language) towards his *betters*, when he is put a little, as it were *out of his right wits* through the diſtemper of ſome *violent perturbation* of mind, (by a *miſ-nomer*) called *zeal*.

Eccleſ. 7 7.

23. It would be ſome *bridle* both to our *tongues* and *paſſions*, ſeriouſly to conſider; that it becometh not the ſervant of God to *ſpeak evil of Governments* or Governours openly, though ſome things ſhould be much amiſs in the Land, and little done in order to the amending thereof: for that is a kind of *blaſphemy*; for ſo the Apoſtles word is. *Openly* did I ſay? I did ſo: becauſe too often men do ſo. But the truth is, the ſervant of God is not allowed by his Maſter *to ſpeak evil of dignities*; no not in his *private chamber*; more yet; not ſo much as in his *private thoughts*. Much leſs, to proclaim *the infirmities* of his Governours to the wide world, for fear *Chams curſe* ſhould light upon him: over which he ought rather with bleſſed *Sem* and *Japhet* to caſt the mantle of *Charity*, to hide their *nakedneſs* from the eyes of Scorners. Leaſt of all *to ſmite Princes for Equity*, and to cry out upon them as men that make no conſcience of the diſcharge of their duty in that their *high calling*, ſo long as they are careful

2 Pet. 2. 10.

Eccl. 10. 20.

Gen. 9. 22, &c.

Prov. 17. 26.

careful in the generality to promote the execution of *justice* within their territories: only for *suffering those evils*, which they cannot so easily *remedy* as we can *observe*; and for *not doing that good*, which is not altogether in their power to do. So long as God is pleased to suffer noisom corruptions to *remain* in the hearts of *the best*, and strong lusts to *reign* in the hearts of *the most*; (which will be so long as the world lasteth:) it cannot be but oftentimes *offences* will come, *disorders* and *abuses* will grow, *right* will be overborn by might, the *plain-dealing* will become a prey to the crafty, *wrongs* and *indignities* will be offered; which the wisest and greatest and godliest *Magistrates* shall never be able wholly either to *prevent*, or *remedy*.

24. Let it suffice thee, for the *possessing thine own soul in patience*, to know; that all shall be *righted* one day. God will set all *straight* at the last: but *that day* is not yet. "It is *thy duty*, in the mean time, to *pity* thy Superiours, rather "than to *envy* them, that have so much work to do, and yet are exposed to "*censure* and *obloquy*, as if they did *nothing*, because they do not that which "never yet any mortal man could do, in suppressing all *oppressions*. It is thy *duty*, whatsoever *actions* of theirs may be capable of a *just excuse*, or of a *fair interpretation*, to allow it them: and for what cannot be excused, to *mourn for them in secret*, but not to make *a noise* about them *openly*; when neither *thy calling* will *warrant* thee, nor *the hope* of any good effect to follow upon it can *encourage* thee so to do. If they say, *Behold we knew it not*: whether they say it *truly* or *untruly*, what is that to thee? *The judgment* of that, I find in my Text referred to *God*, and to *their own hearts*: but no where to *thee*. Thou must take it for *a good excuse* howsoever, and rest content therewithal. 1 Sam. 15. 35.

25. *Secondly*, it may be some *comfort* to the soul of every *godly man* and *Magistrate*, amidst all *the oppressions* and *disorders* that are done or suffered in the land without redress; if his heart can tell him that he hath not been willingly *accessary* thereunto, but that he can truly say, *Behold we knew it not*: that God will admit that his *just excuse*. God is not (and happy it is for us that he is not) so hard in his *righteous judgments*, as we are too often in our *rash censures*. He looketh not to *reap*, where he hath *not sown*: nor will he demand an account of *a talent* where none was *disbursed*, nor *require* of any man above the proportion of that *power*, wherewith he hath entrusted him; and of those *means* and *opportunities*, which he hath vouchsafed him. If there be but *a willing mind*, and *a faithful endeavour*, according to *power*, and as *occasions* serve, to do his duty chearfully in this, or any other kind; the Lord will graciously *accept it*, according to that a man hath, and not according to that he hath not. Thrice blessed therefore is that *Magistrate*, or other *man* whoever he be, *that hath considered the poor and needy* with a compassionate heart, and (*a*) bent himself with all his strength *to deliver* them out of their *oppressions* and *troubles*; although he have not been able to accomplish it to the full of his desires: for he shall reap *the reward* of that which is done; and that which is not done, shall never be *laid to his charge*. Only, that he do not flatter himself with *a false comfort*: let him be well assured first, that his *Excuse* will hold water, and that *his heart condemn him* not as a liar, when he saith, *Behold we knew it not*. For this *Excuse*, though sometimes *just*, as we have now heard at large; yet many times is *pretended* without cause: which is our *next point*, now to be considered with more brevity. Psal. 41. 1.

(*a*) —*prosilire libet in forum; commodare alteri vocem, alteri operam: etsi nihil profuturam, tamen conaturam prodesse.* Sen. de tranquil. c. 1.

26. If to pretend an *excuse* were sufficient to discharge a man from a fault: among so many *offences* as are in the world, we should have much ado to find *an offender*. Those men that are almost ever behind with their *work*, are yet seldom to seek for an *excuse*. The disease is *Epidemical*; I may say, *Oecumenical* too. We have it *by kind*: derived in a perpetual line of succession, from the loins of our *first Parents*. As *Adam* and *Eve* were not without their excuse,

(*The*

Gen. 3. 12. (*The woman gave me*; and *The Serpent beguiled me*) ſo neither was bloudy
—13. *Cain*, their firſt-born, without his, (*Am I my brothers keeper?*) Nor diſobedi-
Gen. 4. 9.
1 Sam. 15. 15. ent *Saul* without his, (*The people took of the chief things to ſacrifice to the*
1 Sam. 25. 11. *Lord:*) Nor churliſh *Nabal* without his, (*Shall I take my proviſion*, killed for my Shearers, and *give it to men I know not whence they be?*) Nor (that I may ſpare the particulars, and take a world of them together) will the whole crew of *curſed Reprobates* be without their excuſe too, even then when *the laſt ſen-*
Mat. 25. 44 *tence* is ready to be pronounced upon them, (*Lord, we never ſaw thee hungry, or thirſty*, &c.) From *Adam* the firſt ſinner, who was then preſently *turned out of Paradiſe*, unto the laſt damned wretches, who ſhall be then preſently *turned into hell:* no ſinful man but hath at ſome time or other bewrayed *the leaven* of his *natural hypocriſie*, by excuſing his tranſgreſſions. Such a proneneſs there is in all the Sons of *Adam*, *Ad excuſandum excuſationes in peccatis:* that it may be ſaid of all mankind, what is written of *the gueſts* that were bidden to the
Luk. 14. 18. great Supper, *Luke* 14. *They all began with one conſent to make excuſes.*

27. The true *Reaſon* whereof is, that wretched *pride*, *vain-glory*, and *hypocriſie*, (from which we had all need to pray, *Good Lord deliver us*) which cleaveth ſo faſt and inſeparably to our *corrupt natures*. Whence it is, that many men, who paſs ſo little for their *conſciences*, yet ſtand ſo much upon their *credit:* As *Saul*, who uſing no diligence to regain *the favour of God*, was yet very
1 Sam. 15. 30. ſollicitous, that *his honour* might be preſerved in the opinions of *the people*. Indeed, we are neither careful to *do well*, nor willing to *hear ill:* Loth are we to *leave* our ſins; and we are as loth to *own* them. And therefore we throw *cloaks* over them; that the *outſide* may look comely howſoever, and *the diſhoneſty* that is underneath may not be ſeen. Our Saviour ſpeaketh of the Phari-
Joh. 15. 22. 1 Thel. 2. 5. 1 Pet. 2. 16. ſees *cloak of hypocriſie*; and St. *Paul* of a *cloak of covetouſneſs*; and St. *Peter* of *a cloak of maliciouſneſs*. They write of (a) *Lucullus*, that out of his private
a Plutarch. in Lucul. wardrobe he furniſhed *the Prætor* (his friend) for the adorning of a popular
b—*ſibi millia quinq; eſſe domi chlamydum.* ſhew with more than *two hundred Cloaks*. *Horace* playeth the Poet, and maketh it up (b) *five thouſand*. Every one of us hath the wardrobe of his heart plen-
Horat. 1. ep. 6. tifully furniſhed with *theſe cloaks*; even beyond what the Poet could feign of him: *Cloaks* of all ſizes, and for all purpoſes, and to fit all occaſions. But
Mar. 10. 50. as old *Bartimæus* caſt away *his Cloak* to follow *Chriſt:* ſo muſt we, if we will be *Chriſts Diſciples*, caſt away from about us all theſe *cloaks* of vain *pretenſions* and *excuſes*. But that we ſhall never do to purpoſe, unleſs we firſt caſt out from within us that *pride* and *ſelf-love*, whoſe Liveries thoſe *Cloaks* are. The better we ſhall learn that firſt great leſſon of *ſelf-denial*, the leſs will we ſeek to *excuſe* our errors with vain *pretenſions*.

28, But the more apt we are by nature to juſtifie our ſelves by *cauſeleſs excuſes*: the greater ought to be the care of every good man (the only Uſe I ſhall now make of this point), to examine the truth and the weight of thoſe *excuſes* which he pretendeth in his own defence. Whether they have *juſtæ excuſa-*
ὁ σοφὸς φάρμακος. Eurip. *tionis inſtar*, and will bear a good and *ſufficient plea:* or be but rather (a) *ſhifts*, deviſed to ſerve a *preſent turn*, more for *outward ſhew*, than real *ſatisfaction within*. Which is that *judicium cordis*, *the judgment of the heart*, whereunto *Solomon*, as I told you, referreth over this pretenſion (*Behold we knew it not*) to receive its firſt and moſt immediate trial. *Doth not he that pondereth the heart conſider it?* What *the tongue* pleadeth, is not a thing ſo *conſiderable* with God, as how *the heart* ſtandeth affected.

29. For the approving *his heart* therefore in this buſineſs, before him that *knoweth* it perfectly, and is able to *ponder* it exactly: let every *Magiſtrate*,
1. and other *Officer of juſtice*, conſider in the fear of God. *Firſt*, whether he hath been *willing* (ſo far as his *leiſure* amidſt the throng of other his weighty imployments would permit) to *receive the petitions*, and with patience to *hear*

the

the complaints of thoſe poor men, that have fled to him as to *a Sanctuary* for refuge and ſuccour? *Job* profeſſeth himſelf to have been *a father to the poor*: and he is a very *unnatural father*, that *ſtoppeth his ears* againſt the *cries* of his children; or ſo *terrifieth* them with his angry *countenance*, that they dare not *ſpeak* to him. *Solomon* in the twenty ninth of this book diſtinguiſheth a righteous man from a wicked by this; that *the righteous conſidereth the cauſe of the poor, but the wicked regardeth not to know it.* He that rejecteth their *complaints*, or beateth them off with *bug-words* and terrour in his *looks*, either out of *the hardneſs* of his heart, or the love of *eaſe*, or for whatſoever other reſpect; when he might have *leiſure* to give them *audience*, (if he were ſo minded) and to take notice of their *grievances*: cannot juſtly *excuſe* himſelf by pleading, *Behold we knew it not.* But I muſt haſten. Let him conſider *ſecondly*, whether he have kept his *ear*, and his *affection* equally *free* to both parties: without ſuffering himſelf to be poſſeſſed with *prejudices againſt*, or to be carried away with *favourable inclinations* towards the one ſide more than the other. He is too little *a Judge*, that is too much either a *friend*, or an *enemy*. *Thirdly*, whether he hath uſed all requiſite *diligence*, *patience*, and *wiſdom* in *the examination* of thoſe cauſes that have been brought before him, for the better finding out of *the truth*; (as *Job ſearched out the cauſe which he knew not*:) without *ſhuffling* over buſineſs in *poſthaſte*; not caring which way cauſes go, ſo he can but *diſpatch* them out of the way quickly, and rid his hands of them. *Fourthly*, whether he hath indeed endeavoured to his power to *repreſs* or *diſcountenance* thoſe that do ill offices in any kind, tending to *the perverting of juſtice*: as namely, Thoſe that *lay traps* for honeſt men, to fetch them into trouble without deſert; Thoſe that *ſow diſcord among neighbours*, and ſtir up ſuits *for petty treſpaſſes* and trifles of no value; Thoſe that *abet contentious perſons*, by opening their mouths in their behalf *in evil cauſes*; Thoſe that deviſe *new ſhifts* to elude *good Laws*. *Laſtly*, whether he hath gone on ſtoutly in a righteous way, to *break the jaw-bones of the Lions in their mouths*, and to pluck the ſpoil from between their teeth, by *delivering them that were ready to be ſlain*, or deſtinated to utter undoing by their powerful *oppreſſors*: without *fearing the faces* of men, or *fainting in the day* of their brothers *adverſity*. He that hath done all this in *a good mediocrity*, ſo far as his *underſtanding* and *power* would ſerve, though he have not been able to remedy *all the evils*, and to do *all the good* he deſired; may yet ſay with a good conſcience, and with comfort, *Behold we knew it not*: and his *excuſe* will be taken, in *the judgment* both of his own *heart*, and of *God* who knoweth his heart; whatſoever other men *think* of him, or howſoever they *cenſure* him. But if he have failed in all, or any the premiſſes; though he may blear the eyes of men with *colourable pretences*, he cannot ſo ſecure his own *conſcience*: much leſs eſcape *the judgment* of God; before whoſe eyes *cauſeleſs excuſes* are of no avail. Which is the laſt of *the three points* propoſed: whereunto I now proceed.

Job 29.16. Prov. 29.7. 2. 3. Job 29.17. 4. 5. 2 Cor. 1.12. 1 Cor. 4.3. —4.

30. The judgment of a mans *own heart*, is of greater regard *in utramque partem*, than the cenſures of *all the men* in the world beſides. Better *the world* ſhould *condemn* us, if our own *hearts acquit* us; than that *our hearts* ſhould *condemn* us, and *all the world acquit* us. *This is our rejoycing, the teſtimony of our conſcience*, ſaith St. *Paul*. *The approbation of men* may give ſome *acceſſion* to the rejoycing, (the other being firſt ſuppoſed:) but *the main* of it lieth in *the teſtimony of the Conſcience*. This is the higheſt tribunal *under heaven*: but not *abſolutely* the higheſt: there is one *in heaven* above it. St. *Paul*, who thought it ſafe for him to *appeal hither*, from the unjuſt cenſures of men: yet durſt not think it ſafe for him to *reſt here*, but appealeth from it to a *higher Court*, and to the judgment of the great God, 1 *Cor.* 4. It was *a very ſmall thing with him to be judged of mans judgment*. So long as *he knew nothing by himſelf*, ſo long as his *own heart*

heart condemned him not, he paſſed not much for *the cenſures of men.* Yet durſt not *juſtifie* himſelf upon *the acquittal* of his own heart. He knew there was much *blindneſs* and *deceitfulneſs* in the heart of every ſinful man: and it were no wiſdom to truſt to that that might fail. He would up therefore to *a higher* and an unerring *Judge*; that neither would *deceive*, nor could *be deceived:* and that was the Lord. *I judge not mine own ſelf*, ſaith he, *but he that judgeth me is the Lord.* Even ſo here, *Solomon* remitteth us over, for the trial of our *pretended excuſes*, from our *mouths* to our *hearts*; and from our *hearts* unto *God. If thou ſayeſt, Behold we knew it not: doth not he that pondereth the heart, conſider it?* &c. As if he had ſaid, No matter for thy *words*: look to thy *heart.* If thou *pretendeſt* one thing without, and *thy conſcience* tell thee another thing within: thou art αὐτοκατάκριτος, *caſt and condemned* by the ſentence of thine *own heart.* But if *thy heart* condemn thee not; the more indeed is thy *comfort*, and the ſtronger thy *hope*; yet be not too confident upon it. There is *an abyſſus*, *a depth* in thy heart which thou canſt not *fathom* with all the line thou haſt. Thou haſt not a juſt *balance*, wherein to weigh and to *ponder* thy own *heart.* That muſt be left therefore wholly to *the Lord*, who alone can do it perfectly; and to whoſe *judgment* alone every man ſhall finally *ſtand* or *fall*; and if he deſerve to *fall*, all his vain *excuſes* ſhall not be able to *hold him up.*

Gen. 3. 24. 31. Which of how *little avail* they are in his ſight, let us ſee in ſome few *examples.* What gained *Adam* by his thin *fig-leaves*, and thinner *Apology*? St. *Bernard* thinketh his *later ſin* in *excuſing* was in ſome reſpects rather greater than his *firſt ſin* in *eating.* I dare not ſay ſo: yet queſtionleſs that *excuſe* of his added *a new guilt* to the former, and *aggravated* his fault, to the farther provoking of Gods diſpleaſure. All he could *do* or *ſay*, could neither hide his *nakedneſs*, or hold him in *Paradiſe.* And was not *Cain* condemned to be *a perpetual runagate*, for all his *excuſe?* And *Saul* caſt both out of *Gods favour* and the *Kingdom*, for all his? And ſo of all the reſt? The *unworthy gueſts*, as they all *made excuſes* together for company, ſo were they all *excluded* from the great ſupper together for company. And the *damned Reprobates* at the laſt day ſhall not with all their Allegations procure either any *ſtay of judgment* before ſentence be pronounced, or the leaſt *mitigation* thereof after.

Gen. 4. 12. 1 Sam. 15. 26. Luk. 14. 24. Mat. 25. 46.

32. If it were with *Almighty God*, as it is with *Men:* we might conceive ſome *hope*, or *poſſibility* at leaſt, that a meer *pretended excuſe* might be of ſome uſe to us. 1. Poſſibly, he might *take* it as it is, and never *ſearch* farther into it: 2. Or he might *ſearch* into it, and not find out the vanity and ſlightneſs of it: 3. Or he might find it out, and yet let it go *unpuniſhed.* But *the Text* here aſſureth us, that it is quite otherwiſe with him, in each of theſe reſpects. 1. The Lord will both *ſearch* it out: for *doth not he that pondereth the heart, conſider it?* And *find* it out: 2. for *he that keepeth thy ſoul, doth not he know it?* And *puniſh* it: 3. for *ſhall not he render to every man according to his works?* Each of which *Interrogations* doth virtually contain a ſeveral *reaſon* of the point: to let us ſee how impoſſible it is that *cauſeleſs excuſes* ſhould do us any good before the judgment ſeat of God.

Gen. 18. 21.

33. *Firſt*, they will not avail us, becauſe they cannot eſcape his *ſearch. Doth not he that pondereth the heart, conſider it?* Men are credulous and inconſiderate both ways: eaſily induced by *a credible accuſation*, to condemn *the innocent*; and as eaſily by *a credible Apology*, to acquit *an offender.* But the righteous Lord evermore taketh the matter into his due *conſideration*, and *pondereth* every thing diligently, (for in ſuch like Phraſes *the Scriptures*, fitted to our capacities, ſpeak of him:) before he proceed to give ſentence. *If the cry of the ſins of Sodom be grievous*, and call importunately upon him for *vengeance:* yet before he will pour it down upon them *in fire and brimſtone*, he will *pauſe upon it* (as it were) a little firſt; he will *go down and ſee, if their doings be altogether according to that cry*,

cry, and if not, that he may know it. Neither will he give *Belſhazzars* Kingdom from him to the *Medes* and *Perſians*, before he have *weighed him in the balance, and found him too light.* And as he will not take *an accuſation* to the condemning, ſo neither will he take *an excuſe* to the acquitting of any perſon, without *ſifting* it well firſt, and *ſearching* into the truth of it. In which *ſearch* he is moſt exact and *punctual.* For he entreth into *the reins* and kidneys, and *pierceth* even *to the dividing aſunder of the joynts and marrow*; and prieth into the moſt ſecret inwards, and that with a moſt curious eye, till he *diſcern* the moſt cloſe and hidden *thoughts and intents of the heart.* And to make ſure work, that nothing may eſcape his *ſearch*, by lurking unſpied in ſome remote corner or dark cranny of the heart, he taketh (a) *a light* with him; he (b) *ſearcheth it with candles*, as the Prophet ſpeaketh. To omit thoſe other *metaphorical* but *ſignificant* expreſſions, here and there ſcattered in the holy Scriptures, to this purpoſe: this very *Phraſe* uſed in the Text of *pondering the heart*, and that other like it in *Prov.* 16. of *weighing the Spirits*, if there were no other, would ſufficiently ſhew forth *the exactneſs* of his proceedings in this trial. It is taken from the curioſity that men uſe in weighing *Gold*, or *precious quinteſſences* for medicine. It importeth, that if in any thing we pretend, *a ſcruple*, or but ſo much as the leaſt *grain* be wanting of *the due weight* it ſhould have: it will not paſs *current* with him, but ſhall be *turned upon us* again, both to our ſhame and loſs.

Dan 5 27, 28. Heb. 4. 12.

a *Quantaſcunque tenebras factis tuis ſuperſtruxeris, Deus lumen eſt.* Tertul. de pœnit. c. 6.
b Zeph. 1. 12.
Prov. 16. 2.

34 *Secondly, vain excuſes* will not help us, becauſe the *vanity* of them cannot ſcape his *knowledge.* [*He that keepeth thy ſoul, doth not he know it?*] Men are eaſily deluded with *falſe ſhews*, becauſe they cannot always ſpy *the falſeneſs* and emptineſs of them: as *children* are eaſily made believe that a piece of *braſs* is *gold*, when they ſee it *gliſter.* And *the reaſon* is evident, becauſe men have nothing to *judge by* but *the outward appearance*: and that can let them in but a very little way into *the heart.* So that what the Preacher ſaith, *Eccl.* 8. in reſpect of other things, holdeth no leſs in reſpect of the ſincerity of mens *hearts*, and likewiſe of their *ſpeeches* and *allegations*; *Though a man labour to ſeek it out, yea, further, though a wiſe man think to know it, yet he ſhall not be able to find it.* Only the Lord, in whoſe *hands*, and before whoſe *eyes* our *hearts* and all our *ways* are, he that *keepeth our ſouls*, as it is here (*Servat*, and *obſervat* too: the word may import either) he *ſpieth* out all our paths, and *obſerveth* all our haltings. We *deceive* our ſelves, if we think to *mock* him, or to *hide* any thing out of his ſight. *Shall not God ſearch it out?* ſaith *David*, Pſal. 44. *for he knoweth the very ſecrets of the heart.* Men may *ſearch* for a thing, and be never the near; becauſe they cannot *ſearch it out:* As *Laban* tumbled over all *Jacobs* ſtuff, *ſearching* for his Idols, but *found* them not. But where God *ſearcheth*, he doth it effectually. *Shall not God ſearch it out?*

I Sam. 16. 17.
Eccl. 8. 17.
בצר
Pſal. 44. 21.
Gen. 31. 34.

35. *Thirdly*, vain *excuſes* will not help us, becauſe they cannot exempt us from *puniſhment*, and the juſt vengeance of God: for *ſhall not he render to every man according to his works?* Men are ſometimes ſwayed with *partial affections*, to *connive* at ſuch things as they might *redreſs*, if they were ſo *diſpoſed:* and are content to take any *ſorry excuſe* for a ſufficient *anſwer*, when it is ſo thin and tranſparent, that they cannot chuſe but ſee quite through it; eſpecially if it be tendred by ſuch *perſons* as they deſire to ſhew ſome reſpect unto. But with the Lord, there is *no reſpect of perſons.* He *hateth* ſin with a perfect hatred; and *puniſheth it*, whereſoever he findeth it, with *ſevere chaſtiſements* in his own deareſt *ſervants* and *children*; but with *fiery vengeance* and *fury poured out* upon his *Adverſaries.* Where he enjoyneth a *duty*, he looketh for *obedience*: and therefore where *the duty* is unperformed, *the diſobedience* is ſure to be puniſhed; let the offender pretend and alledge never ſo largely to *excuſe* it. *Quid verba audiam, facta cum videam?* It is *the work* he looketh at in all his *retributions:* and where the *work* is not done, *vain words* will not ward off *the blows* that are to be

inflicted for *the neglect*; nor any whit *leſſen* them, either in their *number* or *weight*. Will they not rather *provoke* the Lord in his juſt indignation to lay on both *more* and *heavier* ſtrokes? For where a duty is *ill neglected*, and the neglect *ill excuſed*, the offender deſerveth to be *doubly puniſhed*: once for the omiſſion of *the duty*, and once more for the vanity of *the excuſe*.

36. Let me beſeech you therefore (dearly beloved brethren) for *the love of God*, and your *own ſafety*, to deal clearly and unpartially betwixt God and
Heb. 12. 13. your own ſouls in this affair, without ſhuffling or dawbing: and to *make ſtraight paths to your feet*; *leſt that which is lame be turned out of the way*. Remember that
Jonah 2. 8. *they that truſt to lying vanities* (and falſe pretences are no better) *forſake their own mercy*. And that *feigned excuſes* are but as *a ſtaff of reed*; a very weak ſtay for a heavy body to truſt to for ſupport: which will not only crack under *the*
2 King. 18. 21. *weight*; but the ſharp ſplinters thereof will alſo run up into *the hand* of him that leaneth upon it. You ſee what God looketh at. It is *the heart*, that he *pondereth*: and *the ſoul*, that he *obſerveth*: and *the work*, that he *recompenſeth*. Look therefore that your *hearts* be true, and your *ſouls* upright, and your *works* perfect: that you may never ſtand in need of ſuch poor and beggarly ſhifts, as *forged pretences* are; nor be driven to fly for refuge to that which will nothing at all profit you *in the day of wrath*, and of trial. Let your *deſires* be unfeigned, and your *endeavours* faithful, to the utmoſt of your power to do *Juſtice*, and to ſhew *Mercy* to your brethren; and to diſcharge *a good Conſcience* in the performance of all thoſe *duties* that lie upon you by virtue, either of your *general Calling* as Chriſtians, or of your *particular Vocations*, whatever they be, with all diligence and godly wiſdom; that you may be able to ſtand before *the judgment-ſeat* of the great God with comfort; and out of an humble and well-grounded confidence of his gracious *acceptance* of your (imperfect, but ſincere) *deſires* and *endeavours in Chriſt*, not fear to put your ſelves upon *the trial*; each
Pſal. 139. of you in the words of holy *David*, Pſal. 139. *Try me O God, and ſeek the ground of my heart: prove me, and examine my thoughts. Look well if there be any way of wickedneſs in me*; *and lead me in the way everlaſting*; in the way that leadeth to everlaſting life. Which great mercy the Lord of his infinite goodneſs vouchſafe unto us all, for his dear Sons ſake Jeſus Chriſt our bleſſed Saviour. To whom, *&c.*

AD

AD MAGISTRATUM.

The Third Sermon.

At the Aſsiſes at Notingham *in the year* 1634. *at the requeſt of* ROBERT MELLISH *Eſq; then High-Sheriff of that County.*

1 Sam. 12. 3.

Behold, here I am: witneſs againſt me before the Lord, and before his Anointed; Whoſe Oxe have I taken? Or whoſe Aſs have I taken? Or whom have I defrauded? Whom have I oppreſſed? Or of whoſe hand have I received any bribe to blind mine eyes therewith? And I will reſtore it you.

1. A Bold and juſt challenge of *an old Judge*, made before all the People, upon his reſignal of the Government into the hands of *a new King*. *Samuel* was the man. Who, having continued (whilſt *Eli lived*) in the ſervice of the Tabernacle, as *a Levite*, and *a private man*, was (after his death) to undergo a new buſineſs: in the exerciſe of *Publick Judicature*. For that *phanatical opinion*, which hath poſſeſſed ſome in theſe later times, that no *Eccleſiaſtical perſon* might lawfully exerciſe any *Secular Power*, was in thoſe days unheard of in the World. *Eli*, though *a Prieſt*, was *a Judge* alſo; and ſo was *Samuel*, though a *Levite*, after him: And we find not, that either *the People* made any *queſtion* at all, or that *themſelves* made any *ſcruple* at all, of the lawfulneſs of thoſe *concurrent powers*. *Samuel* was now (as it is collected by thoſe that have travelled in *the Chronology*) aged about *five and thirty* years; and ſo in his *full ſtrength*, when he was firſt *Judge*: Which ſo long as it continued in any meaſure, he little reſpected *his own eaſe* in compariſon of *the common good*; but took his (a) *yearly circuits* about the Country, keeping *Courts* in the moſt (*b*) convenient places abroad; beſides his conſtant ſittings at *Rama*, where his dwelling

1 Sam. 7. 6. & 19.

—4. 18.

a 1 Sam. 7. 16, 17.

b—*per loca ad judicandum oportuna.* Lyra.

dwelling was, for the hearing and determining of *Causes:* to the great ease of all, and content (no doubt) of the most or best.

2. But by that he had spent about *thirty years* more in his Countries service; he could not but find such *decays* in his body, as would call upon him in his now *declining age* to provide for some *ease* under that (c) *great burden* of years and business. Which that he might so do, as that yet *the publick service* should not be neglected; he thought good to joyn his *two Sons* in commission with him. He therefore *maketh them Judges in Israel*: in hope that they would frame themselves by his example *to judge* the people with such like *diligence* and *uprightness* as himself had done. But the young men, as they had far *other aims* than the good old Father had; so they took quite (d) *other ways* than he did. Their care was not to advance *Justice*, but to fill their *own Coffers*: which made them soon *to turn aside after lucre, to take bribes, and to pervert judgment.* This fell out right for *the Elders of Israel*: who now had (by *their* miscarriage) a fair *opportunity* opened, to move at length for that they had long thirsted after, *viz. the change of the Government.* They *gather themselves* therefore together, that the cry might be the fuller: and to *Ramah* they come to *Samuel* with many complaints and alledgments in their mouths. But the short of the business was, *a King* they must have, and *a King* they will have: or they will not rest satisfied. It troubled *Samuel* not a little, both to hear of the mis-demeanour of *his sons*, of whom he had hoped better: and to see the wilfulness of a *discontented people*, bent upon *an Innovation.* Yet he would consult with God, before he would give them their answer. And then he answereth them: not by *peremptorily denying* them the thing they so much desired; but by (e) *earnestly dissuading* them from so inordinate a desire. But they persisting *obstinately* in their *first resolution*: by farther direction from the Lord, *Samuel* condescendeth to them, and *dismisseth* them, with *a promise* that it should be done to them as they desired, and *a King* they should have ere it were long.

3. And within a while he made good his *promise.* The Lord had designed *Saul* to be their *King*, and had secretly revealed the same to *Samuel.* Who did also by Gods appointment first anoint him *very privately*, no man being by, but *they two* alone: and after *in a full Assembly* of the people at *Mispeh*, evidenced him to be the man whom God had chosen, by the determination of *a lot.* Whereupon the most part of the people *accepted Saul* for their *King Elect*: testifying their *acceptance* by their joyful *acclamations*, and by sending him *Presents.* Yet did not *Saul* then immediately enter upon his *full Regalities*, (whether by reason of some *contradiction* made to his *Election*, or for whatsoever other cause) but that *Samuel* still continued in *the Government*: till upon occasion of *the Ammonites* invading the Land, and laying siege against *Jabesh-Gilead*, *Saul* made such proof of his valour by relieving *the Town*, and destroying *the Enemy*, that no man had the forehead to oppose against him any more. *Samuel* therefore took the hint of that Victory to establish *Saul* compleatly in *the Kingdom*, by calling the people to *Gilgal*, where the *Tabernacle* then was: where he once more anointed *Saul before the Lord*, and in a full Congregation; investing him into the Kingdom with great solemnity, *Sacrifices of peace-offerings*, and all manner of *rejoycings.*

4. Now had the people, according to their desire, *a King*: and now was *Samuel*, who had long *Governed in chief*, again become *a private man.* Yet was he still *the Lords Prophet*: and by vertue of that *Calling* took himself bound to make the people sensible of the greatness of their *sin*, in being so forward *to ask a King*, before they had first *asked* to know the Lords pleasure therein. And this is in a manner the business of this whole Chapter. Yet before he begin to *fall upon them*, he doth wisely first, to *clear himself*: and for the purpose he *challengeth*

c Ætate & curis gravatus. Gloss. interl. τῶν γήρως βαρυνόμενος. Joseph. 6. Antiq. 3. 1 Sam. 8. 1.

—3. d Τὴν ἐναντίαν ὁδὸν ἐπλάττετο. Joseph. ib.

—4.

—5.

e—placidè salubri oratione ab insana voluntate detarquet plebem. Sulp. lib. 1.

1 Sam. 11. 1, &c.

—14, &c.

challengeth all and every of them, if they could accuſe him of any *injuſtice*, or *corruption* in the whole time of his *Government*, then and there to ſpeak it out, and they ſhould receive ſatisfaction, or elſe for ever after to hold their tongues: in the three firſt verſes of this Chapter, but eſpecially in this third verſe, [*Behold, here I am: witneſs againſt me before the Lord*, &c.

5. In which words are obſervable both *the Matter* and *Form* of *Samuels* challenge. *The Matter* of it, (to wit, *the thing* whereof he would clear himſelf) is ſet down, *firſt* in *general terms*: that he had not *wrongfully taken* to himſelf that which was anothers, [*Whoſe Oxe have I taken? Or whoſe Aſs have I taken?*] And then more *particularly*, by a perfect enumeration of the ſeveral *ſpecies* or kinds thereof; which being but *three* in all, are all expreſſed in this challenge. All *wrongful taking* of any thing from another man, is done either *with* or *without* the parties conſent. If *without the parties conſent*: then either by *cunning* or *violence*; *fraud* or *oppreſſion*; over-reaching another by *wit*, or over-bearing him by *might*. If *with the parties conſent*; then it is by *contracting* with him for ſome fee, reward, or gratification. *Samuel* here diſclaimeth them all, [*Whom have I defrauded? Whom have I oppreſſed? Or of whoſe hand have I received a bribe, to blind mine eyes therewith?*] That is *the matter* of the challenge.

6. In *the Form*, we may obſerve concerning *Samuel* three other things. *Firſt*, his great *forwardneſs* in the buſineſs, in putting himſelf upon the trial by his own *voluntary offer*, before he was *called* thereunto by others. [*Behold, here I am.*] 1. *Secondly*, his great *Confidence*, upon the conſcience of his own *integrity*; in that he durſt put himſelf upon his trial before God and the World, [*Witneſs againſt me before the Lord, and before his Anointed.*] 2. *Thirdly*, his great *Equity*, in offering to make *real ſatisfaction* to the full, in caſe any thing ſhould be juſtly proved againſt him in any of the premiſſes, [*Whoſe Oxe, or whoſe Aſs*, &c. *and I will reſtore it you.*] 3.

7. The *particulars* are many: and I may not take time to give them all their due enlargements. We will therefore paſs through them lightly: inſiſting perhaps ſomewhat more upon thoſe things that ſhall ſeem more material or uſeful for this *Aſſembly*, than upon ſome of the reſt; yet not much upon any. Neither do I mean in the handling thereof to tie my ſelf preciſely to the method of my *former diviſion*: but following the courſe of *the Text*, to take the words in the ſame order, as I find them here laid to my hand. *Behold, here I am, witneſs againſt me*, &c.

8. *Behold, here I am.* More haſte than needeth, may ſome ſay: It ſavoureth not well, that *Samuel* is ſo forward to *juſtifie* himſelf, before any man *accuſe* him. *Voluntary purgations* commonly carry with them ſtrong *ſuſpicions of guilt*. We preſume there is *a fault*, when a man ſweareth to put off *a crime*, before it be laid to his charge. True: and well we may preſume it, where there appeareth not ſome *reaſonable cauſe* otherwiſe for ſo doing. But there occur ſundry *reaſons*, ſome apparent, and the reſt at leaſt probable, why *Samuel* ſhould here do as he did.

9. *Firſt*, he was preſently to *convince* the people of their great ſin, in asking a *King*, and to *chaſtiſe* them for it with a ſevere reprehenſion. It might therefore ſeem to him expedient, before he did *charge* them with *innovating* the Government, to *diſcharge* himſelf firſt from having *abuſed* it. He that is either to (a) *rebuke* or to *puniſh* others for their faults, had need ſtand clear both in his own *conſcience*, and in the eye of *the world*, of thoſe *faults* he ſhould cenſure, and of all other *crimes* as foul as they: leſt he be choaked with that bitter *Proverb*, retorted upon him to his great reproach. (b) *Phyſician heal thy ſelf.* (c) *Vitia ultima fictos contemnunt Scauros, & caſtigata remordent.* How (d) unequal a thing is it, and incongruous, that he who wanteth no *ill conditions* himſelf,

a *Omnia quæ vindicaris in altero, tibi ipſi vehementer fugienda ſunt.* Cic. in Ver. 3.
b Luk. 4. 23. ἄλλον ἰατρὸς ἑαυτὸν ἴαται, a Ευρίων, Jamb. apud Plut. de dignoſc. adul.
c Juven. ſat. 2.
d *Nihil eſt quod minùs ferendum ſit, quàm rationem ab altero vitæ exposcere eum, qui non poſſit ſua reddere.* Cic. Divin. in Qu. Cæcil.

himself, should bind his neighbour to *the good behaviour*? That a (*e*) sacrilegious *Church-robber* should make *a mittimus* for a poor *sheep-stealer*? Or (as he complained of old) that great thieves should hang up little ones? *How canst thou say to thy brother, Brother let me pull out the mote that is in thine eye, when behold there is a beam in thine own eye*? That is, with what *conscience*, nay, with what *face* canst thou offer it? *Turpe est doctori*, every School-boy can tell you. See to it all you, who by the condition of your callings are bound to *take notice of* the actions and demeanors of *others*, and to *censure* them; that you (*f*) walk orderly and unreprovably *your selves*. It is only the sincerity and unblameableness of *your conversations*, that will best add weight to *your words*, win awe and esteem to *your persons*, preserve the authority of *your places*, put life into *your spirits*, and enable you to do the works of *your Callings* with courage and freedom.

c *Homicidæ tyrannus irascitur, & punit furta sacrilegus.* Senec 2. de ira. 28. Luk. 6. 42.

f *Sic agitur censura, & sic exempla parantur: Cùm judex alios quod monet, ipse facit.* Ovid. 6. fastor.

10. *Secondly, Samuel* here *justifieth* himself: for their greater *conviction*, and for the more *aggravating* of their sin. If *his Government* had been *tyrannous*, or *corrupt*, it had been somewhat the more excusable in them to have attempted *a change*, (though I cannot say, that the greatest *tyranny* or *corruption* in a Governour imaginable, could have warranted such *an attempt in toto*:) Yet whatsoever *fault* there had been in them for so doing; had he been liable to any *just exceptions* in that kind, *he* must have born his share also of *the blame*, as well as *they*: *they*, for that their *seditious attempt*; and *he*, for giving them *the occasion*. Whereas his *innocency* putteth off all the blame *from him*, and leaveth it wholly *upon them*: who now can no more *excuse themselves* than they can *accuse him*. They had *rejected him* with a *Nolumus hunc regnare*: rather they had *rejected* (a) *God* in him [*They have not rejected thee: but they have rejected me, that I should not reign over them*, Chap. 8.] It stood him therefore upon to *clear himself* from all sinister surmises and suspicions of *injustice*: that it might appear to them and to all the world, that he had given them *no cause* why they should so *reject him*; and that therefore they must thank themselves for it, and not him, if in any after-times they should have cause to repent it. It is a brave thing for *a Magistrate*, or indeed for any man, to walk with (b) *an even foot*, and in *an upright course*: that when bad people shall go about to *disparage* him, or to *speak*, or but *think* unworthily of him, he may be able to *contest* with them for the maintenance of his *innocency*, and to stand upon his own *justification*. As St. *Paul* did; *I have coveted no mans silver, or gold, or apparel*: And as *Moses* did; *I have not taken an Ass from them, neither have I hurt one of them*: And as our blessed *Saviour* himself did; *I have done many good works among you, for which of those works do you stone me*? And as *Samuel* here doth; *Behold, here I am: witness against me, Whose Oxe*, &c.

a θεοκρισία. Joseph. 1 Sam. 8. 7.

b ὀρθοποδεῖν. Gal. 2. 14.

Acts 20. 33. Num. 16. 33. Joh. 10 32.

11. *Thirdly, Samuel* had now surrendred the administration into the hands of *the new King*: and so having *given* up his office, he thought it meet *to render an account* how he had carried himself therein. It goeth sore with an *evil steward*, to hear of *a reckoning*: whereas he that hath been *faithful*, desireth nothing more. Whatsoever our *Callings* are, we are but *stewards* over some part of Gods household: and it were good for us eftsoons to remember, that our Master will require of us *an account of our stewardships*. The time will come, when *we must all appear before the judgment-seat of Christ*, to give in our *accounts*: And we must look to have them examined most strictly, even *ad ultimum quadrantem*, to the very utmost farthing. Not *an idle word*, nor *a vain thought*, but must then be (*b*) accounted for. They that *judge* others now, shall then be *re-judged*: and all their proceedings *re-examined* and *re-viewed* with a most curious, unerring, and unpartial eye. O happy, thrice happy *that servant*, who conscious to his own faithfulness, shall not need to seek to *the Hills and Rocks* to hide him from the face of *the great Judge*, or to run to the thickets as *Adam* did, till he be fetcht

ut ô me sistio, ut administrata à me Reip. rationem reddam. Jun. annot.

Luk. 16. 3. 2 Cor. 5. 10. Mar. 12. 36. Wisd. 1. 9.

b—ut ne minimæquidem cogitationes, ac verba minutissima, ejus judicio indiscussa remaneant. Gregor.

Rev. 6. 16.

fetcht out with that terrible proceſs (*Adam, where art thou?*) but ſhall readily *preſent* himſelf with much aſſurance and comfort before him, as *Samuel* here did before *the King* and *the people*, and ſay, *Behold, here I am.* Gen. 3. 8, 9.

12. And why might not *Samuel* do this *fourthly* even *in wiſdom*, for the timely preventing of future *cavil* and *dangers*? There were ſome pretenſions againſt *his Sons*, of *Injuſtice* and *Corruption*: and if matters ſhould come to *publick ſcanning*, like enough much might be proved againſt them. Which how far they might be ſtretched to *the Fathers* prejudice in after-times, who could tell? Little reaſon had he howſoever to truſt a giddy people; (ſo *unthankful*, and ſo *new-fangled*, as he had found them to be) and to ſuffer either his *ſafety* or *credit* to lie at their courteſie. So long as theſe things ſhould *hang upon the file*, or lie in the deck; he might perhaps be *ſafe*, but he could not be *ſecure*. That therefore *the miſcarriages* of others might not fall on his neck, he might think it *ſafeſt* for him to get his *Quietus eſt* betimes. And therefore he requireth them all, if any man had ought to *object* againſt him, that they would now produce it *in open Court*: if they had not; reaſon would they ſhould forthwith *acquit* him by their general ſuffrages. By which means having obtained *a publick teſtimony* from them, as we ſee in the verſes following, and ſo being (as it were) *quit by Proclamation*, he is thenceforth ſafe againſt all evil *calumniations*, and fearleſs of *after-claps*. It is a baſe and unmanly thing, to uſe indirect and under-hand dealing *to ſhift off a juſt trial*: but a point of honeſt and Chriſtian wiſdom, in a fair and open way handſomly *to prevent an unjuſt Accuſation*. No fault for a man to uſe *the Serpents wiſdom*, ſo it be not tainted with *the Serpents poyſon too*; but rightly tempered with a due mixture of *Dove-like ſimplicity* and innocency. Mat. 10. 16.

13. *Laſtly*, to diſſwade the people formerly from asking a King, *Samuel* had told them what *a King* might do (a) *De Jure*, if he ſhould uſe his abſolute power: and what if a King ſhould do *De Facto*, no remedy but *ſubmit*, they might not at any hand *reſiſt*. And he knew, that by their *obſtinacy* in asking *a King*, they had ſo highly diſpleaſed *the Lord*, that it were but juſt with him, if he ſhould ſuffer their *new King* to rule over them with *rigour* and *tyranny*. It might very well be, that out of this very conſideration *Samuel* was the rather induced at this time to declare his own *integrity*; that ſo he might propoſe unto *the new King* now in the entrance of his Reign *a pattern* of equity and juſtice in his own *example*. Even as St. *Paul* oftentimes propoſeth his own *example* to the Churches for their imitation. (*I beſeech you brethren to be followers of me. Thoſe things which ye have heard and ſeen in me, do*, &c.) We ſee the World is much given to be led by (b) *example*. Whatever *the attempt* be, uſually one of the firſt *Enquiries* is: Not whether there be any *Law*, or any *Reaſon*, or any *Conſcience*; but whether there be any *Precedent* for it, yea, or no. And if any ſuch be to be found, it ſeldom ſticketh. It helpeth out many an *ill matter*; it giveth a *fair colour* to many *foul proceedings*: when men have this yet to plead for themſelves, that they do but as others have done before them, and continue things as they found them. (c) *Hoc olim factitavit Pyrrhus*, ſeemed to him plea enough in the Comedy. It ſo much the more concerneth every *good* and *wiſe* man, eſpecially thoſe that are *in place of Authority* (whoſe actions are moſt *looked upon*, and ſooneſt drawn into *example*) ſo to order themſelves in their whole converſations, that ſuch as come after them may be rather provoked by their *good example* to do well, than encouraged by their *evil example* to do amiſs. If at any time hereafter *Saul* ſhould take any mans *Oxe* or *Aſs* from him by any manner of *fraud*, *oppreſſion*, or *bribery*: the conſtant practice of his *immediate Predeceſſour* for ſundry years together ſhall ſtand up, and give evidence againſt him, and caſt him. *Samuels integrity* ſhall condemn him, both at the Bar of his own Conſcience, and in the mouths of all men: at leaſtwiſe he ſhall have

a *Jus Regii.* 1 Sam. 8. 11.

1 Cor. 4. 16. Phil. 4. 9.

b—*non ad rationem, ſed ad ſimilitudinem vivimus* Sen. de vit. beat. cap. 1.

c Terent. in Eunuch.

no

no cauſe to vouch *Samuel* for his *Precedent*; no colour to ſhroud his miſcarriages under the authority of *Samuels example.*

14. We cannot now marvel, that *Samuel* ſhould thus offer himſelf to *the trial*, when as no man urged him to it: ſith there may be rendred ſo many *congruous reaſons* for it. Eſpecially being withal ſo *conſcious* to himſelf, of having dealt *uprightly*, that he knew all the World could not touch him with any *wilful violation* of juſtice. He doth not therefore decline *the trial*, but ſeek it; and putteth himſelf upon it with marvellous *confidence*: challenging all comers, and craving no favour, [*Behold, here I am: witneſs againſt me before the Lord, and before his Anointed.*] Here is no excepting againſt any *witneſs*: nor refuſal of any *Judge*, either *God* or *Man*. He had *a good cauſe*: and therefore he had alſo *a good heart*. All vertues are connext: among the reſt, ſo are *Juſtice*, and *Fortitude*. *The righteous are bold as a Lion.* The Merchant that knoweth his *wares* to be faulty, is glad of *the dark ſhop*, and *falſe light*: whereas he that will uphold them right and good, willeth his Cuſtomers to view them in *the open Sun*. *Qui malè agit, odit lucem.* He that doth evil, loveth to skulk in *the dark*, and will not abide *the light*, (which is to him as *the terrours of the ſhadow of death*) leſt his evil deeds ſhould be found out and laid open to his ſhame. Even as *Adam* hid his head in *a buſh*, when he heard *the voice of God*, becauſe his conſcience told him he had tranſgreſſed.

Prov. 28 1.

Joh. 3 20, 21.

Job 24. 17.

15. A *corrupt Magiſtrate* or *Officer* may ſometimes ſet a face upon it, and in a kind of bravery *bid defiance* to all the World: but it is then when he is ſure he hath *power* on his ſide to bear him out; when he is ſo backt with his *great friends* that no man dare *mutire contra*, once open his lips againſt him for fear of being ſhent. Even as *a rank Coward* may take up the bucklers, and brave it like *a ſtout Champion*; when he is ſure the Coaſt is clear, and no body neer to enter the liſts with him. And yet all this but *a meer flouriſh*; a faint and fain'd *bravada*: his heart the while in the midſt of his belly is as *cold as lead*; and he meaneth nothing leſs than what he maketh ſhew of. If the offer ſhould be indeed accepted, and that his actions were like to be brought upon *the publick ſtage*, there to receive a due and unpartial *hearing* and *doom*: how would he then (*a*) ſhrink and hold off, trow ye? then what *crouching*, and *fawning*, and *bribing*, and *dawbing*, to have the matter taken up in a private chamber; and *the wound* of his credit a little overly ſalved, though upon never ſo *hard* and *baſe* conditions? His *beſt wits* ſhall be tried, and his *beſt friends* to the utmoſt, if it be poſſible by any means to decline *a publick trial.*

a *Neſcis tu quàm meticuloſa res ſit ire ad judicium.* Plaut. in Moſtell. 5. 1.

16. Be *juſt* then, Fathers and Brethren, and ye may be *bold*. So long as you ſtand *right*, you ſtand *upon your own legs*, and not at the mercy of others. But turn aſide once to *defrauding*, *oppreſſing*, or receiving *rewards*; and you make your ſelves ſlaves for ever. *Intus pugnæ, foris timores*: Horrours and gripes *within*, becauſe you have knowingly done what you ought not: Terrours and fears *without*, leſt your wicked dealings ſhould come to light, whereby you might receive the due *ſhame* or *puniſhment* thereof. Poſſibly you may bear up, if the *times* favour you, and by your *greatneſs* out-face your crimes for a while: but that is not a thing to truſt to, [*O truſt not in wrong and robbery*, ſaith *David*, Pſal. 62.] The *wind* and the *tide* may turn againſt you, when you little think it: and when once you begin to (b) *go down the wind*, every baſe and buſie companion will have *one puff* at you, to drive you the faſter and the farther down.

Pſal. 62. 10.

b—*Sejanus ducitur unco Spectandus: gaudent omnes.* Juven. Sat. 10.

17. Yet miſtake not, as if I did exact from *Magiſtrates* an abſolute immunity from thoſe common *frailties* and *infirmities*, whereunto the whole race of mankind is ſubject: The impoſition were unreaſonable. It is one of the unhappineſſes that attends both *your Calling* and *ours* (*Magiſtracy* and *Miniſtry*) that every *ignorant Artiſan*, that perhaps knoweth little, and practiſeth leſs of his *own*

duty,

duty, can yet inſtruct us *in ours*; and upon every ſmall over-ſight make grievous out-cries, by objecting to you *your place*, to us *our cloath* (A man of *his place*, a man of *his cloath*, to do thus or thus!) As if any Chriſtian man, of what *place*, or of what *cloath* ſoever, had the liberty to do otherwiſe than well: or as if either we or you were in truth that in reſpect of *our natures*, which in reſpect of *our Offices* we are ſometimes called: we *Angels*, and you *Gods*. Truly, however it pleaſeth the Lord (for our greater honour) thus to *ſtyle* us: yet we find it in our ſelves (but too well) and we make it ſeen by us (alas, but too often) that we are *men*; ὁμοιοπαθῆς, ſubject to the like *paſſions*, *ignorances*, and ſinful *aberrations* that other men are. And I doubt not but *Samuel*, notwithſtanding all this *great confidence* in his own *integrity*, had yet among ſo *many cauſes*, as in ſo *many years* ſpace had gone through his hands, ſundry times *erred in judgment*: either in *the ſubſtance* of the ſentence, or at leaſt in ſome *circumſtances* of the proceedings. By *miſ-informations*, or *miſ-apprehenſions*, or by other *paſſions* or *prejudices*, no doubt but he might be carried, and like enough ſometimes was, to ſhew either more *lenity*, or more *rigour*, than was in every reſpect expedient.

Rev. 1. 20. Pſal. 82. 6. Act. 14. 15.

18. But this is the thing, that made him ſtand ſo clear, both in his own *conſcience*, and in the ſight of *God* and the *World*; that he had not *wittingly* and *purpoſely* perverted judgment, nor *done wrong* to any man with an evil or *corrupt intention*: but had uſed all *faithfulneſs* and *good Conſcience* in thoſe things he did rightly apprehend; and all requiſite *care* and *diligence* (ſo far as humane frailty would ſuffer) to find out *the truth* and the *right* in thoſe things whereof he could not know the certainty. This do; exerciſing your ſelves (with St. *Paul*) to have always *a conſcience void of offence towards God, and towards men*: and then you may (with him alſo) be bold to call both *God* and *men* to bear witneſs to your Integrity. (*Ye are witneſſes, and God alſo, how holily, and juſtly, and unblameably we have behaved our ſelves among you*, 1 Theſ. 2.) and with good *Samuel* here to put your ſelves for *the trial* of your uprightneſs upon your *God*, *King*, and *Country*, [*Behold, here I am: witneſs againſt me before the Lord, and before his Anointed.*

Act. 24. 16. 1 Theſ. 2. 10.

19. Thus much of *Samuels confidence*, See we next, what the things are, he doth with ſo much confidence diſclaim; as *the matter of the Challenge*. It is in the general, *Injury* or Wrong: the particular kinds whereof in the Text ſpecified, are *Fraud*, *Oppreſſion*, and *Bribery*. Againſt all and every of theſe he expreſly proteſteth: *Whoſe Oxe have I taken? Or whoſe Aſs have I taken? Or whom have I defrauded? Whom have I oppreſſed? Or of whoſe hand have I received any bribe, to blind mine eyes therewith?* To begin with the general, *Whoſe Oxe have I taken, or whoſe Aſs have I taken?* Theſe two Creatures, *the Oxe* and *the Aſs* are here mentioned, becauſe of their great uſefulneſs: the ſtrength of *the Oxe*, and the patience of *the Aſs*, enabling them; the one for *labour*, the other for *carriage*. For in thoſe times and Countries they uſed *Aſſes* altogether for *journeys* and for *burdens*; as we now adays and in theſe parts of the World do *Horſes*: Whereof in old time we find very little ſpeech of any other uſe, than for the ſervices of *War* only. Whence it is, that *the Oxe* and *the Aſs* are in the Scriptures ſo frequently *mentioned together*, and ſo reckoned together as a principal part of *a mans wealth*: and alſo both here and elſewhere by way of *Synecdoche* put for a mans *whole ſubſtance* or eſtate. In the laſt Commandment of the Ten, after thoſe words, *Thou ſhalt not covet thy neighbours Oxe, nor his Aſs*, it is added, *nor any thing that is thy neighbours*. What is there expreſſed, the ſame is here to be underſtood: as if *Samuel* had ſaid; I have neither taken any mans *Oxe*, nor *Aſs*, nor *any thing elſe* that was another mans.

See Deut. 17. 16. Pſal. 20. 7. Prov. 21. 31. See Gen. 32. 5. Exod. 23 4 12. Joh 1. 3. Luk. 13. 15. Exod. 20. 17.

20, And then by *Taking* he muſt needs mean (a) *wrongful taking*: the words will elſe bear no reaſonable conſtruction. For to deny the lawfulneſs of com-

(a) Ἐι μὴ τὸ λαβεῖν ἰδίᾳ ἐξ ἀνηκόων ἐς ἀνηκόους. Diphil. apud Stob. Ser. 8.

merce and civil contracts, ſuch as are *buying*, *ſelling*, *giving*, *exchanging*, and the like, wherein the right and property of things is transferred from one man to another by *delivering* and *taking* (δῶς τι, καὶ λάβε τι:) what were it elſe, but to overthrow all *humane ſociety*, and utterly to deſtroy all the Offices of *Commutative Juſtice*; which is wholly converſant about *Contracts* of that nature? His meaning clearly is, that contenting himſelf with *his own portion*, he had not ſought to enrich *himſelf* by the ſpoil of *others*, or to *gain* any thing to himſelf to his neighbours *hurt* by any unjuſt or unconſcionable means. It is the firſt and principal office of Juſtice, *ſuum cuique*, to let every man have *his own*. And the holy Law of God bindeth our very *thoughts* and *deſires* from *coveting* (but how much more then our *hands* from *taking*?) that which of right belongeth not to us. That οὐκ ἐπιθυμήσεις therefore in the Law, *Thou ſhalt not covet* that which is anothers; is by our Saviour himſelf, the beſt Interpreter of the Law, rendred by μὴ ἁρπάσῃς in the Goſpel, *Thou ſhalt not take* that which is anothers. To teach us, that whoſo will allow himſelf the liberty *to deſire it*, will not deny himſelf the liberty (if opportunity ſerve) *to take it*: And that therefore whoſoever would hold his *hands*, muſt firſt learn to ſubdue his *covetous luſts*.

Exod. 20. 17.

a *Inde ſevè ſceleruṁ cauſæ: nec plura—&c.* Juven. Sat. 14.

21. It is verily nothing ſo much as our (a) *Covetouſneſs*, that maketh us *unjuſt*: which St. *Paul* affirmeth to be *the root of all evil*; but is moſt manifeſtly the root of this evil of *injuſtice*. *Ariſtotle* ſheweth it out of the native ſignification of the Greek word πλεονεξία: as much as to ſay, *a deſire of having more*; more than is *our due*, more than falleth to *our part* or ſhare. As if a man that were to divide ſomething betwixt himſelf and his fellow by *even portions*, ſhould ſhare *the biggeſt part* to himſelf, whereby to make himſelf *a gainer*, and his partner *a loſer*. This is πλεονεξία: and it is indeed quite contrary to that νόμῳ βασιλικῷ as St. *James* calleth it, that *Royal Law*, *Thou ſhalt love thy Neighbour as thy ſelf*; and to that great fundamental *Rule of Equity*, by which, as by *the Standard*, we ought to mete out all our dealings towards our brethren, *Quod tibi fieri non vis*, &c. *Whatſoever you would that men ſhould do unto you, do you even the ſame to them.*

1 Tim. 6. 10.

Jam. 2. 8.

Mat. 7. 12.

22. If all men would *firſt* look back into the moſt ſuſpected paſſages of their *former dealings*, unpartially trying them but by this *one Rule* (and by this *one Rule* they ſhall all be tried at the laſt day;) and then would *ſecondly* reſolve to lay *this Rule* ever before their eyes, for the levelling of their *future Converſations*: what a world of *injuſtice* might they *find out* by the one, *keep out* by the other? Which, becauſe *that Rule* is ſo much neglected, are therefore now ſo little regarded. Say, thou that by thy cunning *over-reacheſt* thy brother in *buying*, *ſelling*, or *bargaining*; or deceiveſt *the truſt* repoſed in thee by thy *friend*: couldſt thou brook to be in like ſort cheated thy ſelf? Thou that *Ahab*-like wringeſt thy poor neighbours *Vineyard* from him; driveſt him by continual moleſtations to this ſtrait, that either he muſt forſake *the Town*, (if thou haſt a mind to *encloſe* it) or elſe conſent to his own and moſt of his neighbours *undoing*; or any other way *enforceſt* him to come to thy bent for fear of a worſe diſpleaſure; couldſt thou think it reaſonable, if *his caſe* were *thine*, to be ſo plagued and *oppreſſed* thy ſelf? Thou that bribeſt *a corrupt Officer*, ſuborneſt *a perjured witneſs*, procureſt *a packt Jury*, and (where thou canſt conceive any hope that it will be taken) offereſt to conveigh *a reward* into the boſom even of *the Judge* himſelf; to pervert judgment, and to get the day of thine Adverſary, when *his* cauſe is more righteous than *thine*: couldſt thou be patient thy ſelf *to be wreſted* out of thy own apparent right by ſuch engines? In a word, thou that *takeſt* thy brothers *Oxe*, or his *Aſs*, or any thing that is his, from him wrongfully: wouldſt thou be content thy brother ſhould wrongfully *take thine*? Whoſoever thou art that doſt another wrong, do but (a) *turn the tables*; imagine

a Ἄ πάσχοντες ὑφ' ἑτέρων ὀργίζονται, ταῦτα τοῖς ἄλλοις μὴ ποιοῦντες. Iſoc. in Nicoc.

imagine thy neighbour were now *playing thy game*, and thou *his*: and then deal but ſquarely in this one point, and if thine own heart condemn thee not, go on and proſper.

23. But men that are reſolved of their *End*, (if this be their *End*, to make themſelves *great* and *rich* (*a*) howſoever) are not much moved with arguments of this nature. The evidence of *Gods Law*, and conſcience of their *own duty*, work little upon them: *Gain* is the thing they look after; as for *Equity*, they little regard it. Let me tell them then, that *unjuſt gain* is not *gain*, but *loſs*. Nor is this *a Paradox*: when a meer heathen man could ſay, (*b*) κερδος κέρδια ἴσ' ἀτῆσιν: and another, *Lucrum puta lucrum, ſi juſtum ſiet*. St. *Paul* placeth gain in *godlineſs*, not in *wealth*: and our Saviour teacheth, that he that ſhould *gain the whole world*, if he ſhould for that *loſe his own ſoul*, ſhould have little cauſe to boaſt of his peniworth. *Lucrum in arcâ, damnum in conſcientiâ*: the gain will no ways countervail the loſs. All this is moſt *certain truth*: but ſtill we hit not upon *the right ſtring*. The Worldling *hath his portion in this preſent life*; and in theſe *outward things*; and therefore what *loſſes* befal him therein, he can *feel* as ſoon as another man, and *value* them as well: But he is not much ſenſible either of *a ſpiritual*, or *an eternal loſs*. To come home to him then; let him know that *the gain of unrighteouſneſs* ſhall not long proſper with him and his. *Treaſures of wickedneſs profit little*, ſaith *Solomon*, Prov. 10. His meaning is, take them *à primo ad ultimum*, and they profit nothing. A man may ſeem *to profit* by them, and *to come up* wonderfully for a time; but time and experience ſhew, that they *moulder* away again at the laſt, and *crumble* to nothing; and that for the moſt part within the compaſs of *an age*. Seldom ſhall you ſee them hold ſo long; but very rarely beyond *the next Generation*. An *inheritance may be gotten haſtily at the beginning: but the end thereof ſhall not be bleſſed*; the ſame *Solomon*, Prov. 20. The morſels of *deceit* (and *violence*) that were ſo *pleaſant* in the chewing; the time will come when they ſhall be *vomited up again* with ſorrow and bitterneſs. What gained *Ahab* by it, when he had made himſelf Maſter of *Naboths Vineyard*, but the haſtening of his *own deſtruction*? And what was *Gehazi* the better for *the gifts* he received from *Naaman*; which brought *an hereditary leproſie* with them? And what was *Achan* the richer for *the golden wedge* he had ſaved out of the ſpoils, and hidden in his Tent; which brought *deſtruction* upon him, and all that appertained to him?

24. Brethren, let us be wiſe and wary, and not deceive our ſelves. Theſe *gobbets* are but *Satans baits*: which when we ſwallow, we ſwallow *a hook* with them, wherewith he will ſtrike us through at the laſt, though he ſuffer us a while to *play upon the line*, and to pleaſe our ſelves with thoſe *new morſels*. Let us therefore beware that we ſuffer not the leaſt portion of *unjuſt gain* to *cleave* to our fingers, or to *mingle* with our other ſubſtance. There is *a ſecret poyſon* in it, which in time will *diffuſe* it ſelf through *the whole heap*, and ſeize upon *every part*; and like *Mercury-water* or *Aqua fortis*, eat out all: as ſome write of *the Oſtriches feather*, that it will in time moult and conſume *all the feathers* in the tub wherein it is put. Know you not, that a ſmall handful of *leaven*, if it be hidden in a great trough full of *meal*, will work it ſelf into every part of it, ſowre *the whole lump*? And that a ſingle rood of *Capite-land* will bring the whole eſtate into *wardſhip*, though containing many thouſand Acres of never ſo *free a Tenure*? It was *wiſely* done therefore of *Samuel*, as well as *juſtly*, not to meddle with *the taking* of any mans *Oxe* or *Aſs*.

25. It ought to be the care of every *private man*, thus far to follow *Samuels* example, that he keep himſelf from *doing* any man *wrong*. But men that are *in place of Government*, as *Samuel* was, have yet a further charge lying upon them over and beſides the former: and that is *to preſerve* others from *wrong*; and being wronged, *to relieve* them to the utmoſt of their power. *A Magiſtrate*

(*a*) — *quocunque modo rem*. Horat. 1. epiſt. 1.

(*b*) Heſiod. ἔργ. Plaut.

1 Tim. 6. 6.

Mat. 8. 36.

Pſal. 17. 4.

Prov. 10. 2.

Prov. 20. 21.

— 17.

Job 20. 15.

1 King. 21. 19.

2 King. 5. 27.

Joſh. 7. 24.

Deut. 13. 17. Joſh 7. 11.

Mat. 13. 33. & 1 Cor. 5. 6.

ſhould be ſo far from *taking* any mans *Oxe* or *Aſs* from him; that, ſo far as he can hinder it, he ſhould not ſuffer any other man ſo to do. Where *Commutative Juſtice* is by private perſons violated, through *fraud*, *oppreſſion*, or *bribery*: there it behoveth *the Magiſtrate* to ſet in, and do his part in the adminiſtration of *Diſtributive Juſtice*: for the rectifying and redreſſing thereof. It is the very end, for which principally *Laws*, and *Courts*, and *Magiſtrates* were ordained.

26. The more have they to anſwer for, that abuſe any part of this *ſo ſacred an Ordinance*, for the abetting, countenancing, or ſtrengthening of any *injurious act*. They that have skill in *the Laws*; by giving dangerous (a) *counſel* in the Chamber, or *pleading* ſmoothly at the Bar. They that attend about *the Courts*, by keeping back juſt *complaints*, or doing other caſts of their office in favour of *an evil perſon* or *cauſe*. But eſpecially *the Magiſtrates* themſelves; by *a perfunctory* or *partial* hearing, by preſſing the Laws with *rigour*, or qualifying them with ſome *mitigation*, where they ought not. Where others do *wrong*; if they know it, and can help it; their very *connivence* maketh them *Acceſſories*: and then the greatneſs and *eminency* of their places enhanceth the crime yet further, and maketh them *Principals*. *Qui non prohibet peccare, cum poteſt, jubet.* He that ſuffereth another to take any mans *Oxe* or *Aſs* from him; or his *Houſe*, or *Land*, or *Common* from him; or his *tithe* or *glebe* from him; or his *liberty* or *good name* from him; or his *life*, or any part of his *livelihood* from him; being able to remedy it: it is all one as if he ſhould *bid* him do it. —*Me nemo miniſtro Fur erit*, is a fit *Motto* for every good *Magiſtrate*.

a *Bonus vir non agit niſi bonas cauſas.* Quint. 12. inſt. 1.

Juv Sat. 3.

27. I have now done with the *Genus*, the *Species* follow; which I ſhall diſpatch with more brevity. The particulars are three: *Fraud*, *Oppreſſion*, and *Bribery*. [*Whom have I defrauded? Whom have I oppreſſed? Or of whoſe hand have I received a bribe, to blind mine eyes therewith?* Moſt Injuries are reduced to *the two* firſt heads; (a) *Fraus* and *Vis*. Sometimes a man is *wronged*, and perceiveth it not till afterwards; which, if he had known in time, he might have prevented: this is *Defranding*. Sometimes he ſeeth and feeleth how and wherein he is *wronged*; but knoweth not which way in the world to avoid it: this is *Oppreſſion*. There he met with a *Fox*: here with a *Lion*. In that, he is *over-wrought* by *Craft*: in this, *over-born* by *Might*. Both are joyned together in the Pſalm, [*He ſhall redeem their ſoul from falſhood and violence*, Pſal. 72.] And in the Prophet, [*I will puniſh thoſe that leap on the threſhold, which fill their Maſters houſes with violence and deceit*, Zeph. 1.] and they are ſometimes joyned together in practice. As *Pharaoh* ſaid, conſulting the deſtruction of the *Iſraelites*, *Opprimamus ſapienter*, let us deal wiſely with them, and deſtroy them. And as *Lyſander* was wont to ſay, that where (b) *the Lions skin* would not reach to do the buſineſs, it ſhould be eeked out with *the Foxes*. Both are hateful both to God and man: (c) *Sed fraus odio digna majore*, ſaith the Oratour; of the two, *Deceit* is the baſer and more hateful. Becauſe men had rather be thought to want *ſtrength* (for that begetteth *pity*) than to want *wit* (which doth but expoſe them to *ſcorn*:) thence it is, that uſually they complain more of *treachery*, then they do of open *hoſtility*; and take it deeper to heart to be *defrauded*, than to be *oppreſſed*. *The loſs* troubleth them not ſo much, they ſay: but they cannot endure *to be conzened*. *Samuel*, you ſee, diſclaimeth this in the firſt place, [*Whom have I defrauded?*

a Cic. 1 de offic. ἢ δόλῳ, ἢ βίᾳ. Homer.

Pſal. 72. 14.

Zeph 1. 9.

Exod. 1. 10.

b ὅπου ἡ λεοντῆ μὴ ἐφικνεῖται, ἐπιῤῥάπτειν δεῖ τὴν ἀλωπεκῆν. Plut. in Lyſandr.

c Cic. lib. 1. de Offic.

28. He knew *the Law of God*, and *the Law of Equity*, (the written, and the unwritten *Law* both) were altogether againſt it. *Thou ſhalt not defraud thy neighbour*, Levit. 19. and after in the ſame Chapter, *Ye ſhall do no unrighteouſneſs in judgment, in mete-yard, in weight, or in meaſure.* In the ſixth Chapter of the ſame book it is declared, that he that committeth a treſpaſs *by deceiving his neighbour* ſinneth therein, and the Law there enjoyneth *an offering* to be made for

Lev. 19. 13. —35.

Lev. 6. 2, &c.

for the expiating of that ſin. How often doth *Solomon* condemn *falſe weights*, and *falſe balances* as foul *abominations?* And how frequently do *the Prophets* object it, as a main provocation of Gods heavy judgments upon the Land, That they *ſet traps, and laid ſnares for men*; That *their houſes were full of deceit, as a cage is full of birds*; That they were as crafty *Merchants, in whoſe hands are the balances of deceit*; "That they *made the Ephah* (whereby they "meaſured out *the Commodities* they ſold) *ſmall*, and *the Shekel* (wherewith "they weighed *the money* they were to receive for that they ſold) *great, and* "*falſifyed the balances*; and the like? St. *Paul* alſo (if the Tranſlations ſpeak his ſenſe aright) layeth a Charge upon the *Theſſalonians, That no man go beyond or defraud his brother in any matter*: Both becauſe it is *the will of God* ſufficiently revealed in his Word, that men ſhould not do ſo; and becauſe God will be a ſure and ſevere *avenger of thoſe* that do ſo, 1 *Theſ.*4. And he chideth the *Corinthians*, for *doing wrong, and defrauding one another*, 1 Cor.6. And leſt in what he either *forbiddeth* to, or *reproveth* in others, himſelf ſhould prove guilty: he proteſteth againſt all ſuch dealings more than once: [*Receive us, we have wronged no man, we have defrauded no man*,2 Cor.7. And again,2 Cor.12. *Be it, I did not burden you*, (as the falſe Apoſtles for filthy lucre, and to *ſerve their own bellies* did) *nevertheleſs*, it may be you will think I was *crafty, and caught you with guile*. No ſuch matter, ſaith he, I abhor it; I never *made gain of you*, either by my ſelf, or by my Agents, *Titus* or any other *that I ſent* unto you. Much like *Samuels* challenge here, *Whom have I defrauded?*

Prov.11.1. 20.10.23. Jer.5.26,27. Oſee 12.7. Amos 8.5. 1 Theſ.4 3.6. 1 Cor.6.8. 2 Cor.7 2. —12.17. Rom.16.18.

29. A very grievous thing it is to think of, but a thing meerly impoſſible to reckon up, (how much leſs then to remedy and reform?) all the ſeveral kinds of *frauds* and *deceits* that are uſed in the World. Wherein men are grown wondrous *expert*: and ſo *ſhameleſs* withal; that they think it rather *a credit* to them, as an argument of their perfect underſtanding in their ſeveral *myſteries*, and particular *profeſſions*, than *any bleminſh* to them in their *Chriſtian Profeſſion*, to cheat and cozen they care not whom, nor how; ſo they may get (a) *gain*, and gather *wealth* by it. In the way of trade, in *buying, ſelling*, and other *bargaining*; what lying, diſſembling, and deceiving? It is ſtark *naught*, ſaith the *buyer*; it is perfect *good*, ſaith the *ſeller*: when many times neither of both ſpeaketh, either as he thinketh, or as the truth of the thing is. Falſe *weights*, falſe *meaſures*, falſe *thumbs*, falſe *lights*, falſe *marks*, falſe *wares*, falſe *oaths*: in the Markets and Shops. In the common offices of neighbourhood, friendſhip, ſervice, or truſt: falſe *gloſſes*, falſe *promiſes*, falſe *tales*, falſe *cracks*, falſe *ſhews*, falſe *reckonings*. In the Courts of Law, and all juridical proceedings: falſe *Bills*, falſe *anſwers*, falſe *ſuggeſtions*, falſe *counſels*, falſe *accuſations*, falſe *pleas*, falſe *teſtimonies*, falſe *records*, falſe *motions*, falſe *verdicts*, falſe *judgments*. The hour would fail me to mention but the chief heads of thoſe *falſhoods*, that are common and notorious: but no mans experience would ſerve him to comprehend, no mans breath to declare, the infinite variety of thoſe more ſecret and ſubtle *falſhoods*, that are daily *invented* and *exerciſed* every where under the Sun.

(a) *Perfidiam, fraudes, & ab omni crimine lucrum Quæſitum.* Juv. ſat. 13. Prov.20.14.

30. Yet are they all in the mean time, *abominable* to God that beholdeth them, (*The Lord will abhor both the bloud-thirſty and deceitful man*:) and will prove in the end *unprofitable* to thoſe that uſe them, and (without repentance) *damnable*. He that *beguileth another*, however he may pleaſe himſelf therewithall onward; yet ſhall find at length that he hath moſt of all *beguiled himſelf: deceiving, and being deceived*, as the Apoſtles words (though ſpoken to another purpoſe) are, According to that of *Solomon, The wicked worketh a deceitful work*; *but to him that ſoweth righteouſneſs ſhall be a ſure reward*. Bleſſed is the man then, in whoſe *heart*, and *tongue*, and *hands* there is found no deceit; That walketh *uprightly*, and worketh *righteouſneſs*, and ſpeaketh *the truth* from his

Pſal.5.6. 2 Tim.3.13. Prov.11.18. Pſal.15.2, &c.

his heart; That hath not ſtretched *his wits* to hurt his neighbour; nor made advantage of any mans *unskilfulneſs*, *ſimplicity*, or *credulity*, to gain from him wrongfully; That can ſtand upon it, as *Samuel* here doth, and his heart not give his tongue *the lie*, that he hath *defrauded* no man.

31. The other kind of *Injury*, here next mentioned, is *Oppreſſion*: wherein a man maketh uſe of his *power* to the doing of *wrong*, as he did of his *wits* in *defrauding*. Which is for the moſt part the fault of *rich* and *great* men: becauſe they have the greateſt *power* ſo to do, and are not ſo eaſily reſiſted in what they will have done. *Do not the rich men oppreſs you?* Jam. 2. For riches and worldly greatneſs *lift up* the hearts of men, and *ſwell* them with pride, (*Charge them that are rich in this world, that they be not high-minded*, ſaith St. *Paul:*) and Pride bringeth on Oppreſſion, (*Let not the proud oppreſs me*, ſaith *David*, Pſa. 119.) They are the large *fat kine of Baſan*, that is, the Princes, and Nobles, and great ones of the Land) thoſe *that dwell in the mountains of Samaria, that oppreſs the poor, and cruſh the needy*, Amos 4. Yet not they only: for even *poor* and *mean* men alſo are in their diſpoſitions as *proud*, and as *mercileſs*, as the greateſt; if their *powers* were anſwerable to their *wills*, and their *horns* to their *curſtneſs*: and they are as ready to ſhew it too, ſo oft as their *power* will ſerve them ſo to do. Now this alſo *Samuel* diſclaimeth as well as the former. Although he had a *large power*, having been *chief Governour* for many years together, and ſo (a) *not bound to render an account* of his actions to any: yet he doubteth not but to acquit himſelf before the whole Congregation from having any ways in all that ſo long a time abuſed his ſo *vaſt power* unto oppreſſion. [*Whom have I oppreſſed?*]

Jam. 2. 6.
1 Tim. 6. 17.
Pſal. 119. 122.
Amos 4. 1.
a ἀνυπεύθυνος

32. He well knew, that *Oppreſſion*, though it were *a common*, yet was withall *a grievous* and *a baſe* ſin. A very *common* ſin it is. *Elihu* ſpeaketh of *multitudes of Oppreſſions*, Job 35. How do the wealthy every where *ſwallow up the needy:* as in the Foreſts, (a) *the greater beaſts* prey upon *the leſſer*; and in the ponds, (b) *the larger fiſhes* eat up *the ſmaller fry*? *Grinding the faces of the poor* firſt, and then *eating them up like bread:* racking their *Rents*, taking in their *Commons*, overthrowing their *Tenures*, diminiſhing their *wages*, encreaſing their *boons*. In a word, (for it would be endleſs to run through particulars) taking advantage of their *inability* to help themſelves, or other their *neceſſities* in any kind whatſoever, to work their own wills upon them, and to get ſomewhat from them for their own enriching.

Job 35. 8.
Amos 8. 4.
a *As the wild Aſs is the Lions prey in the wilderneſs: ſo the rich eat up the poor* Sirac. 13. 19.
b ὃ μικρότερος βρῶμά ἐστι τῷ μείζονι. Baſil. in Hexam. hom 7.

33. Yet is it indeed a very *grievous ſin*, forbidden by God himſelf in expreſs terms, Lev. 25. *If thou ſell ought unto thy neighbour, or buyeſt ought of thy neighbours hand, ye ſhall not oppreſs one another:* and ſo going on concludeth, *Ye ſhall not therefore oppreſs one another, but thou ſhalt fear thy God*; Implying, that it is from want of *the fear of God* that men *oppreſs* one another. *Solomon* therefore ſaith, that *he that oppreſſeth the poor, reproacheth* (or deſpiſeth) *his Maker*, Prov. 14. And indeed ſo he doth, more ways than one. *Firſt*, he deſpiſeth his Makers *Commandment*, who hath (as you heard) peremptorily *forbidden* him to oppreſs. *Secondly*, he deſpiſeth his Makers *Creature*: the poor man whom he ſo oppreſſeth being *Gods Workmanſhip* as well as himſelf. *Thirdly*, he deſpiſeth his Makers *Example*: who looketh upon the diſtreſſes of the poor and oppreſſed, to provide for them, and to relieve them. *Fourthly*, he deſpiſeth his Makers *Ordinance:* in perverting that *power* and *wealth*, which God lent him purpoſely to do good therewithal, and turning it to a quite contrary uſe, to the hurt and damage of others. And he that goeth on to *reproach his Maker*, (without repentance) muſt needs do it to his own confuſion. He that *made* him, can *mar* him when he pleaſeth: and the greateſt *Oppreſſors* ſhall be no more able *to ſtand before* him then, than their *poorer brethren* are now able *to ſtand out* againſt them.

Iſa. 3. 15.
Pſal. 14. 4.
Lev. 25. 14.
—17.
Prov. 14. 31.
1.
2.
3.
4.

34. Add

34. Add to *the grievouſneſs* of this ſin, *the baſeneſs* of it alſo: and that methinks ſhould work much upon every *noble* and *generous* ſpirit to abhor it. Alas! who are they, you thus trample upon, and inſult over, but theſe *poor Worms* of the earth? Who when they are trodden on, dare ſcarce ſo much as turn again: (*Foraſmuch as your treading is upon the poor*, Amos 5.) and it is a poor and inglorious conqueſt, that is gotten by the foil of ſuch an adverſary. *Rob not the poor*, ſaith *Solomon*, *becauſe he is poor: neither oppreſs the afflicted*, &c. Prov.22. Theſe firſt words are capable of a double Conſtruction. Firſt, *Rob not the poor, becauſe he is poor:* that is, Let not his *poverty* and inability to withſtand thee, encourage thee the rather *to rob* him. Which *conſtruction* agreeth very well with *the reaſon* given in the next verſe, [*For the Lord will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.* As if he had ſaid, Be well adviſed what you do: *weak* though they be, and can do little for themſelves; yet they have *a ſtrong one* to take their part, who will ſee that ſuch as do them wrong ſhall not go unpuniſhed. Yet is there another ſenſe to be made of thoſe words alſo, neither unfitly, nor unprofitably; as thus, *Rob not the poor, becauſe he is poor:* that is, Let the conſideration of *his poverty* keep thee off from medling with him. 1. A little loſs would be his undoing; *becauſe he is poor.* 2. And if thou ſhouldſt wring all he hath from him, it could make no great addition to thee; *becauſe he is poor.* 3. Or if it could, yet is he no fit match for thee to exerciſe thy ſtrength upon, if thou art rich, *becauſe he is poor.*

Amos 5.11. Prov.22.22. —23.

35. But herein eſpecially may you behold *the baſeneſs of Oppreſſion*; that *the baſeſt* people, men of *the loweſt rank and ſpirit*, are evermore *the moſt inſolent*, and conſequently (according to the proportion of their power) *the moſt oppreſſive.*

(a) *Aſperius nihil eſt humili*— in the Poet. a Claudian.

But take it from *Solomon* rather: who compareth *a poor man*, when he hath the opportunity to *oppreſs* another poor man, to *a ſweeping rain that leaveth no food*, Prov.28. How roughly did that *Servant* in the Parable deal with his *fellow-ſervant*, when he ſhook him by the throat for *a ſmall debt*, after *his maſter* had but newly remitted to him *a Sum* incomparably greater? The reaſon of the difference was: *the maſter* dealt nobly, and freely, and like himſelf; and *had compaſſion*; but *the ſervant*, being of a low and narrow ſpirit, muſt *inſult.* (b) *Senties qui vir ſiem.* If a mean man in any of our Towns or Hamlets be a little *gotten up*, to over-top moſt of his neighbours in *wealth*, or be put into ſome little *authority* to deal under ſome great man for the diſpoſing of his Farms or Grounds; or have *ſomething to ſell* to his neceſſitous neighbour, that muſt buy upon day; or have *a little money* lying by him to furniſh another that for the ſupply of his preſent neceſſities muſt *ſell off* ſomewhat of that little he hath, though at an *under-rate*; or the like: it is ſcarce credible (did not every days experience make proof of it) how ſuch a man will *skrew up* the poor man that falleth into his hands, without all mercy, and beyond all reaſon. Conclude hence all ye that are of *generous births* or *ſpirits*, how unworthy that practice would be in you; wherein men of *the loweſt minds* and *conditions* can (in their proportion) not *equal* only, but even *exceed* you. Which ſhould make you, not only *to hate* Oppreſſion, becauſe it is *wicked:* but even to *ſcorn* it, becauſe it is *baſe*; and to *deſpiſe it.* [*He that deſpiſeth the gain of Oppreſſions*, Iſa.33.] This for *the ſecond* particular, *whom have I oppreſſed?*

Mat.18.28. —27. b Terent. Iſa.33.15.

35. There is yet *a third* behind, againſt which *Solomon* proteſteth as a branch of *Injuſtice* alſo; which alſo concerned him more properly as *a Judge:* to wit, *Bribery.* [*Or of whoſe hands have I received a bribe, that I might blind mine eyes therewith?*] In the place now laſt cited, the Prophet *Iſaiah*, ſpeaking of *an upright*

Is.33 15. *upright juſt man*, deſcribeth him amongſt other things by this, that he *ſhaketh his hands from holding of bribes*: "as a man would ſhake off *a Viper*, or other "venomous beaſt, that ſhould offer to faſten upon his hand, as *Paul* did at Act.28 5. "*Malta*, Acts 28. The word that here in the Text is rendred *Munus*, a gift, or a bribe (בפר) the Targum there rendreth ומשקי ממון (*Mammon diſhquar*) Luk 16.9. whereunto that *Mammon of unrighteouſneſs*, mentioned *Luk.* 16. and wherewith our Saviour would have rich men *make themſelves friends*, may very well ſeem to have reference. "Although I confeſs that phraſe there may not improba- "bly be conceived in another notion, ſomewhat different from this; to note *the* "*falſeneſs*, *deceitfulneſs*, and *uncertainty* of theſe *worldly riches*, in oppoſition to —11. "*ſpiritual riches*, a little after there called *the true riches*: for ſo the words *Mam-* "*mon diſhquar* do properly import; as who ſay, the *falſe* or *lying* riches, or (in "compariſon of the true and durable) *riches* falſly ſo called. However, *the phraſe* ſeemeth to be *proverbial*, and (taken in the former ſenſe) to bear this meaning in that place. As *worldly wiſe men*, that have ſuits depending in the Courts, will attempt by *beſtowing gifts* upon him or his ſervants, to make *the Judge* their friend, that ſo *the cauſe* may be carried on their ſide when it cometh to an hearing: with the like *wiſdom* ſhould Chriſtian men *make themſelves friends* of the poor (who are *Gods favourites*) by *giving Alms* to them out of their worldly goods, that ſo they may find favour with him at *the day of judgment*. *The Proverbial uſe* of that phraſe (which made me the rather obſerve it) ſheweth what was the common opinion men held of *gifts* beſtowed to procure favour in judgment: to wit, that they were *the Mammon of unrighteouſneſs*. And that in a double reſpect: *firſt*, as the price of an *unrighteous ſentence*, in the intention of *the giver*; and then as a piece of unjuſt and *unrighteous gain* in *the receiver*. Pro-
Exod.23.8. hibited by the Lord in *the Law*, as well as the other two branches of *Injuſtice*
Deut 16 19. were; and that both frequently and expreſly: and taxed by *the Prophet* as a ſin
Amos 5.12. of a very high nature, *a mighty ſin* [*I know your manifold tranſgreſſions, and your*
Fortia peccata. vulg. *mighty ſins: they afflict the juſt, they take a bribe, and they turn aſide the poor in the gate from their right*, Amos 5.

36. But it may be ſaid, Since we have already comprehended all *injuries* under *the two* former heads, *Fraud* and *Oppreſſion*: how cometh it to be here mentioned as *a third* thing, and diſtinct from them both? Either we muſt free it from being *injurious*; or reduce it to one of the two, *Fraud*, or *Oppreſſion*. I anſwer in ſhort, that *Bribery* is properly a branch of *Oppreſſion*. For if *the bribe be exacted*, or but *expected*; yet ſo, as that there can be little hope of *a favourable*, or but ſo much as *a fair hearing* without it; then is it a manifeſt *oppreſſion* in *the receiver*: becauſe he maketh *an advantage* of *that power*, wherewith he is intruſted for the adminiſtration of *juſtice*, to his own proper *benefit*, which ought not to be, and is clearly *an oppreſſion*. But if it proceed rather from the voluntary offer of *the giver*, for the compaſſing of his own ends; then is it *an oppreſſion* in him: becauſe thereby he getteth *an advantage* in the favour of the Court againſt his adverſary, and to his prejudice. For obſerve it, the greateſt *oppreſſors* are ever the greateſt *bribers*, and freeſt of their gifts to thoſe that may beſtead them in their ſuits. Which is one *manifeſt cauſe* (beſides *the ſecret* and juſt judgment of God upon them) why *oppreſſors* ſeldom thrive in their *eſtates*, near the proportion of their *gettings*. Even becauſe ſo much of what cometh in by their *oppreſſions*, goeth out again for the upholding of their *oppreſſions*. It was not for nothing, you may well think, that *Solomon* ſo yoked theſe two things together; *Oppreſſing* the poor,
Prov.22 16 and *giving* to the rich in *Prov.* 22. "[*He that oppreſſeth the poor to encreaſe his riches, and he that giveth to the rich, ſhall ſurely come to want.*] As he hath *a ſpring* one way, ſo he hath *a drain* another way; which keepeth him from *riſing* to that exceſs of height he aimeth at.

37. *Bribery* then is a branch of *Oppreſſion*: That we have cleared. But yet one part

part of the doubt remaineth: why, if it belong to one of *the two*, is it here mentioned as *a third ſpecies*, different from both? For this I ſay; *Firſt*, it might be ſpecially mentioned, as a corruption more peculiarly incident to the office of *Judicature*, in reſpect whereof eſpecially *Samuel* now ſtood upon his juſtification: whereas *Frauds* and moſt other *Oppreſſions* are of a larger and more comprehenſive extent. And *ſecondly*, becauſe it hath *a peculiar formality* by it ſelf, whereby it differeth from *other injuries* of either ſort, in this: that whereas all other whether *Frauds* and *Oppreſſions* are *involuntary* on one part; (for *Volenti non fit injuria*, no man is willing to be either *defrauded* or *oppreſſed*, if he knew it, and knew how to help it;) this of *Bribery* is done with the mutual knowledge and conſent both of *the Giver* and *Receiver*.

38. Which *circumſtance* maketh it (at leaſt in this one reſpect) ſomewhat *worſe* than either of the former: that whereas in other *frauds* and *oppreſſions* the one party only is guilty, becauſe they are done without *the conſent* of the other party; in this of *Bribery* both parties are guilty, becauſe *both conſent*. Neither doth this *joynt conſent* of both parties hinder, but that it is ſtill *injurious*. Becauſe the injury that is hereby done, is not done to *either of the parties* thereunto conſenting, (ſuppoſing *the conſent* on both parts free and *ſpontaneous*) but it is done by them both to *a third party*, namely, to *the adverſary* of him that giveth the bribe: whoſe *conſent* you will eaſily ſuppoſe never to have been asked in the buſineſs. So that *the injury* is ſtill done *non volenti*.

39. Of the commonneſs of which ſin, eſpecially in *inferiour Officers*, who are ever and anon trucking for *expedition*: it would be impertinent to ſpeak from *this Text*, wherein *Samuel* ſpeaketh of it only, as it might concern himſelf who was *a Judge*. Of the heinouſneſs of it in the ſight of God, and the miſchief it doth to the Common-wealth, when it is found in *Judges* and *Magiſtrates*, I ſhall forbear to ſpeak (the time being withal now well-nigh ſpent:) becauſe out of the confidence I have of the ſincerity of thoſe that now hear me, I deem the labour needleſs. Only I cannot (*the Text* offering it) but touch ſomewhat at that property, which *Samuel* here aſcribeth to a bribe, of *blinding the eyes*. *Solomon* ſpeaketh much of the powerful operation of *gifts* and *bribes*: how they pacifie *anger*, procure *acceſs* into the preſence of great perſons, and *favour* from them, and ſundry the like, which are all of eaſie underſtanding, and *the truth* of them (as well as *the meaning*) obvious. But the effect here mentioned, of *blinding the eyes*, though ſomewhat more obſcure, is yet oftner found in the Scriptures, than any of the other. *Samuel* undoubtedly learned it from *Moſes*, who hath it twice: Once in *Exodus*, and again repeated in *Deuteronomy*, in the ſelf-ſame words, (*Thou ſhalt take no gift: for a gift blindeth the eyes of the wiſe, and perverteth* (a) *the words of the righteous.*) A marvellous power ſure there is in them, that can work upon men ſo ſtrongly; (yea, ſometimes upon (b) *wiſe* and *righteous* men, as *Moſes* his words expreſs:) as to ſtop their *mouths*, and bind their *hands*, and blind *their eyes*; that they can neither *ſpeak*, nor *do*, nor *ſee* what is right. (c) πείθουσι δῶρα καὶ θεοὺς λίγος, as it is in *Euripides*: They ſay that even *the gods* may be tempted with gifts. Very like; if applied to ſuch *gods* as are ſpoken of in the Pſalm, (*Dixi Dii, I have ſaid, ye are gods.*)

Prov. 21. 14. —18. 16. —17. 8.

Exod. 23. 8. Deut. 16. 19.

a Βῶς ἐπὶ λοῖπον.

b ἀλλὰ καὶ δῶρα σοφία κλέπτει, Pindar.

c Euripid. in Medea act. 4.

Pſal. 82. 6.

40. But then what is it to *blind the eyes*? Or how can *bribes* do it? *Juſtice* is not unfitly pourtrayed in the form of a man with his *right eye* open, to look at *the Cauſe*; and his *left eye* ſhut or muffled, that he may not look at *the Perſon*. Now *a gift* putteth all this out of order, and ſetteth it the quite contrary way. It giveth *the left eye* liberty, but too much; to look aſquint upon *the perſon*: but putteth *the right eye* quite out, that it cannot diſcern *the Cauſe*. Even as in the next fore-going Chapter *Nahaſh* the *Ammonite* would have covenanted with the Inhabitants of *Jabeſh-Gilead*, upon condition he might thruſt out all their *right eyes*. "From this property of hood-winking and muffling up *the eyes* it is, that

1 Sam. 11. 2.

" *a Bribe* is in the Hebrew (*the Text-word* here) called כֹּפֶר *Copher*, of כָּפַר *Ca-*
" *phar*, to cover, to dawb up, or to draw over with lime, plaiſter, or the like.
" Whereunto our Engliſh word, *to cover*, hath ſuch near affinity in the ſound ;
" that (were it not apparently taken from the French *Couvrir*, and that from the
" Latine *Cooperire*) it might with ſome probability be thought to owe its Origi-
" nal to *the Hebrew*. But however it be for *the word*, the thing is clear enough :
" this *Copher* doth ſo *cover* and plaiſter up *the eyes*, that they *cannot ſee* to do their
" office aright, and as they ought.

Rejecit alto dona nocentium vultu. Hor 4. Carm. 9. Iſa. 33 15.

41. And the reaſon of all this is : becauſe *gifts*, if they be handſomly conveighed, and not tendred in the name, nor appearing in the likeneſs of *Bribes*, (for then *wiſe* and *righteous* men will reject them with diſdain, and *ſhake their hands* and laps from receiving them ;) but I ſay, if they come as *preſents* only, and by way of *kindneſs* and *reſpect* : they are ſometimes well accepted, and that deſervedly, even of *wiſe* and *righteous* men ; as teſtimonies of the *love* and *obſervance* of the givers. And then the nature of *ingenuous perſons* is ſuch, that they cannot but entertain *a good opinion* of thoſe that ſhew *good reſpect* unto them ; and are glad when any opportunity is offered them whereby to manifeſt ſuch their *good opinion*, and to *requite* one courteſie with another. Whereby it cometh to paſs, that *gifts* by little and little, and by inſenſible degrees win upon *the affections* of ſuch men, as are yet *juſt in their intentions*, and would not willingly be *corrupted* ; and at the laſt over-maſter them : And *the affections* once throughly poſſeſt ; it is then no great maſtery to do the reſt, and to ſurpriſe *the judgment*. The good Magiſtrate therefore, that would ſave *his eyes*, and preſerve their ſight, had need not only to hate *bribes*, but to be very jealous of *preſents* : leſt ſome of thoſe things which he receiveth but as *Gifts*, be yet meant him for *Bribes*. But eſpecially to ſuſpect thoſe *gifts* as ſo meant, where *the quantity* and proportion of *the gift*, conſidered and compared with *the quality* and condition of *the giver*, may caſt any juſt cauſe of *ſuſpicion* upon them : but to conclude them abſolutely ſo meant, if they be ſent from *perſons* that have buſineſs in *the Courts*.

Διαφεύγει γὰρ τὸν ἔχοντα, τὸ λαμβάνειν. Antiphon. πυκνὸν γὰρ καὶ τὸ φιλεῖν τὸ φιλεῖσθαι ὁ φιλῶν. Plat. 5. de legib.

42. The only thing now remaining to be ſpoken to from *the Text*, and that but in a word or two, is *Samuels Equity* : in offering, in caſe any thing ſhould be truly charged againſt him in any the premiſſes, to make the wronged parties *reſtitution*, [*Whoſe Oxe have I taken? Or, &c. And I will reſtore it you,*] *Samuel* was confident he had not *wittingly* done any man wrong, either by *Fraud*, *Oppreſſion*, or *Bribery* ; whereby he ſhould be bound to make, or ſhould need to offer *Reſtitution*. Yet, partly to ſhew what was fit to be done in ſuch caſes, and his own readineſs ſo to do, if there ſhould be cauſe ; and partly for that it was poſſible, in *ſo long time* of his Government, and amid *ſo many cauſes* as paſſed through his hands, that he might through *miſinformation*, *precipitancy*, *negligence*, *prejudice*, or other humane frailty, have committed ſome *overſight* in judgment, for which it might be reaſonable for him to make ſome kind of *compenſation* to the parties thereby damnified : he here offereth *Reſtitution*. A duty, in caſe of *Injury*, moſt neceſſary : both for quieting *the Conſcience* within ; and to give ſatisfaction to *the world* ; and for the more aſſurance of the truth and ſincerity of our (a) *repentance* in the ſight of God for the wrongs we have done. Without which (at leaſt in *the deſire* and *endeavour*) there can be no *true repentance* for the ſin, and conſequently no ſecurity of *the remiſſion* of the guilt. That of *Auguſtine*, (b) *Non dimittitur peccatum, niſi reſtituatur ablatum*, is a famous received *Aphoriſm* in this caſe : well known to all ; but little conſidered, and leſs practiſed, by moſt.

a *Si res aliena non redditur ; non agitur pœnitentia, ſed fingitur.* Aug. Epiſt. 54.
b Ibid.

43. There is an *enforced Reſtitution* ; whereof perhaps *Zophar* ſpeaketh in *Job* 20. [*That which he laboured for, he ſhall reſtore, and not ſwallow it down : according to his ſubſtance ſhall the reſtitution be, and he ſhall not rejoyce therein :*] and ſuch as the Law impoſed upon *thefts* and other manifeſt *wrongs* : which although not much worth, is yet better than none. But as *Samuels* offer here was

Job 20 18.

voluntary :

voluntary; ſo it is the *Voluntary Reſtitution*, that beſt pleaſeth *God*, pacifieth *the Conſcience*, and in ſome meaſure ſatisfieth *the World*. Such was that of *Zacheus*, *Luk.* 19. in reſtoring *four-fold* to every man from whom he had gained any thing wrongfully. It may be feared, if every *Officer*, that hath to do in or about *the Courts of Juſtice*, ſhould be tied to that proportion, many one would have but a very ſmall *ſurpluſage* remaining, whereout to beſtow the one moity to *pious uſes*, as *Zacheus* there did. Luk. 19 8.

44. There is ſcarce any one point in the whole body of *Moral Divinity*, that ſoundeth ſo harſh to *the ear*, or reliſheth ſo hatſh in *the palate* of a worldling, as this of *Reſtitution* doth. To ſuch a man this is *durus ſermo* indeed, a hard, very hard ſaying: yet as *hard* as it ſeemeth to be, it is full of reaſon and *Equity*. So full, that I dare confidently ſay, whoever he be, that complaineth of it as *a hard impoſition*, when he is required to *reſtore* to the right owner that which he hath *unjuſtly taken* from him; that man is αὐτοκατάκριτος: there needeth no other *teſtimony* nor *evidence* againſt him than *his own Conſcience* to condemn him. Nay, I may ſay yet more; There needeth not ſo much as that: *his own mouth* will do it. *Ex ore tuo*, thou unjuſt man! I bid thee not anſwer me; do but anſwer thy ſelf, this one queſtion, and it ſhall ſuffice. If it go *hard* with thee *to reſtore it* back to him that hath *a true right* in it: did it not go *as hard* (thinkeſt thou) with him *to part with it* before to thee, who hadſt not *the ſame right* thereunto that he had? I ſay no more: conſider it well, and then remember *the grand Rule*, never to be forgotten, *Do as you would be done to.*

45. Concerning *the manner of Reſtitution*, and *the meaſure, the time, place, perſons*, and other *circumſtances* thereunto belonging; many things there are of conſiderable moment, and very needful to be underſtood of all men that love to deal juſtly: which I may not now enter into. Whole Volumes have been written of *this Subject*: and *the Caſuiſts* are large in their diſcourſes thereof. But for the thing it ſelf in general, thus much is clear from *the Judicial Law* of God given by *Moſes* to the people of *Iſrael*; from *the Letter* whereof though Chriſtians be free, (*poſitive Laws* binding none but thoſe to whom they were given) yet *the Equity* thereof ſtill bindeth us as a branch of the unchangeable *Law of Nature*. That whoſoever ſhall have *wronged* his neighbour in any thing committed to his *cuſtody*, or in *fellowſhip*, or in any thing taken away by *violence*, or by *fraud*, or in detaining any *found thing*, or the like; is bound *to reſtore it*: and that *in integrum*, to the utmoſt Farthing of what he hath taken, if he be able. Nor ſo only, but beſide *the principal*, to offer ſome little *overplus* alſo, by way of compenſation for *the damage*; if at leaſt the wronged party have ſuſtained any *damage* thereby, and unleſs he ſhall be willing freely to remit it. *Moſes* his Law ſpeaketh of a *fifth part* more: as if he had wronged his neighbour to the value of *twenty ſhekels*, the reſtitution was to be after the rate of *four and twenty*. See the ſixth of *Leviticus*, in the beginning of the Chapter. The aſſignment of that proportion belonged to *the Jewiſh people*, and the obligation thereof therefore expired together with that *policy*: but yet ſtill *reaſon* and *equity* require that ſomething be done. The Lord give us all hearts to do that which is *equal* and *right*, and in all our dealings with others, to have evermore *the fear of God* before our eyes: knowing that of the Lord *the righteous Judge* we ſhall *in our ſouls* receive at the laſt great Aſſize, according to what we have done *in our bodies here*, whether it be good or evil. Now to God the Father, &c.

AD POPULUM.

The Eighth Sermon.

Prov. 19. 21.

There are many devices in a mans heart: nevertheleſs the counſel of the Lord, that ſhall ſtand.

1. IT being impoſſible for us to *know God* abſolutely, and *as he is*, (his eſſence being *infinite*, and ſo altogether *incomprehenſible* by any but himſelf:) the higheſt degree of *knowledge* we can hope to attain unto, (at leaſt in this life) is by way of *compariſon* with our ſelves, and other creatures. Whereby it is poſſible for us, making *the compariſon right*, and remembring ever the infinite *diſproportion* of the things compared, to come to ſome little kind of glimmering gueſs *what he is*; by finding and well conſidering *what he is not*.

2. But even in this way of learning we are oftentimes very much at a loſs. Becauſe we fall for the moſt part either *ſhort*, or *over* in that, from which we are to take our firſt riſe towards the right *knowledge of God*: to wit, the right *knowledge of our ſelves*. We do not only *ſee* very imperfectly at the beſt, becauſe *we ſee but in a glaſs*, as ſaith the Apoſtle: but we *miſtake* alſo moſt an end very groſsly; becauſe we are apt to make uſe of a *falſe glaſs*. We think fooliſhly, (yea, and *wickedly* too ſometimes, as it is *Pſal.* 50.) that God is *even ſuch an one as our ſelves*: and yet (God knoweth) little do we know what *our ſelves* are. There is ſo much *deceitfulneſs* in our hearts, ſo much *vanity* in our thoughts, ſo much *pride* in our ſpirits: that, though we hear daily with our ears, that *man is like a thing of nought*, that he is *altogether vanity*, yea, *lighter than vanity it ſelf*; and ſee daily before our eyes *experiments* enow to convince us, that all this is *true*: yet we are willing to betray our ſelves into a belief, that ſure *we are ſomething, when indeed we are nothing*; and to pleaſe our ſelves but too much in our own *ways* and *imaginations*.

1 Cor. 13. 12.
Pſal. 50 21.
Jer. 17 9.
Pſal. 94 11.
Pſal. 144. 4.
—39. 5.
—62. 9.
Gal. 3. 6.

3. To rectifie this ſo *abſurd* and *dangerous* an error in us, (abſurd in the *ground*, and dangerous in the *conſequents*;) and withal to bring us, by a righter underſtanding of *our ſelves*, to a better knowledge of *God*: uſeful (amongſt other things) it is, to conſider the wide difference that is betwixt *Gods ways* and ours, betwixt *our purpoſes* and his. For *my thoughts are not your thoughts*, ſaith

Iſa. 55. 8, 9.

the

the Lord by the Prophet, *neither are your ways my ways. For as the heavens are higher than the earth, ſo* (but much more than ſo too) *are my ways higher than your ways, and my thoughts than your thoughts.* Weigh them the one againſt the other in the balance of *the Sanctuary*; or but even by the beam of your own *reaſon* and *experience*, ſo it be done unpartially: and you will eaſily acknowledge both the *vanity* and uncertainty of *ours*, and the certainty and *ſtability* of *his* thoughts and purpoſes.

4. We have *a Proverb* common amongſt us, that yieldeth the concluſion; *Man purpoſeth, but God diſpoſeth.* And this Proverb of *Solomon* in the Text diſcovereth ground enough wherefrom to infer that concluſion, *There are many devices in a mans heart: nevertheleſs the counſel of the Lord, that ſhall ſtand.* And that in three remarkable *differences* between the one and the other, therein expreſſed.

Firſt, in the *different Names* of the things. Ours are but *Devices*; His is *Counſel.*

Secondly, in their *different Number.* Ours are *devices* in the plural number, and with the expreſs addition of multiplicity alſo, *Many devices:* His but one, *Counſel* in the ſingular.

Thirdly, in their *different manner of Exiſting.* Ours are but conceived *in the heart*; we have not ſtrength enough to bring them forth, or to give them a being *ad extra*; ——*many devices in a mans heart:* But he is able to give his a *real ſubſiſtency*, and to make them *ſtand* faſt and firm, in deſpight of all oppoſition and endeavours to the contrary. *The counſel of the Lord, that ſhall ſtand.*

5. The whole amounts to theſe two points. *Firſt*, when we have toſſed many and various thoughts in our heads, amidſt the throng of our *hopes*, and *fears*, and *deſires*, and *cares*; caſt this way, and that way; plotted, contrived, and deviſed, how to avoid this or that *danger*, how to compaſs this or that *deſign*, how to gratifie this *friend*, or advance that *child*, how to counter-work or defeat this or that *enemy* or *competitor*; when we have ſummoned all our *powers*, and ſet all our *wits* on work to manage the *deſign* we have pitched upon, and made all ſo ſure, that there ſeemeth nothing wanting to bring our intentions to the wiſhed end: *Unleſs God ſay Amen*, that is, unleſs it pleaſe him either in mercy to *bleſs* our endeavours with *ſucceſs* for our comfort, or at leaſt for ſome other ſecret ends, agreeable to his wiſdom and juſtice, *ſuffer* them to
Pſa. 58. 8. take *effect*, they ſhall all come to nothing, and be as *the untimely fruit of a woman*, which after much pain and anguiſh to her that conceived it, periſheth in the womb, and never ſeeth the Sun. *Secondly*, what God hath in his everlaſting *counſel* determined, either *to do* himſelf, or *to ſuffer* to be done by any of his *Creatures*, ſhall, whether we like it, or diſlike it, whether we will or no, un-
Pſal. 99. 1. doubtedly even ſo come to paſs as he hath appointed. The Lord will be *King*,
Pſal. 133. 6. (*Fremat licèt orbis*) and do *whatſoever pleaſeth him in heaven and earth, in the ſea, and in all deep places*, be the earth never ſo *unquiet*, and all the people that dwell therein never ſo *impatient.*

6. Which *two Points*, to wit, the *vanity of our devices*, and the *ſtability of Gods counſels*, by reaſon of *the oppoſition* that is betwixt them, whereby they mutually give and receive *light* and *confirmation* either to and from other, are therefore very frequently joyned together in ſundry places of Scripture. As
Pſal. 2. 1. in *Pſal.* 2. the *rage and fury* of Jews and Gentiles, of *Princes* and *People*,
—2. againſt the Lord and his Anointed; their *Imaginations*, *Inſurrections*, and joynt *Conſultations* to effect their intendments; and their profeſſed reſolutions
—3. to *break the bonds and to caſt away the cords* of their bounden Allegiance; how vain and ineffectual they are, and inſtead of that *liberty* and *advantage* they had promiſed to themſelves, procure them nothing but *ſcorn* and *vexation*, is largely

largely declared in the beginning of *the Pſalm:* and then followeth in few words, how effectual (notwithſtanding all their *imaginations* and *endeavours* to the contrary) *the purpoſe* of God was in ſetting up the Kingdom of *Chriſt*, *Yet have I ſet my King upon my holy hill of Sion.* So in *Job* 5. *Eliphaz* ſheweth the great power of God; firſt, in *diſappointing the devices of the crafty, ſo that their hands cannot perform their enterprize; but the wiſe are taken in their own craftineſs, and the counſel of the froward is carried headlong:* and then in fulfilling his own counſel of *ſaving the poor from the ſword, the mouth, and the hand of the mighty.* And the like doth *David* again in *Pſal.*33. fully and in words agreeable to theſe of *Solomon*, even *in terminis. The Lord bringeth the counſel of the heathen to nought, and maketh the devices of the people of none effect.* That for the firſt point: then followeth for the ſecond, in the very next words, *The counſel of the Lord ſhall ſtand for ever and ever, and the thoughts of his heart from generation to generation.*

—4.5.
—6.
Job 5. 12.
—13.
—15.
Pſal. 33. 10.
Pſal. 33. 11.

7. For the better evidencing and enforcing of both which points, I ſhall proceed in this order. *Firſt*, to conſider of the *three differences* formerly mentioned and contained in the Text, each of them ſeverally and apart: then (taking the whole together) *Secondly*, to ſhew ſome *Reaſons* or grounds thereof; and *laſtly*, to propoſe ſome profitable *Inferences* from the ſame.

8. The *firſt Difference* is in the Names: *Mans Devices*; but *the Counſel of the Lord.* Our moſt ſerious *thoughts*, the moſt mature and beſt digeſted *deliberations* and *advices* of the ſons of men, and all the moſt exquiſite *reſolutions*, and advantagious *endeavours* enſuing thereupon, are but *devices* in compariſon. *Imaginations, Fancies*, or if you can find any lighter or emptier name whereby to call them. Indeed all theſe expreſſions are but *too high*, to render to the full the extreme *vacuity* and *nothingneſs* of all *humane devices.* Very *Chimæra's* they are; *Caſtles in the air:* that have no *real exiſtence* in them, no *baſe* or *bottom* under them to uphold them.

9. I know not readily, how to repreſent them unto you better than under the notion of *Fancies*: and ſo might the word be well enough here rendred. *There are many fancies*, (or fantaſtical devices) *in a mans heart.* Now the *vanity of mens fancies* may ſomething appear in *mad men:* in whom the inflammation of *bloud* diſtempering the brain, as it hindereth the operation of the *mind*, and depriveth them of all ſolidity of *judgment*; ſo it addeth ſtrength and nimbleneſs to *the fancy.* Whence it cometh to paſs, that the ſharpeſt *Satyrical wits*, with all the help of *Art* and *ſtudy*, cannot ordinarily invent ſuch ſhrewd and *ſtinging anſwers*, nor make ſuch quick and *ſmart returns of wit*, to thoſe that talk with them, as a *mad man* ſometimes in *a frantick fit* will hit upon of a ſudden.

10. But in nothing is the Vanity of *mens fancies* more apparent, than in our ordinary *dreams.* Wherein we often fancy to our ſelves *golden mountains*, and many other ſuch things, as never were, nor ever ſhall be *in rerum natura*; ſuch as have neither *coherence* nor *poſſibility* in them; and ſuch as when we are awake, we do not only find to be *void of all truth and reality*, but we laugh at as *ridiculous*, and wonder how ſuch *ſenſeleſs and inconſiſtent imaginations* ſhould ever come into our heads. And yet whilſt we are *dreaming*, we entertain them with as full a perſwaſion of *the truth and reality* of them, as we do thoſe things whereof we have the greateſt aſſurance in the world; without any the leaſt ſuſpicion to the contrary: and are accordingly *affected* with them, mightily *pleaſed* or *diſpleaſed*, even as they *ſuit with*, or *go croſs to*, our natural *deſires.* But when we *awake*, we many times can ſcarce well tell what we *dreamed of*, much leſs do we find our ſelves poſſeſt of thoſe things which in our *dreams* we fancied to be ours.

11. As theſe *dreams* of one aſleep, or thoſe *flaſhes* of wit that come from a mad

mad man: ſuch are all the *plots* and *projects*, the *thoughts and purpoſes* of men, wherewith they ſo much *pleaſe* or *diſquiet* themſelves about any thing that is done under the Sun. Of all which our *Solomon*, out of his great *wiſdom* and much *experience*, pronounceth often and peremptorily, that they are but *vanity*, and *folly*, and *madneſs*. They that applaud themſelves in their cunning and deep *contrivances*; that truſt to their *Wealth*, *Power*, *Strength*, or *Policy*; that think they are able to carry all before them, and to do what they liſt: are all the while but *in a dream*. So *David* affirmeth of the wicked in the midſt of their greateſt proſperity and ſucceſſes. *Like as a dream when one awaketh, ſo ſhalt thou make their Image to vaniſh out of the City*, Pſal. 73. and Pſal. 76. *The Proud are robbed: they have ſlept their ſleep; and all the men of might*, (that is, that thought themſelves ſuch *mighty men*, whilſt they continued in their *dream*) when they awaked, *found nothing in their hands*. And the Prophet *Iſaiah* ſaith, *concerning* all the nations that fight againſt *mount Sion*, that they *ſhall be even as when a hungry man dreameth that he is eating, but he awaketh, and his ſoul is empty: or as when a thirſty man dreameth that he is drinking, but when he awaketh behold he is faint, and his ſoul hath appetite*, Iſa. 29.

Eccleſ. 2. 1, 2, &c.

Pſal. 73. 20. —76. 5.

Iſa. 29. 7, 8.

12. You may ſee in theſe repreſentations, what *a poor nothing* is all humane wiſdom. Thoſe *devices* which we applaud in our ſelves or others, as matters of a *great reach*, and contrived with *deep policy*, are no better than mere *fancies* or *dreams*: *whimſies*, as we call them. At the moſt, but as a *Spiders web*, (that is one of the Prophets compariſons too) a thing of great *curioſity* to the eye, ſpun of a moſt fine *ſubtile thread*, and in a moſt *exact proportion*: but a thing of no *ſtrength* at all, unleſs againſt a *ſmall fly*, (the greater ones will break through it;) and the light touch of *a beeſom* ſtriketh it all away in a moment.

Iſa. 59. 5, 6.

13. But as for *Gods eternal purpoſes*, it is not ſo with them. We are not to conceive of them, as of our own *vain devices*; but rather as of ſage counſels. *The Counſel of the Lord.* By which name they are alſo ſtiled in *Pſal.* 33. 11. and elſewhere in the Old Teſtament. The ſame name is found alſo in the New, —*according to the purpoſe of him that worketh all things after the Counſel of his own will*, Eph. 1. 11. Yet is not this to be underſtood properly neither: for *Counſel* is a thing, that in ſtrict propriety of ſpeech cannot be attributed unto God: for *who hath been his Counſellour? Counſel* importeth always ſome debate with ones ſelf or others, ſome *deliberation*, what is beſt to do, or not to do, and how to do it: and conſequently muſt ſuppoſe ſome *impotency* or defect either in reſpect of *knowledge*, or *action*, or both. He that *knoweth perfectly* at the firſt thought of a thing what is fit to be done, and is aſſured *nothing can hinder* him for doing the ſame, needeth not either to *ask* or to *take counſel* about it. God therefore, whoſe both *wiſdom* and *power* is infinite, hath not any need or uſe of *Counſel*.

Rom. 11 34.

14. The truth is, as the name of *Devices* was *too high* an appellation to beſtow upon our *vain imaginations*, if we knew a worſe: ſo the name of *Counſel* is *too low* to beſtow upon Almighty Gods *eternal purpoſes*, if we knew a better: But the Scripture, fitted to our capacity, ſpeaketh of the things of God in ſuch language, and under ſuch *notions*, as beſt agree with our weak *conceptions*, but far below the dignity and Majeſty of the things themſelves. *Counſels* then they are called, in compariſon of mens *devices*: and the reaſon of the compariſon ſtandeth thus. As thoſe *reſolutions*, which follow upon good *advice* and mature *deliberation*, where all *circumſtances* are taken into due conſideration, and *the conveniences* and *inconveniences* examined and weighed (which we call *counſels*) are better approved of, as being more *ſolid*, and likely to prove more *ſucceſsful* than thoſe *ſudden motions* that raſh, light heads take up in a heat or humour, and carry on without either *fear* or *wit*: ſo, (but infinitely more than

than ſo) do the wiſe purpoſes and *Counſels of God* exceed the vain imaginations and *devices of men*. As the *lightning*, which is but *a flaſh*, and then vaniſheth; ſo are theſe: but thoſe, like *the Sun*, which hath a fulneſs of durable *light* and *heat* within it ſelf always alike, howſoever it may *appear to us* ſometimes more and ſometimes leſs.

15. The *ſecond difference* in the Text, is in *the Number*: Ours are *Devices* in the plural: *many Devices*: His but one; *Counſel* in the ſingular. Mens *purpoſes* are various, and changeable. Seldom do we continue long in one mind; but upon every ſlight occaſion, as the *Weathercock* with the wind, we are ready to turn and face about. What between *fears* and *hopes*, *deſires* and *cares*, our thoughts are ſo pulled and harrowed this way and that way, that many times we are ſo diſtracted in our minds, that we cannot well tell what we would have or not have, to hold to. Little children we know are *eagerly fond* to have *any toy* they ſee; but throw it away preſently, as ſoon as they ſee another (perhaps *a verier toy* than it) and long as eagerly for that; (*Quod petiit ſpernit:*) There is a ſpice of this *childiſhneſs* remaining in all the Sons of *Adam*, even to their dying day. Whether it be from *the natural fickleneſs* of our minds, longing after *novelty*; or from the *unſufficiency* of any thing in this world to ſatiſhe *the appetites* of the ſoul: or from whatſoever other cauſe it proceedeth: certain it is, that we cannot *affect* any thing *long* without ſome *wearineſs* and *ſatiety*. Whence it cometh to paſs that we ſeek for that *contentment* in *variety*, which we cannot find in any *one thing* though never ſo excellent and deſirable. Thus it fareth with us, according to what our Saviour ſaid of *Martha*, τυρβάζῃ περὶ πολλά, *We are troubled* (or rather we trouble our ſelves) *about many things*: or what our *Solomon* ſaith of men in general, that *they have ſought out many inventions*. Many fancies we entertain: and as one nail another, (*clavus clavum*) ſo one *fancy* driveth out another, *in infinitum*.

Sub nutrice puellà velut ſi luderet infans, Quod cupidè petiit, mox è plexa reliquit. Horat. 2. Ep. 1. Μεταβολὴ πάντων γλυκύ. Eurip. in Oreſt. Luk. 10. 41. Eccl. 7. 29.

16. Which *multiplicity and variety* of devices in us, is a moſt clear and demonſtrative evidence of *the vanity and unſufficiency* thereof: even as in moſt other things *multiplicity* argueth *infirmity*. As there are *many Stars* in the Firmament, becauſe they give but a little light: but *one Sun* ſerveth the turn, without need of more, to give light to the whole World. It were a ſuperfluous curioſity for a man to provide *two ſtrings to his Bow*, if he were ſure *one* would hold. And therefore are there *thouſands of horſes* and *men* prepared for the managing of a war, becauſe *one* or *a few* are preſumed to be unſufficient for the work. By this very Argument the Apoſtle in the Epiſtle to the *Hebrews* proveth the inſufficiency of the *legal Prieſthood and Sacrifices*: the *Prieſts* were many, and there was an iteration of *the Sacrifices*; becauſe of the *mortality* of the one, and the *unprofitableneſs* of the other to take away ſins. As on the contrary, he proveth the ſufficiency of the *Prieſthood and Sacrifice of Chriſt*, from the unchangeableneſs, and *One-ſhip* (if I may ſo ſay) both of *Prieſt* and *Sacrifice*.

Ὥσπερ πῆς ἀρχὴν τῆς πολυχειρίας δεῖ διὰ τέλους ἀδύνειαν. Arist. de mund. cap. 6. Heb. 7. 23. —28. & 10. 1. —14.

17. It is no commendation then, but rather a diſparagement to *mens devices*, that they are ſo *many*. But it is the honour of God, that his *Counſel* is but *one*, and unchangeable. We find it expreſſed with that adjunct, *Heb. 6.* Τὸ ἀμετάβλητον τῆς βουλῆς, *the immutability of his Counſel*. And it is there laid down as the great foundation of our *Chriſtian hope*, and the very ſtrength of all our conſolation. *Quod ſcripſi, ſcripſi.* What he hath written in the ſecret book of his *determinate Counſel*, (though it be *counſel* to us, and uncertain, until either he *reveal* it, or the event *diſcover* it, yet) is it moſt *certain* in it ſelf, and altogether *unchangeable*. We follow our own *devices* many times, which we afterwards *repent*: and truly our *ſecond thoughts* are moſt an end the *wiſer*. But with God there is no *after-counſel*, to correct the errors of *the former*: he knoweth not any ſuch thing as *repentance*; it is altogether *hid from his eyes*. He is indeed ſometimes in the Scriptures ſaid *to repent*, as *Gen. 6.* and in

Heb. 6. 17, 18.

Αἱ δὲ πειραί πως φρονοῦσι σοφώτεραι. Eurip. in Hippol. act. 1. Oſee 13. 14. Gen. 6. 6. Jer. 18. 8.

Jonah 3.10. the buſineſs of *Nineveh*, and elſewhere. But it is not aſcribed unto God properly, but as other humane *paſſions* and affections are, as *grief*, *ſorrow*, &c. ἀνθρωποπαθῶς, to import ſome *actions* of God, eventually and according to the manner of our underſtanding, like unto *the operations* which thoſe *paſſions* produce in us: but have nothing at all of *the nature* of thoſe *paſſions* in them. So that ſtill, that is eternally true, which was ſpoken indeed by a *falſe Prophet*, but whoſe ſpirit and tongue was at that time guided by the God of truth, *Num.* 23.19. *God is not a man, that he ſhould lye; Neither the ſon of man, that he ſhould repent.* His *Counſel* therefore ſtandeth ever *one and the ſame*; not reverſed by *repentance*, or countermanded by any *after counſel.*

18. Followeth the *third Difference*, which conſiſteth in their *Efficacy*, that is expreſſed in the Text by their *different manner of Exiſting*. Many devices may be *in a mans heart*, but it is not in his power to make them *ſtand*: unleſs God will, they ſhall never be accompliſhed. But in deſpight of all the world, *the counſel* of the Lord *ſhall ſtand*: nothing can hinder, or diſappoint that, but that it ſhall have *the intended effect.*

19. *The Heart*, although ſometimes it be put for *the appetitive part* of the ſoul only, as being the proper ſeat of *the deſires* and affections, as *the Head or Brain* is of the conceptions or *thoughts*: yet is it very often in Scripture, and ſo it is here, taken more largely; ſo as to comprehend *the whole ſoul*, in all its faculties, as well the *apprehenſive* as the *appetitive*; and conſequently taketh in *the Thoughts*, as well as *the Deſires* of the Soul. Whence we read of *the thoughts of the heart*, of thoughts *ariſing in the heart*, of thoughts *proceeding from out the heart*, and the like. The meaning then is, that multitudes and variety of *devices* may be in a mans *head*, or in his *heart*, in his *thoughts* and *deſires*, in his *intentions* and *hopes*: but unleſs God give leave, there they muſt ſtay. He is not able to bring them on further, to put them in *execution*, and to give them a real exiſtency. ——*They imagined ſuch a device, as they are not able to perform*, Pſal. 21. Whatſoever high conceits men may have of the fond *imaginations* of their own hearts, as if they were ſome goodly things; yet *the Lord*, that better underſtandeth us than we do our ſelves, *knoweth all the thoughts of men that they are but vain.* Pſal.94. And this he knoweth, not only for *the* ὅτι, that it is ſo, by his *omniſcience* and *preſcience*; but for *the* διότι too (which is the moſt perfect kind of knowledge) why it is ſo: even becauſe his hand is in it, to render them vain——It is *he that maketh the devices of the people*, (yea, and of *Princes* too, as it is added in ſome Tranſlations) *to be of none effect*, Pſal.33.

Gen.6.5. Act.8.22. Luk.24.38 Mat.15.19. Pſal.21.11. Pſal 94.11. Pſal 33.10.

20. Poſſibly *the heart* may be ſo full, that it may run over, make ſome offers outward by the mouth, (for *out of the abundance of the heart the mouth ſpeaketh*) and the tongue may *boaſt great things*, and talk high. It may ſo indeed, but that *boaſting* doth not any thing at all to *further* the buſineſs, or to give *the thoughts* of the heart a firm bottom or baſe whereon to reſt; it many times rather helps to *overturn* them the ſooner. We call it *vapouring*: and well may we ſo call it. For as a *vapour*, that ariſeth from the earth, is *ſcattered* with the wind, *vaniſheth*, and cometh to *nothing*: So are all *the imaginations* and *devices* that are conceived in the heart of man, *blaſted* when the Lord *bloweth upon them*, and then they come to *nothing.*

Mat.12.34. Jam.3.5.

21. But as for the *Counſels* of his heart, *they ſhall ſtand*: Rooted and eſtabliſhed, like the mountains. *The foundation of God ſtandeth firm*, though ſpoken by the Apoſtle in another ſenſe, is moſt true in this alſo. What he hath *purpoſed* either himſelf *to do*, or *to have done* by any of his creatures, ſhall moſt certainly and infallibly *come to paſs* in every circumſtance, juſt as he hath appointed it. It is *eſtabliſhed in the heavens*: and though all the powers in *earth* and *hell* ſhould joyn their forces together, ſet to all their ſhoulders and ſtrength againſt it,

2 Tim.2.19. Ἀεὶ γὰρ ἐπὶ πλείονσι διὰς κεῖται. Pſal.89.2. 119.89.

it, and thruſt ſore at it to make it *fall*; yet ſhall they never be able to *move* it, or *ſhake* it, much leſs to remove it from the place where it ſtandeth, or to *overthrow* it. His name is *Jehovah*: it ſignifieth as much as *eſſence* or *being*. 1. Not only becauſe of *the eternity of his own being*, and that *from himſelf*, and underived from any other; 2. Nor yet becauſe he is *the author of being* to all other things that are: 3. But alſo for that he is *able to give a being*, reality and ſubſiſtence to his own *will* and *word*, to all his *purpoſes* and *promiſes*. ——*Da voci tuæ vocem virtutis.* What he hath *appointed*, none can *diſappoint*. His *counſel* doth, ſhall, muſt *ſtand*. *My Counſel ſhall ſtand; and I will do all my pleaſure*, Iſa.46.10.

22. The conſideration of theſe *differences* hath ſufficiently diſcovered the weakneſs, frailty, and unſucceſsfulneſs of *Mens devices* on the one ſide; and on the other ſide, the ſtability, unchangeableneſs, and unfailingneſs of *Gods Counſels*. Whereof, the conſideration of *the Reaſons* of the ſaid differences will give us yet farther aſſurance: and thoſe *Reaſons* taken from the *Soveraignty*, the *Eternity*, the *Wiſdom*, and the *Power* of God.

23. *Firſt*, God is the *prima cauſa*, the ſoveraign agent, and firſt mover in every motion and inclination of *the Creature*: *Men*, yea, and *Angels* too, who far excell them in ſtrength, are but *ſecondary agents*, ſubordinate cauſes, and as it were inſtruments *to do his will*. Now the *firſt cauſe* hath ſuch a neceſſary influence into all the operations of *ſecond cauſes*, that if the concurrence thereof be *with-held*, their operations muſt *ceaſe*. *The providence of God* in ordering the world, and *the acting of the Creatures* by his actuation of them, is *Rota in rota*, (ſo repreſented to *Ezekiel* in a Viſion:) like the motion of a *Clock*, or other artificial *Engine*, conſiſting of many *Wheels*, one within another, ſome bigger, ſome leſſer; but all depend upon *the firſt great Wheel*, which moveth all the reſt, and without which none of the reſt can move. *In him we live, and move, and have our being*: and in his hands *are the hearts of the* greateſt *Kings*, (and how much more then of meaner perſons?) *which he turneth* and bendeth *which way ſoever he pleaſeth*, Prov.21.1. Be *the Axe* never ſo *ſharp* and *ſtrong*, yet can it not *cut* any thing, unleſs *the hand* of the workman *move* it: and then it *cutteth* but where he would have it, and that more or leſs, as he putteth more or leſs ſtrength unto it. No more can *men*, whatſoever *ſtrength* of *wit* or *power* they are endued with, bring their own *devices* to paſs; but *when*, and *where*, and *ſo far forth* only as *the Lord* thinketh fit to make uſe of them. *Pharaohs Chariot* may hurry him apace to the place of his *deſtruction*, becauſe God had ſo appointed it: but anon God taketh off *the wheels*, and the Chariot can *move* no farther, but leaveth him helpleſs in the midſt of the channel. Pſal.103.20. 21. Ezek.1.16. Acts 17.28. Exod.14.25.

24. So vain are all *mens devices*, as to the ſerving of their *own ends*, and the accompliſhment of their *own deſires*. Yet doth Almighty God ſo *order* theſe otherwiſe *vain things* by his over-ruling *providence*, as to make them *ſubſervient* to his everlaſting counſels. *For all things ſerve him*, Pſal.119.91. Happy, thrice happy, they that do him *voluntary ſervice*; that can ſay with *David*, and in his ſence, *Behold, O Lord, how that I am thy ſervant*, Pſal.116. that have devoted themſelves faithfully, and accordingly bend their endeavours to do him true and *laudable ſervice*, by obeying his *revealed will*. But certainly whether they will or no, though they think of nothing leſs, they ſhall *ſerve him* to the furthering and accompliſhing of his *ſecret will*. As we find, *my ſervant David* often, as his *ſervant* in the one kind: ſo we ſometimes meet with *my ſervant Nebuchadnezzar*, as his *ſervant* in the other kind. Pſal.116.16. Jer.25.9. —43.10. Ezek.29.20.

25. Another *reaſon* of the differences aforeſaid is from *Gods eternity*. Man is but of *Yeſterday*, and his thoughts *caſual*. They go and come, as it happeneth; without any certain *rule* and *order*. And as *himſelf* is, mutable, fickle,

and uncertain: ſo are *the things* he hath to do withal, and whereabouts he is converſant; ſubject to contingencies and variations. *Tempora mutantur.* So many new unexpected *accidents* happen every hour, which no wit of man could *foreſee*; that may make it neceſſary for us many times to depart from our former moſt adviſed *reſolutions*: as *the Mariner* muſt *ſtrike ſail* again (perhaps when he hath but newly *hoyſt* it up) if the *wind* and *weather* change. Sometimes a very ſmall *inconſiderable accident* in it ſelf may yet work a very *great turn* in a buſineſs of the greateſt moment. A Smith in ſetting on *a ſhooe* chanceth to drive *the nail* a little aſide; *the Horſe* is prickt; the prick endangereth *the Horſe*, and the Horſe *the Rider*; upon the defeat of the Rider (ſuppoſe *the General*, or ſome *Commander* of ſpecial uſe) *the battel* is loſt; upon the iſſue of that battel may depend the ſtate of *a whole Kingdom*, and in the ſtate of that may *the intereſt* of ſo many *Princes* and *Kingdoms* be involved, that a very *little overſight* in a very *mean perſon* may occaſion very *great alterations* in a great part of the world. So eaſily may *mens devices* be diſappointed, and their *expectations* fruſtrated.

Πολλὰ βυλόμενα κατὰ τὸν καιρὸν τῆς ἐπιχειρήσεως διώκοντας, διαλύσαι δὲ ἀλλα κυριώτερας ἀρχὰς. Ariſt. de divin. cap. 1.

Μικρὰ μεταβολὴ ἐν ἀρχῇ μεγάλας καὶ πολλὰς ποιεῖ διαφορὰς ἐπὶ τέλους. Ariſt. de inceſſu animal. c. 7.

26. But *the Counſels of God* are, as himſelf is; *Eternal*, and unchangeable. *Ego Deus & non mutor*, I am God, and am not changed: as if he had ſaid, The nature of *the Godhead* is not capable of any *change*, nor ſubject to mutability. All *change* is either *for the better*, or *for the worſe*: but God cannot change *for the better*, becauſe he is already *beſt*; nor *for the worſe*, for then he ſhould ceaſe to be *beſt*. It is therefore impoſſible he ſhould *change* at all. His determinations therefore are unalterable, more than *the Laws of the Medes and Perſians*: for time hath long ſince altered thoſe Laws, but *his Counſels* remain yeſterday, and to day, the ſame, and for ever. *Chance*, and (if you will) *Fortune* alſo may have place in the affairs of men, and the things *that are done under the Sun*: But to him that dwelleth in heaven, that *inhabiteth Eternity*, that knew from the beginning, and before the beginning of the world, all things that are done in heaven and earth; nothing can be *caſual*, new, or unexpected, to cauſe any *change of purpoſe* in him.

Mal. 3. 6.

Τὸ θεῖον ἀμετάβλητον ἀναγκαῖον ἦν. Ariſt. 1. de cœlo. 9.

27. A *third Reaſon* there is from the *wiſdom of God*. There is *folly* in all the ſons of men. They know but a very *ſmall part* of the things that are in the world: and thoſe things they do know, they know but *in part*. Beſides their natural ignorance; through *precipitancy*, *miſ-information*, *prejudice*, *partial affections*, and ſundry other cauſes, they are ſubject to very many *miſtakes* and *aberrations*: whereby it cometh to paſs, that *the wiſeſt men* ſometimes are fouly overſeen, and are fain to take up *the Fools plea*, and to cry, *Non putâram*.

28. But as for God; he, and he alone, is wiſe. Μόνῳ σοφῷ —— *the only wiſe God*, 1 Tim. 1. As we are ſure he will not *deceive* any, being of *infinite goodneſs*: ſo we may be ſure he cannot *be deceived* by any, being of *infinite wiſdom*. There is ſuch a fulneſs of *wiſdom* in him, that it hath left no room for *ſecond thoughts*, or *after-counſels*: nor can there be imagined any cauſe, why he ſhould retract or *reverſe* any of that he hath *determined* to do, either in part, or in whole.

1 Tim. 1. 17. Pſal. 147. 5.

29. *Laſtly*, as his *Wiſdom*, ſo is his *Power* alſo infinite. Man may *deviſe*, *purpoſe*, and *reſolve* upon a courſe for the obtaining of his intentions; and that poſſibly with ſo good *advice*, and upon ſuch probable and rational *grounds*, that there appeareth no reaſon to the contrary, why he ſhould not perſiſt in the ſame mind ſtill, and purſue that his ſaid *reſolution*. And yet there may *a thouſand impediments* intervene, to *obſtruct* the buſineſs; ſo that it ſhall not be in *the power* of his hand to remove thoſe *obſtacles*, whereby to accompliſh the deſires of his heart. *O Lord*, ſaith the Prophet *Jeremy*, *I know that the way of man is not in himſelf: it is not in man that walketh, to direct his ſteps*. And our *Solomon*, a little before in this book; *A mans heart deviſeth his way: but the Lord directeth his ſteps*.

Τῷ ἀπείρῳ ἄπειρος καὶ ἡ ἰσχύς. Ariſt. 1. de cœlo. 7.

Jer. 10. 23.

Prov. 16. 9.

30. But as for the Lord; his *Power* hath no bars or bounds, other than thoſe of his own *will*. *Quicquid voluit, fecit*. *What ſoever the Lord pleaſed, that did he in heaven,*

Pſal. 135. 6.

heaven, and in earth; in the ſea, and in all deep places. For *who hath ever reſiſted his will?* Rom. 9. Doth he mean his *revealed will think you?* Surely not: thouſands have *reſiſted* and daily do *reſiſt* that will; *the Will*, and the Commandments of God. But he meaneth it of his *ſecret will*, the will of his *everlaſting counſels* and purpoſes: and that too of an *effectual reſiſtance*, ſuch a reſiſtance as ſhall hinder the accompliſhment of that *will*. For otherwiſe there are thouſands that offer *reſiſtance* to that alſo, if their reſiſtance could prevail. But all *reſiſtance*, as well of the one ſort as of the other, is in vain, as to that end: *Though hand joyn in hand*, it will be to no purpoſe; *the right hand of the Lord will have the preeminence* when all is done. *Aſſociate your ſelves, O ye people, and ye ſhall be broken in pieces; gird your ſelves, and ye ſhall be broken in pieces. Take counſel together, and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand*, Iſa. 8. 9, 10. But *the counſel of the Lord, that ſhall ſtand*; and none ſhall be able to hinder it.

Rom. 9. 19. Ὁ τις αὐτοῦ βουλῇ ἀνθέστηκεν, ἔτι γὰρ ἀντιστῆναι Hom. Odyſs. ξ.

Pſal. 118. 16.

31. Lay all theſe together, *the Soveraignty, the Eternity, the Wiſdom*, and *the Power* of God, (and in all theſe God will be glorified) and you will ſee great reaſon, why the Lord ſhould ſo often blaſt *mens devices*, bring all their counſels and contrivances to nought, and *take the wiſe in their own craftineſs*. Even to let men ſee, in their diſappointment, *the vanity* of all *humane devices*: that they might learn not to *glory in*, or *truſt to*, their own *wiſdom*, or *ſtrength*, or any thing elſe in *themſelves*, or in any *creature*, but that *he that glorieth might glory in the Lord* only.

1 Cor. 1. 19. —3. 19. —1. 31.

I. *Inference.*

32. Let every one of us therefore learn (that I may now proceed to the *Inferences*) from the conſideration of what we have heard. *Firſt* of all, not to truſt too much to our own *wit*, neither to *lean to our own underſtanding*; Nor pleaſe our ſelves over-much in the vain *devices*, *imaginations*, *fancies*, or *dreams* of our own hearts. Though our *purpoſes* ſhould be honeſt, and not any ways ſinful either in *Matter*, *End*, *Means*, or other *Circumſtance*: yet if we ſhould be over-confident of their ſucceſs, reſt too much upon our own *skill*, *contrivances*, or any worldly *help*; like enough they may deceive us. It may pleaſe God to ſuffer thoſe that have *worſe purpoſes*, propoſe to themſelves *baſer ends*, or make uſe of more *unwarrantable means*; to proſper to our *grief* and *loſs*, yea, poſſibly to our *deſtruction*: if it be but for this only, to chaſtiſe us for reſting too much upon *outward helps*, and making *fleſh our arm*, and not relying our ſelves intirely upon him and his ſalvation.

Prov. 3. 5.

33. Who knoweth but *Judgment* may, nay, who knoweth not that *Judgment muſt* (ſaith the Apoſtle; that is, in the ordinary courſe of Gods providence *uſually doth*) *begin at the houſe of God?* Who out of his tender care of their well-doing, will ſooner *puniſh* (temporally I mean) *his own children*, when they take pride in their own *inventions*, and ſooth themſelves in the *devices* of their own hearts; then he will his *profeſſed enemies*, that ſtand at defiance with him, and openly fight againſt him. Theſe he ſuffereth many times to *go on* in their *impieties*, and to *climb up* to the height of their *ambitious deſires*: that in the mean time he may make uſe of their *injuſtice* and *oppreſſion* for the ſcourging of thoſe of his *own houſhold*, and in the end get himſelf the more *glory* by their *deſtruction*.

1 Pet. 4. 17.

II. *Inference.*

34. But then *Secondly*, howſoever Judgment may *begin* at the houſe of God, moſt certain it is, it ſhall not *end* there: but the hand of God and his *revenging juſtice* ſhall at laſt reach the houſe of the wicked oppreſſour alſo. And that, not with *temporary puniſhments* only, as he did correct his *own*: but (without repentance) evil ſhall hunt them to their *everlaſting deſtruction*, that deſpiſe his *known Counſels*, to follow *the curſed devices* and imaginations of their own naughty hearts. *The Perſecutors* of God in his ſervants, of Chriſt in his members; that ſay in the pride of their hearts, (*with our tongues*, with out wits, with our arms and armies, *we will prevail: We are they that ought to ſpeak*, and to rule: *Who is Lord over us? We have Counſel and ſtrength for war*, &c.) what do they, but

Pſal. 12. 4. Iſa. 36. 5.

Act. 9.5. but even *kick againſt the pricks*, as the phraſe is, *Act.9.* which pierce into the heels of *the kicker*, and work him much anguiſh; but themſelves remain as they were before without any alteration, or abatement of their ſharpneſs. God delighteth to *get himſelf honour*, and to *ſhew the ſtrength of his arm, by ſcattering* ſuch proud *Pharaohs in the imagination of their hearts*: and that eſpecially when they are arrived (and not *ordinarily till then*) almoſt at the very *higheſt pitch* of their deſigns. When they are in *the top* of their *jollity*, and gotten to *the uppermoſt* roundle of *the ladder*; then doth he put to *his hand*, tumble them down headlong at once: and then *how ſuddenly do they conſume, periſh, and come to a fearful end*? Then ſhall they find (but too late) what their pride would not before ſuffer them to believe, to be *a terrible truth*, that all their *devices* were but *folly*, and that *the counſel of the Lord muſt ſtand.*

Exod.14.17. Luk.1.51.

Pſal.73.19.

III *Inference.* 35. A *terrible* truth indeed to them: but *Thirdly*, of moſt *comfortable* conſideration to all thoſe, that with patience and chearfulneſs *ſuffer* for the teſtimony of God, or *a good conſcience*, and in *a good cauſe*, under the inſolencies of *proud and powerful* perſecutors. When their enemies have bent all the ſtrength of their *wits* and *power* to work their *deſtruction*: God can, (and as he ſeeth it inſtrumental to his everlaſting *counſels* will) infatuate all their *counſels*, elude all their *devices* and *ſtratagems*, bring all their *preparations* and *enterpriſes* to nought, and turn them all to *their* deſtruction, *his own* glory, and the welfare of *his ſervants*. 1. Either by *turning their counſels into folly*, as he did *Achitophels*. 2. Or by *diverſion*, finding them work elſewhere; as *Saul* was fain to leave the purſuit of *David*, when *he and his men had compaſſed him about, and were ready to take him*, upon a meſſage then brought him of an invaſion of the Land by the *Philiſtines*. And as he ſent a blaſt upon *Senacherib*, by a rumour that he heard of *the King of Æthiopia's coming forth to war againſt him*; which cauſed him to deſert his intended ſiege of *Jeruſalem*. 3. Or by *putting a bleſſing into the mouth* of their enemies, inſtead of *a curſe*: as he guided the mouth of *Balaam*, contrary to his intendment and deſire. 4. Or he can *melt the hearts* of his enemies into a kind of *compaſſion*, or cauſe them to relent, ſo as *to be at peace with them* when they meet, though they came out againſt them with minds and preparations of hoſtility: as he did *Labans* firſt, and *Eſaus* afterwards, againſt *Jacob*.

2 Sam.15 31.

1 Sam 23.26, 27.

Iſa.37 7,9

Num.23.3.

Prov.16.7.

Gen 31.29. Gen 33.4.

36. Howſoever, ſome way or other he can curb and reſtrain either their *malice* or *power*, or both; that when they have *deviſed devices againſt them*; as they did againſt *Jeremiah*, they ſhall not be able to put them in execution. As a *cunning rider*, that ſuffereth a wild *untamed horſe* to fling and fly out under him, but with *the bridle in his jaws* can give him *a ſudden ſtop* at his pleaſure, even in the midſt of his fulleſt *career*: Or as a *skilful fiſher*, when ſome great fiſh hath caught the bait, letteth it tumble and *play* upon the line a while, and *beat it ſelf* upon the water, or againſt the bank; and at laſt, when he ſpieth his time, ſtriketh *the hook* into him, and draweth him to the Land. So can the Lord deal, and often doth, with the great *Behemoths* and *Leviathans* of the world: he letteth them go on in the pleaſing *devices* of their own ſeduced hearts, and ſuffereth them to proſper in *their miſchievous imaginations*, (according to the old, or as the new Tranſlation rendreth it, *Pſal.*140.) *in their wicked devices*, till they be even *covered over with pride and violence*. But when the time is come, which he in his eternal counſel hath appointed, he *putteth his hook into their noſes, and his bridle into their lips*, (they are both his own expreſſions by the Prophet, in the caſe of *Hezekiah* and *Senacherib*) and ſo defeateth all their malicious purpoſes for the future. And though they fret and rage for anger, and are as impatient as *a wild Bull in a net* (which is another of the Prophets expreſſions elſewhere:) yet is it to no purpoſe: though *they gnaſh with their teeth* through indignation and envy, yet will they, nill they, *they ſhall melt away, and their deſires ſhall periſh*. Whereof, beſides ſundry *examples* in Scriptures, God hath given us of this na-

Ier. 18. 18. Οὐ γὰρ Ζεὺς ἀνοσίοισι νοήμασι πάντα τελεῖ. Homer. Iliad. σ.

Pſal 140.9. Pſal 73.6.

Iſa.37.29.

Iſa. 51.20.

Pſal 112.10.

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tion ſome remarkable *experiments*: eſpecially in two never to be forgotten defeats, the one of *the Invincible Armado* in eighty eight, the other of the *Gunpowder-Treaſon* ſince.

37. The meditation of which both *examples and experiments*, would be as *a ſoveraign Cordial*, to relieve our ſpirits, and ſuſtain our ſouls with comfort, againſt thoſe *deliquia animæ*, thoſe fainting fits that ſometimes come upon us, when we are either *over-burdened* under the preſſures of our own *ſufferings*, or *over-grieved* at the proſperous *ſucceſſes* of our cruel enemies. The comfort is, that neither *they*, nor *their devices*, can prevail againſt us any farther than God will give them leave: and we know, that if we *cleave ſtedfaſtly* to him, he will not give them leave to *prevail* any farther than ſhall be *for our good*. He that by his power ſtilleth *the raging of the Sea*, and hath ſet it its *certain bounds* which it may not paſs, and by his peremptory decree hath ſaid unto it, *Hitherto ſhalt thou go, and here ſhalt thou ſtay thy proud waves*: by the ſame power alſo can ſtill at his pleaſure *the madneſs and the tumult of the people*. *Pilate* that condemned Chriſt, could have had no power ſo to do, *if it had not been given him from above*. And *Judas* that betrayed him, and the *Jews* that crucified him, did no more than what God in his *determinate counſel* had fore-appointed to be done. But nor *Pilate*, nor *Judas*, nor the *Jews* could hinder him from riſing again from the dead. The reaſon was, becauſe in *the eternal counſel of* God, Chriſt was to *die*, and *riſe again*: therefore God ſuffered them to have *power* to procure his *Death*; but they had no *power* at all to hinder his *Reſurrection*.

Job 38.11. Pſal.65.7. Joh.19.11. Acts 2.23.

38. And therefore alſo *fourthly*, it will well become us, nay, it is our bounden duty, *to ſubmit* to ſuch *ſufferings* as God ſhall call us to; and to *take up our croſs*, when he ſhall think fit to lay it upon us, with all willingneſs. When we have to do with *Satan* and his temptations, *reſiſtance* may be of good uſe to us (*Reſiſt the devil and he will flie from you*:) but when we have to do with God and his chaſtiſements, it is in vain to oppoſe. *His hand* is too mighty for us: there is no way but to *ſubmit*, and *to humble our ſelves thereunder*, by acknowledging our weakneſs, and reſigning our *wills* and *deſires* to his *wiſdom* and *goodneſs*. It is the fondeſt thing in the world to think to *redeem our ſelves* out of troubles by our own *wit* or *power* alone, without his leave. Our *own devices* can no more *help us*, if in his eternal *Counſel* he hath determined to *afflict* us, than other mens *devices* can *harm* us, if he have determined to *protect* us. But how to behave our ſelves when any *trouble* is upon us, or *danger* towards us; the Apoſtle hath given us an excellent *Rule*, and our Saviour an excellent *Example*. The *Rule* is, Phil.4.6. *Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſt be made known unto God*. As if he had ſaid, Acquaint him with your *griefs*, what it is that troubleth you, and with your *deſires*, what it is you would have: commend all to his good *pleaſure* and *wiſdom* by your humble and hearty *prayers*; and then take no further *anxious care* about it: your heavenly father will take *care* of it, who knoweth better than you do what is fitteſt to be done in it. The *Example* is, our Saviours prayer in his agony; *Father, if it be poſſible, let this cup paſs from me: nevertheleſs not my will, but thine be done*. He maketh his *requeſt known* unto God in the former clauſe: and then permitteth all *to his will* in the later.

IV. *Inference.* Luk.9.13. Jam.4.7. —10. Luk.22.42.

39. But you will ſay, muſt we ſit ſtill when *trouble* is upon us? *Suffer* all, and *do* nothing? May we not caſt and *deviſe* how to free our ſelves therefrom, and uſe our beſt *endeavours* to effect it? Doubtleſs you may. There is nothing meant in what hath been hitherto ſaid, to exclude either *prudent counſels*, or *honeſt endeavours*. God forbid. He taketh no pleaſure either in *fools*, or *ſluggards*. But here is the danger, leſt we ſhould *reſt in* our own *counſels*, without asking *counſel* at his *mouth*; or *truſt* in our own *endeavours*, without ſeeking *help* at his *hand*. We are to uſe both *Counſels* and *Endeavours*, (provided ever that they be honeſt

and

and lawful:) but there is something to be done besides, both *before* and *after*. Before we use them, we must *pray* unto God, that he would *direct* us in our *Counsels*, and *bless* us in our *endeavours*: and when we have used them, we must by our prayers again *commend the success* of both to him, who is able to save us: and permit it wholly to his *wisdom* and *goodness*, at what *times*, and by what *means*, and in what *measure* it will please him to save us. For so it must be, even as he will, and no otherwise, when all is done. *His counsel shall stand*: but so shall *no device of man*, that agreeth not thereunto.

V *Inference.* 40. That therefore we may give unto *our purposes* as great a *certainty* of good success, as such *uncertain things* are capable of: it should be our care in the last place, to provide that they may be as conformable to his *Counsels* as possible may be. Now since the *Eternal Counsel* of God, which is nothing else but his *secret will* (though it be properly *the counsel* meant in the Text, yet) is not proper for us to meddle withal, nor appointed by him to be *the rule or measure* of our actions: we are not bound to conform our *wills* and *purposes* thereunto; nor consequently to trouble our selves thereabouts. *Secretum meum mihi.* When we are called *to be of his Counsel*, but not before, we may look into *the Ark* of his *decrees*, and enquire into his *secret will*. But till then (which will never be) it is happiness enough for us, and an unspeakable favour from him, if we may be admitted *to be of his Court* (though *not of his Counsel*) and thereby to have some good knowledge of his *revealed will*. That is all that belongeth to us: to that therefore let us hold us, as to our proper *Rule* and *Standard*. As it is not fit for us to *search into* that *Counsel* of his which is lockt up in the Cabinet of his *secret will*: so neither is it safe for us to *despise* that *Counsel* of his, which is imparted to us in the treasury of his *revealed will*. Ask we *counsel* at Gods mouth; consult we the Oracles of his *holy Word*; let his testimonies be our guides and *counsellours*; and let our *thoughts* and *purposes* be conformed to *the Counsels* and *directions* given us therein, and that is the most probable way to secure *the success* according to our own hearts desire, and to make them also *to stand*. For what more likely way can be imagined to accomplish *the secret will* of God, than faithfully to endeavour the accomplishment of his *revealed will*, and commit the rest to him?

41. Whereunto that you may give the better credit, take it upon the word of *three* creditable *witnesses*. First, our *Solomon*, Prov.16. *Commit thy works unto*
Prov.16.3. *the Lord: and so shall thy thoughts be established.* His father *David* before him, in
Psal 37.5. Psalm 37. *Commit thy way unto the Lord, and put thy trust in him, and he shall bring it to pass.* And *Eliphaz* the Temanite, long before them both, in *Job* 22.
Job 22.23. —28 *If thou return unto the Almighty, and make thy prayer unto him*; &c. *Thou shalt also decree a thing, and it shall be established; and the light shall shine upon thy ways.*

42. If any man unto such evidence of *Reason*, and pregnant *Testimonies* shall oppose common *Experience*, against which there is no disputing; That thousands of men that have hearkened to *the Counsels of God* in his holy word, made their requests known to him by *Prayer*, and committed their ways to him *by a holy dependence* upon his good providence; have yet failed in their *hopes*, and *the success* of their affairs, and fallen under their enemies hands. All this must be confessed *a truth*: yet no *contradiction* to what hath been delivered. For it was not said, that such thoughts and purposes shall *infallibly* have the desired *success*: but that it is the *most probable way* for the obtaining thereof, amidst the great *uncertainty* of all humane *affairs* and *devices*. Many times there may some *sinister respects* and corrupt *affections* mingle with our best *intentions*, or *devotions*: or there may lurk in our hearts some *secret noysome lust* undiscovered, and so unsubdued: or there may be *a leaning too much* upon our own *devices*, or other inferiour *helps*, without casting our selves upon *the providence of God* so entirely as we ought: something or other there may be in *us*, or in our *purposes*,

or

or in our *Prayers* amiſs, though perhaps we perceive it not; for which it may pleaſe God to ſuffer our *hopes* to periſh, and to render our *endeavours* unſucceſsfull.

43. But howſoever, *two other conſiderations* there are, that willfully anſwer *the objection*, and remove all difficulties in this point. *Firſt*, that all *temporal promiſes* are to be underſtood *cum exceptione crucis*: that is to ſay, not *abſolutely* according to the tenour of *the words* in the utmoſt extent; but ſo far forth, as God in his infinite wiſdom ſhall ſee it *expedient* to deal with his ſervants, either in *Mercy* or *Juſtice*, according to *the preſent temper* of their hearts, and in order to *their future good*. So that ſtill there is a *reſervation* of a power in him to exerciſe them with *the croſs*, as he ſhall think good. In that large promiſe which our bleſſed Saviour maketh to all thoſe that ſuffer loſs in any kind *for his ſake and the Goſpels*; *eternal life* in the world to come is promiſed *abſolutely*, but the *hundred fold* now in this preſent life not ſimply, but with *perſecutions* expreſly annexed, *Mar.* 10. Mar. 10. 29, 30.

44. *Secondly*, that *the deſires* and *hopes* of godly men that are agreeable to Gods holy word, though they may for the reaſons now ſpecified, fail, as to the *particulars* deſired in theſe *inferiour things*, which are of *ſmaller importance*, and concern a Chriſtian but *upon the by*: yet in that which ought to be, and in every true Chriſtian is, *the main* of his deſires, and *the ultimate end* that he looketh at, ſo that he deſireth all other things but reſpectively, and in order to that, to wit, *the glory of God*, and *the fruition* of his favour; unleſs the fault be in himſelf, he ſhall not fail his expectation.

45. Hear then the ſum of all, and the concluſion of the whole matter. Give up *thy ſelf* faithfully to follow the good *counſel* of God in his *revealed will*: and then give up *thy deſires* entirely, to be diſpoſed by his *wiſe counſel* in his *ſecret will*: and he ſhall undoubtedly *give thee thy hearts deſire*. Either in thoſe very *particulars* thou craveſt at his hands, if he ſee the ſame *expedient* for thee in order to *his glory* and *thy good*: or elſe in *ſome other thing*, which is in truth *much more expedient* for thee, than that which thou craveſt, and ſhall in the end ſo appear to thee, although for the preſent thou doeſt not ſo apprehend it. *Aut quod volumus, aut quod malumus*: one of both we may be ſure of. If we ſubmit *our wills* to his, both in *doing* and *ſuffering*; doubtleſs we cannot finally miſcarry. He will *conſult* nothing but for *our good*: and what he hath *conſulted* muſt *ſtand*.

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